

تعلم  
القرآن الكريم لفظاً لفظاً

# Study the NOBLE QUR'ÂN

## Word-for-Word

Volume 1

Part 1-10

For the first time  
Word-for-word English translation  
to increase the awareness of  
the Arabic Verses

Compiled by  
D ARUSSALAM



**DARUSSALAM**

Publishers & Distributors  
Riyadh, Houston, New York, Lahore

# Study the Noble Qur'ân

## Word-for-Word

### Volume 1 (Part 1-10)

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَدَنِيَّةُ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Alif-Lam-Mim ۝ ذَلِكَ the Book الْكِتَابُ that لَا no رَيْبَ doubt  
in it هُدًى a guidance لِلْمُتَّقِينَ ۝ for the pious الَّذِينَ who يُؤْمِنُونَ  
بِالْغَيْبِ believe in unseen (unperceivable humanly apparently) وَيُقِيمُونَ  
the prayer الصَّلَاةَ and perform وَمِمَّا رَزَقْنَاهُمْ and out of what  
provided them يُنفِقُونَ ۝ they spend وَالَّذِينَ who  
in what أُنزِلَ in what





# تعلم القرآن الكريم لفظاً لفظاً

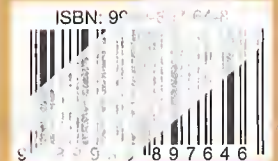
## *Study the Noble Qur'ân Word-for-Word*

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



**DARUSSALAM**  
GLOBAL LEADER IN ISLAMIC BOOKS



تعلم  
القرآن الكريم لفظاً لفظاً

# Study the NOBLE QUR'ÂN

## Word-for-Word

Volume 2

Part 11-20

For the first time  
Word-for-word English translation  
to increase the awareness of  
the Arabic Verses

Compiled by  
**DARUSSALAM**



**DARUSSALAM**

Publishers & Distributors  
Riyadh, Houston, New York, Lahore



جنت بروج العذاب من

اولاد من بيتك

و اولاد من بيتك

# تعلم القرآن الكريم لفظاً لفظاً

## *Study the Noble Qur'ân Word-for-Word*

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



**DARUSSALAM**  
GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-897-65-6



9 789960 189765 3



تعلم  
القرآن الكريم لفظاً لفظاً

# Study the NOBLE QUR'ÂN

## Word-for-Word

Volume 3

Part 21 - 30

For the first time  
Word-for-word English translation  
to increase the awareness of  
the Arabic Verses

Compiled by  
**D ARUSSALAM**



**DARUSSALAM**

Publishers & Distributors  
Riyadh, Houston, New York, Lahore

# Study the Noble Qur'ân

## Word-for-Word

### Volume 3 (Part 21-30)

For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses

سُورَةُ النِّسَاءِ

لَعَنَ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَيَا الْأَخِيرَةَ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الْأَوَّلِينَ كَفَرُوا سَوَاءً عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Alif-Lam-Mim ۝ ذَٰلِكَ the Book الْكِتَابُ that لَا no رَيْبَ doubt  
in it هُدًى a guidance لِلْمُتَّقِينَ for the pious الَّذِينَ who يُؤْمِنُونَ  
بِالْغَيْبِ believe in unseen (unperceivable humanly apparently) وَيُقِيمُونَ  
and perform الصَّلَاةَ the prayer وَمِمَّا رَزَقْنَاهُمْ and out of what  
provided them يُنفِقُونَ they spend وَالَّذِينَ who in what





# تعلم القرآن الكريم لفظاً لفظاً

## *Study the Noble Qur'ân Word-for-Word*

To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu'rân, or listens to some other's recitation, he gets the pleasure of understanding it.



**DARUSSALAM**  
GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-897-66-4



9 789960 897660



تعلم القرآن الكريم معنا

Study the Meaning of  
the English Translation of

# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English



**ALL RIGHTS RESERVED**

جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without written permission of the publisher.

First Volume November 1999

الجزء الأولي شعبان ١٤٢٠هـ

Supervised by:

**ABDUL MALIK MUJAHID**



Head Office:

**DARUSSALAM**

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia

Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

E-Mail: darussalam@naseej.com.sa

Branches:

**DARUSSALAM**

50, Lower Mall, Lahore, Pakistan. Tel:0092-42-724 0024/723 2400 Fax: 0092-42-735 4072

**DARUSSALAM PUBLICATIONS**

P.O. Box. 79194, Houston, TX 77279, USA Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-Mail: sales@dar-us-salam.com Website: www.dar-us-salam.com

**DARUSSALAM**

572 Atlantic Ave. Brooklyn, New York 11217, USA Tel: 001-718-625 5925

**AL-HIDAAYAH PUBLISHING & DISTRIBUTION**

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889 Fax: 0044-121-753 242

تَعْلَمُ الْقُرْآنَ الْحَرَامَ لَفْظًا لَفْظًا

Study the Meaning of  
the English Translation of

# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English

Volume 1

Part 1-10

Compiled by  
**DARUSSALAM**

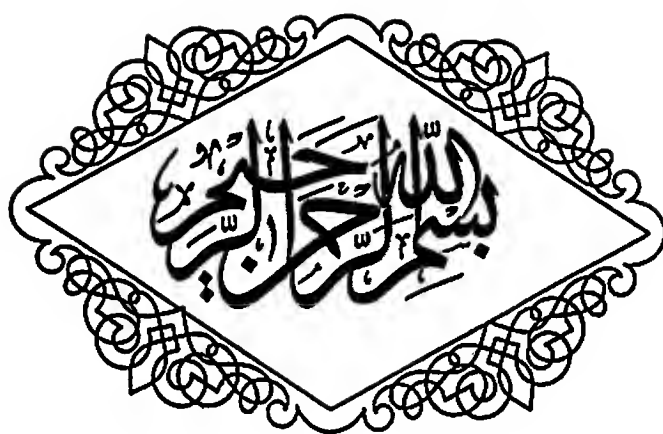


**DARUSSALAM**

Publishers and Distributors

Riyadh, Houston, New York, Lahore





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ٤٠]

“And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?” (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾ [محمد: ٢٤]

“Do they not then **think deeply (contemplate)** in the Qur’ân, or are their hearts locked up (from understanding it)?” (*Sûrat Muhammad*, 47:24)

If one approaches the Qur’ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur’ân’s revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

“The month of Ramadan, in which the Qur’ân was revealed as a **guidance** for mankind.” (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur’ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur’ânic recitation.

I must thank Mr. Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ân done by Dr. Muhammad Taqi-ud-Din Al-Hilâlî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân, that may help to improve this presentation. وما علينا إلا البلاغ

**Abdul Malik Mujahid**

General Manager

November 1999



## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

the Most Gracious (of) Allah ① in the Name  
(is) to Allah ② all praise ③ the Most Merciful ④  
the Most Gracious (of) the worlds ⑤ the Lord ⑥  
the Most Merciful ⑦ Owner ⑧ the Most Merciful ⑨  
and You ⑩ we worship ⑪ You Alone ⑫ (of) Resurrection  
the Way ⑬ guide us to ⑭ we seek help ⑮ Alone  
⑯ the Straight ⑰ the Way ⑱ the Straight ⑲  
(of) those ⑳ on them ㉑ You have bestowed your Grace  
(of those) ㉒ nor ㉓ upon them ㉔ those) your anger is  
who went astray

### Sûrat Al-Fâtihah

#### (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. 2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْعَلَمِ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Alif-Lam-Mim ﴿١﴾ that the Book ﴿٢﴾ in it a guidance ﴿٣﴾ for the pious ﴿٤﴾ who believe in unseen (unperceivable humanly apparently) and perform the prayer ﴿٥﴾ and out of what they spend they spend ﴿٦﴾ and who believe ﴿٧﴾ in what has been revealed (sent down) to you ﴿٨﴾ what was revealed before you ﴿٩﴾ and in the Hereafter ﴿١٠﴾ they believe with certainty ﴿١١﴾ and those (are) their Lord ﴿١٢﴾ from guidance ﴿١٣﴾ and those (are) the successful ﴿١٤﴾ the successful ﴿١٥﴾ whether to them same disbelieve ﴿١٦﴾ or not warn them (you) warn them not ﴿١٧﴾ they would believe

## Sûrat Al-Baqarah

## (The Cow) II

In the Name of Allâh,

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqîn* [the pious believers of

Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*]. 4. And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injîl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَ مِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يَتَخَدَّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

and on <sup>٧</sup> their hearts قُلُوبِهِمْ on <sup>٨</sup> Allah الله (has) set a seal خَتَمَ (there is) غِشْوَةً their eyes أَبْصَارِهِمْ and on <sup>٩</sup> their hearings سَمْعِهِمْ وَلَهُمْ a covering and for them (is) عَذَابٌ a great عَظِيمٌ ﴿٧﴾ and of النَّاسِ people (mankind) and of <sup>٨</sup> مَنْ people (mankind) who يَقُولُ (there are some) who ءَامَنَّا say (there are some) who وَمَا the Last الْآخِرُ and in Day وَيَأْتِيهِمْ in Allah الله we believe وَمَا they deceive يَتَخَدَّعُونَ believe ﴿٨﴾ they هُمْ not they deceive يَتَخَدَّعُونَ while (do) not وَمَا believe and those who they perceive يَشْعُرُونَ and do not وَمَا themselves أَنفُسَهُمْ except إِلَّا أَنفُسَهُمْ and increased فَرَادَهُمُ (is) a disease مَرَضٌ their hearts قُلُوبِهِمْ in فِي قُلُوبِهِمْ and for them (is) وَلَهُمْ (in) disease مَرَضًا Allah الله and for them (is) عَذَابٌ tell يَكْذِبُونَ they used to كَانُوا for what بِمَا a painful torment أَلِيمٌ they used to كَانُوا for what بِمَا a painful torment lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and



perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١١﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ الْأَشْفَهَاءُ أَلَا إِنَّهُمْ هُمُ الْأَشْفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٢﴾ وَإِذْ يَقُولُ الَّذِينَ ءَامَنُوا ءَامِنُوا ءَامِنًا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٣﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا (you) do not to them لَهُمْ it is said and when وَإِذَا they perceive (you) make mischief in the earth قَالُوا they say إِنَّمَا only we (are) مُصْلِحُونَ peace-makers أَلَا verily إِنَّهُمْ they are هُمُ they are الْمُفْسِدُونَ mischief-makers (are) وَلَكِنْ but لَا do not يَشْعُرُونَ (are) mischievous who they perceive وَإِذَا and when قِيلَ it is said لَهُمْ to them ءَامِنُوا as believe قَالُوا (other) people النَّاسُ believe كَمَا as shall we believe أَنُؤْمِنُ the fools الْأَشْفَهَاءُ believe أَلَا the fools they (themselves) are هُمُ they verily إِنَّهُمْ they know وَعَلَىٰ they meet قَالُوا and when وَإِذَا they say ءَامِنًا we believe الَّذِينَ (who) those ءَامِنُوا believe قَالُوا they privately meet إِلَىٰ to شَيَاطِينِهِمْ their devils (evil geniuses) قَالُوا they say إِنَّا truly we (are) مَعَكُمْ with you إِنَّمَا only we مُسْتَهْزِءُونَ (were) mocking

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَت بِخَدْرَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٥﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَزَكَرَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٦﴾ ضَمُّكُمْ عَنْهُمْ قَوْلُكُمْ لَا يَرْجِعُونَ ﴿١٧﴾

and gives them rope وَرَبُّهُمْ at them رَبُّمُ mocks يَسْتَهْزِئُ Allah اللهُ  
 they wander يَتَفَتَّحُونَ their wrong-doings تَفَتَّحَتْهُمُ (increases) فِي  
 blindly أُولَئِكَ those are الَّذِينَ they who اشْتَرَوْا purchased اَلضَّلَالَةَ  
 error بِالْهَدَىٰ for guidance فَمَا so did not رِيحَتْ bring profit يَجْدِرُهُمْ  
 guided مُهْتَدِينَ they were كَانُوا and not وَمَا their commerce  
 (of one) who الَّذِي (is) like a parable كَمَثَلِ their parable مَثَلُهُمْ  
 what مَا it lighted اَضَاءَتْ then when فَلَمَّا a fire نَارًا kindled اسْتَوَقَدَ  
 their حَوْلَهُم Allah اللهُ took away ذَهَبَ (was) around him  
 (do) not لَا darkness ظَلَمَتْ in فِي and left them وَرَكَهُمْ light  
 so بَصِيرُونَ (17) they see صُمُّ (they are) deaf بُكْمٌ dumb عُمًى blind فَهُمْ  
 return يَرْجِعُونَ (18) (will) not لَا they

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرَقٌّ يَجْعَلُونَ أَصْوَعَهُمْ فِي مَا زَانَهُمْ مِنَ الْأَصْوَعِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ  
 بِالْكَافِرِينَ (15) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ  
 بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (16) يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ  
 لَعَلَّكُمْ تَتَّقُونَ (17)

wherein فِي the sky السَّمَاءِ from مِن like rainstrom كَصَيْبٍ or أَوْ  
 they ظَلُمَاتٌ and lightnings رَعْدٌ and رَقٌّ and يَجْعَلُونَ they  
 thrust (they put) أَصْوَعَهُمْ in فِي their fingers مَا زَانَهُمْ in  
 death الْمَوْتِ for fear of حَذَرَ thunder claps الْأَصْوَعِ from  
 almost يَكَادُ the disbelievers بِالْكَافِرِينَ (15) encompasses مُحِيطٌ Allah  
 the lightning الْبَرْقُ يَخْطَفُ snatches away أَبْصَارَهُمْ their sight كُلَّمَا  
 in it فِي they walk مَشَوْا for them لَهُمْ it flashes أَضَاءَ whenever  
 they stand قَامُوا against them عَلَيْهِمْ it darkens أَظْلَمَ and when وَإِذَا

وَلَوْ still and if شاءَ Allah ﷻ willed لَذَهَبَ He took away يَسْمِعُونَ their hearing وَأَنْصَرِهِمْ and their sight إِنَّ Allah ﷻ certainly عَلَى all شَيْءٍ things قَدِيرٌ (is) All-Powerful يَا أَيُّهَا النَّاسُ O mankind! اعْبُدُوا your Lord رَبَّكُمْ Who خَلَقَكُمْ created you وَالَّذِينَ before you and those مِنْ قَبْلِكُمْ so that you may تَتَّقُونَ become pious

**19.** Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). **20.** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. **21.** O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious. See V.2:2).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

اَلَّذِیْ Who جَعَلَ made لَكُمْ for you اَلْاَرْضَ the earth فِرَاشًا resting place  
 وَالسَّمَاءَ and the sky بِنَاءً as a canopy وَأَنْزَلَ and sent down مِنَ  
 اَلسَّمَاءِ from السَّمَاءِ the sky مَاءً (water) rain فَأَنْجَ and brought forth  
 مِنْ therewith الثَّمَرَاتِ (from) الثَّمَرَاتِ fruits (food) رِزْقًا as a provision لَكُمْ  
 فَلاَ for you فَجْعَلُوا so (do) not اَنْتَدُوا unto Allah ﷻ rivals  
 وَأَنْتُمْ while you تَعْلَمُونَ ﴿٦٦﴾ know وَإِنْ and if كُنْتُمْ you are فِي in  
 رَبِّ doubt مِمَّا about what نَزَّلْنَا We sent down عَلَى to عَبْدِنَا Our  
 فَأَنْتُمْ slave فَأَنْتُمْ then produce سُورَةٍ (chapter) a سُورَةٍ of اَلْاِنْشَاءِ the  
 وَادْعُوا and call شُهَدَاءَكُمْ your witnesses (supporters) مِنْ دُونِ your  
 اَللّٰهُ besides اَللّٰهُ Allah اِنْ if كُنْتُمْ you are صَادِقِينَ ﴿٦٧﴾ truthful

**22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a**



provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٣﴾ وَيَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِمْ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

فَإِنْ لَّمْ تَفْعَلُوا and shall not you do it (could) not but if (تَفْعَلُوا) whose the Fire النَّارَ then fear (فَاتَّقُوا) you (be able to) do it (it is) أُعِدَّتْ and stones وَالْحِجَارَةُ men النَّاسُ fuel (would be) and give glad tidings وَيَبَشِّرِ for the disbelievers لِلْكَافِرِينَ ﴿٢٣﴾ prepared and do الصَّالِحَاتِ and do (those) who الَّذِينَ to (are) Gardens جَنَّاتٍ for them that لَهُمْ that أَنَّ righteous deeds every time (are) Gardens جَنَّاتٍ flowing from تَحْتِهَا the rivers الْأَنْهَارُ under them (whenever) رُزِقُوا they are provided مِنْ therefrom of ثَمَرٍ fruit (is) what هَذَا this الَّذِي they say قَالُوا as a provision and they will be given رُزِقْنَا we were provided مِنْ قَبْلُ before وَأَتُوا بِهِمْ مُتَشَبِهًا therefrom وَلَهُمْ things having resemblance and for فِيهَا أَزْوَاجٌ therein (will be) spouses مُطَهَّرَةٌ pure وَهُمْ and shall abide forever خَالِدُونَ ﴿٢٤﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun (purified mates or wives), and they will abide therein forever.

﴿٢٥﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ يَهْدِيَنَا مَثَلًا يَضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

﴿٦٦﴾ إِنَّ اللَّهَ verily الله لا يَسْتَحْيِ is ashamed or disdains أَنْ يَضْرِبَ (of) a مَثَلًا even مَا a parable or similitude to set forth more (insignificant) than it فَمَا and (even) something mosquito they know الَّذِينَ believe فَيَعْلَمُونَ (those) who and as for قَائِمًا and for رَبِّهِمْ their Lord وَأَمَّا that it is الْحَقُّ the truth الَّذِينَ كَفَرُوا those who disbelieve فَيَقُولُونَ they say مَاذَا what أَرَادَ did intend اللَّهُ by this مَثَلًا parable or similitude يُضِلُّ by it and He guides وَيَهْدِي many كَثِيرًا by it He misleads كَثِيرًا many وَمَا (does) not يُضِلُّ He misleads بِهِ by it إِلَّا except the الْفَاسِقِينَ the disobedient ones الَّذِينَ break عَهْدَ اللَّهِ covenant (of) Allah مِنْ بَعْدِ after مِيثَاقِهِ its ratification وَيَقْطَعُونَ to sever مَا what أَمَرَ ordered اللَّهُ Allah بِهِ (for it) which أَنْ to be joined يُوصَلَ and do mischief وَيُفْسِدُونَ in (on) الْأَرْضِ the earth أُولَٰئِكَ it is they هُمُ (they) who الْخَاسِرُونَ ﴿٦٧﴾ (are) the losers

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh. 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَانًا فَأَخْبَعْنَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

كَيْفَ how تَكْفُرُونَ you disbelieve بِاللَّهِ in Allah وَكُنْتُمْ while you were أَمْوَاتًا lifeless فَأَحْيَاكُمْ and He gave you life ثُمَّ then يُمِيتُكُمْ He will bring you to life ثُمَّ then He would give you death وَإِلَيْهِ then تُرْجَعُونَ ﴿١٥﴾ unto Him He هُوَ you will be returned (is) إِلَى the earth الْأَرْضِ (is) in فِي what مَا for you لَكُمْ created Who خَلَقَ all ثُمَّ then أَسْتَوَى (He ascended) He turned (is) إِلَى to السَّمَاءِ the heavens فَسَوَّاهُنَّ seven سَبْعَ and He made them هُوَ and when وَإِذْ (is) All-Knower عَلِيمٌ ﴿١٦﴾ thing شَيْءٍ of every بِكُلِّ and He قَالَ said رَبُّكَ Your Lord لِلْمَلَائِكَةِ to the angels إِنِّي I am verily جَاعِلٌ a successor (mankind with خَلِيفَةً the earth الْأَرْضِ in فِي going to place those who مَنْ in it فِيهَا will You place أَتَجْعَلُ they said قَالُوا free will) يُفْسِدُ will make mischief فِيهَا in it وَتَسْفِكُ and will shed الدِّمَاءَ the blood وَنَحْنُ while we تُسَبِّحُ glorify بِحَمْدِكَ with Your praises and thanks وَتُقَدِّسُ and sanctify لَكَ you قَالَ He said إِنِّي I indeed أَعْلَمُ know مَا what لَا (do) not تَعْلَمُونَ ﴿١٧﴾ you know

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) 29. He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٠﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣١﴾ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَاءِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٢﴾

وَعَلَّمَ and He taught آدَمَ Adam الْأَسْمَاءَ the names كُلَّهَا all of them ثُمَّ then عَرَضَهُمْ He showed (set) them عَلَى the angels الْمَلَائِكَةِ before فَقَالَ

and said أَنبِئُونِي بِأَسْمَاءِ these هَؤُلَاءِ if كُنْتُمْ you are صَادِقِينَ ﴿٣٢﴾ truthfully قَالُوا they said سُبْحَانَكَ Glory is to You لَا except مَا we have لَّا knowledge عِلْمٌ no the All-Knower عَلِيمٌ You (Alone are) أَنْتَ verily You إِنَّكَ us inform them أُنَبِّئُهُمْ O Adam يَكَادُمُ He said قَالَ the All-Wise الْحَكِيمُ ﴿٣٣﴾ of their names فَلَمَّا and when أَنبَأَهُمْ he informed them بِأَسْمَائِهِمْ that لَكُمْ I tell أَقُلْ (did) not أَنَّهُ He said قَالَ their names (of) the heavens السَّمَوَاتِ unseen (secrets/hidden facts) غَيْبٍ I أَعْلَمُ know وَأَعْلَمُ and the earth وَالْأَرْضِ and I know مَا and you reveal تَبْدُونَ you reveal وَمَا concealing تَكْتُمُونَ ﴿٣٤﴾ you have been كُنْتُمْ and what

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." 32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَلَمَّا قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٢﴾ وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٣﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٤﴾

and (remember) when قُلْنَا We said لِلْمَلَائِكَةِ to the angels اسْجُدُوا prostrate to آدَمَ so they prostrated فَسَجَدُوا إِلَّا except إِبْلِيسَ and was وَكَانَ and was proud وَاسْتَكْبَرَ he refused أَبَىٰ Iblis (Satan) مِنَ (one) of الْكَافِرِينَ ﴿٣٢﴾ the disbelievers وَقُلْنَا and We said يٰٓأَدَمُ اسْكُنْ أَنْتَ and your wife وَزَوْجُكَ the الْجَنَّةَ (in) the Paradise وَكُلَا from it رَغَدًا and eat both of you مِنْهَا and (do) not وَلَا you wish شِئْتُمَا (from) wherever حَيْثُ pleasure of تَكُونَا tree الشَّجَرَةَ this هَذِهِ come near or you, both will be مِنَ the wrong-doers الظَّالِمِينَ ﴿٣٣﴾ فَأَزَلَّهُمَا then made both of them slip الشَّيْطَانُ

from what وَمَا and got them out فَأَخْرَجَهُمَا therefrom عَنْهَا the Satan  
 get you down أَهْبَطُوا and We said وَقُلْنَا in it فِيهِ they were  
 in (on) فِي and for you وَلَكُمْ as an enemy عَدُوًّا to others لِبَعْضٍ some of you  
 for إِلَى and a livelihood وَمَتَّعَ (is) a dwelling place الْمُسْتَقَرَّ the earth الْأَرْضَ  
 a (specific) time حِينٍ ﴿١٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). 35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)." 36. Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and gthem out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَلَقَّحَ ءَادَمَ مِنْ رَبِّهِ كَلِمَةً فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٦﴾ فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى  
 فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
 خَالِدُونَ ﴿١٨﴾ يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَازَهُبُونَ ﴿١٩﴾

words فَلَقَّحَ his Lord رَبِّهِ from Adam ءَادَمَ then received  
 (is) فَتَابَ He عَلَيْهِ (on) him إِنَّهُ هُوَ the التَّوَّابُ (is) He  
 We said فَلَمَّا the Most Merciful الرَّحِيمُ ﴿١٦﴾ the Acceptor of repentance  
 أَهْبَطُوا and whenever فَإِمَّا all جَمِيعًا from it مِنْهَا you get down  
 تَبِعَ then whoever فَمَنْ هُدًى from Me يَأْتِي comes to you  
 عَلَيْهِمْ fear خَوْفٌ then (there is) no فَلَا My guidance هُدَايَ follows  
 but those وَالَّذِينَ shall grieve يَحْزَنُونَ ﴿١٧﴾ they هُمْ and not وَلَا on them  
 who كَفَرُوا disbelieved وَكَذَّبُوا and denied بِآيَاتِنَا Our Signs  
 in it هُمْ (of) the Fire النَّارِ they are أَصْحَابُ dwellers  
 خَالِدُونَ ﴿١٨﴾ O Children يٰٓبَنِي إِسْرَءِيلَ shall abide forever اذْكُرُوا of Israel  
 عَلَيْكُمْ I bestowed أَنعَمْتُ which الَّتِي My Favour نِعْمَتِيَ remember  
 I shall fulfil أُوفِ My Covenant بِعَهْدِي and fulfil وَأَوْفُوا upon you  
 (you) fear فَازَهُبُونَ ﴿١٩﴾ and Me alone وَإِنِّي your covenant بِعَهْدِكُمْ



37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

وَمَا آمَنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِإِيمَانِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٣٧﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْمَلُونَ ﴿٣٨﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٩﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٤٠﴾

وَمَا آمَنُوا I have sent down أَنزَلْتُ in what بِمَا and believe and (do) not وَلَا (is) with you مَعَكُمْ that (which) لِمَا confirming تَكُونُوا be أَوَّلَ first كَافِرٍ disbeliever بِهِ in it وَلَا and (do) not تَشْتَرُوا and Me وَإِنِّي. small قَلِيلًا price ثَمَنًا with My Verses buy the truth الْحَقَّ mix تَلْبِسُوا and (do) not وَلَا fear فَاتَّقُونَ ﴿٣٧﴾ (alone) the truth بِالْبَاطِلِ and (not) conceal وَتَكْتُمُوا with the falsehood وَأَنتُمْ while you تَعْمَلُونَ ﴿٣٨﴾ know وَأَقِيمُوا and perform الصَّلَاةَ the prayer وَآتُوا and give الزَّكَاةَ Zakat وَارْكَعُوا and bow down مَعَ with الرَّاكِعِينَ ﴿٣٩﴾ (on the) النَّاسَ do you enjoin أَتَأْمُرُونَ ﴿٤٠﴾ those who bow down people بِالْبِرِّ and you forget وَتَنْسَوْنَ piety and righteousness أَنفُسَكُمْ and you forget تَعْلَمُونَ ﴿٤٠﴾ the Scripture recite تَعْلَمُونَ ﴿٤٠﴾ while you وَأَنتُمْ yourselves do not

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ احسرا)] not with My Verses [the Taurât (Torah) and the Injîl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarî*, Vol. I, Page 253) 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth). 43. And perform As-

*Salât (Iqâmat-as-Salât)*, and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. 44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ قَرِيبُونَ ﴿٤٦﴾ يُذَكِّرُوا نِعْمَ أَنِّي أَنقَضْتُ عَلَيْكُمُ الْوَعْدَ أَنِّي مُضِلٌّ لِّكُلِّ فَاسِقٍ ﴿٤٧﴾ وَأَنقَضُوا يَوْمَ لَا تُجْزَىٰ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَأَسْتَعِينُوا and prayer وَالصَّلَاةِ in patience بِالصَّبْرِ and seek help وَإِنَّهَا and truly it is .  
 the الْخَاشِعِينَ on إِلَّا very hard لَكَبِيرَةٌ and truly it is .  
 يُظُنُّونَ who realize أَنَّهُمْ that surely they مُلَاقُوا that surely they  
 إِلَىٰ and that they رَبِّهِمْ their Lord وَأَنَّهُمْ are going to meet  
 (of) Israel يُذَكِّرُوا O Children رَبِّهِمْ are going to return  
 أَنقَضْتُ which أَنِّي My Favoured remember اذْكُرُوا I bestowed  
 all الْوَعْدَ over preferred you مُضِلٌّ and that I أَنقَضْتُ upon you  
 shall لَا a Day (when) يَوْمَ and fear وَأَنقَضُوا the worlds  
 nor شَيْئًا anything (person) نَفْسٌ a person عَنْ نَفْسٍ avail  
 nor شَفَعَةٌ intercession مِنْهَا will be accepted وَلَا  
 عَدْلٌ compensation (ransom) مِنْهَا will be taken يُؤْخَذُ  
 and not هُمْ they يُنصَرُونَ would be helped

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamîn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَذِّنْكُمْ بِمَا لَكُمْ مِنَ الْغُلَامِ يَذُكِّرُونَ آبَاءَكُمْ وَيَسْتَعِينُونَ إِسَاءَةً كُفْرًا فِي ذَٰلِكُمْ بَلَاءٌ

مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَجْيَسْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

وَإِذْ We delivered (saved) you مِنْ رَبِّكُمْ and (remember) when وَإِذْ who were afflicting بِكُمُ (of) Pharaoh فِرْعَوْنَ people from يَسُوءُكُمْ (with) a horrible (evil) سَوْءَ you killing بِذُنُوبِكُمْ torment أَلْعَابَ (with) a horrible (evil) سَوْءَ you and let live (sparing) وَنَسَخْنَاهُمْ your sons and in ذَلِكُمْ that بَلَاءٌ (was) a trial مِنْ رَبِّكُمْ your Lord عَظِيمٌ We separated فَرَقْنَا and (remember) when وَإِذْ great and We وَأَغْرَقْنَا the sea الْبَحْرَ for you فِرْعَوْنَ (of) Pharaoh وَأَنْتُمْ نَظَرُونَ while you were looking (at them, when the sea-water covered them). We appointed for مُوسَىٰ and (remember) when وَإِذْ (were) looking you took (for) أَرْبَعِينَ nights ثُمَّ and أَخَذْتُمْ forty nights, and (in his absence) you took the calf (for worship), and you were ظَالِمُونَ and you (were) wrong-doers

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them). 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَقَالَ مُوسَىٰ لِقَوْمِهِ إِنَّكُمْ أَنْظَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَانْقَلِبُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

ثُمَّ عَفَوْنَا then عَفَوْنَا We forgave عَنْكُمْ you مِنْ بَعْدِ after ذَلِكَ that لَعَلَّكُمْ and (remember) when وَإِذْ return thanks تَشْكُرُونَ ﴿٥٢﴾ and the الْكِتَابَ the Scripture الْفُرْقَانَ We gave مُوسَىٰ and تَهْتَدُونَ ﴿٥٣﴾ and be guided ﴿٥٣﴾ so that you may لَعَلَّكُمْ criterion

to his people يَقَوْمِهِ Moses مُوسَى said قَالَ (remember) when  
 have wronged ظَلَمْتُمْ verily you اِنْتُمْ O my people  
 the calf الْعِجْلَ by your taking (for worship) بِاتِّخَاذِكُمْ yourselves  
 and قَاتِلُوا your Creator بَارِئِكُمْ to اِنِّى so turn in repentance  
 kill اَنْفُسَكُمْ yourselves ذَلِكُمْ that حَيْرٌ (is) better لَكُمْ for you عِنْدَ  
 then He accepted repentance فَتَابَ your Creator بَارِئِكُمْ with  
 He (Who is) اَلْوَّابُ He truly He is اِنَّهُ of you  
 the Most Merciful الرَّحِيمُ ﴿٥١﴾ repentance

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright." 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اِلٰهَ جَهَنَّمَ فَاَخَذْنَاكَمُ الصَّيْقَةَ وَاَنْتُمْ تَنْظُرُونَ ﴿٥٢﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ  
 مَوْتِكَ لَمَّا كُنْتُمْ تَشْكُرُونَ ﴿٥٣﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلٰوٰى كُلُوا مِنْ طَيِّبَاتِ مَا  
 رَزَقْنٰكُمْ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٤﴾

وَإِذْ قُلْتُمْ يٰمُوسَىٰ you said قُلْتُمْ and (remember) when اِنَّا  
 Allah اَللّٰهُ we see رٰى till حَتَّىٰ (in) you لَكَ we believe  
 the جَهَنَّمَ so seized (over took) you فَاَخَذْنَاكُمْ plainly  
 وَاَنْتُمْ while you تَنْظُرُونَ ﴿٥٢﴾ ثُمَّ were looking ثُمَّ then بَعَثْنَاكُمْ  
 so that you مَوْتِكُمْ your death لَمَّا كُنْتُمْ We raised you  
 and We shaded (caused وَظَلَّلْنَا return thanks تَشْكُرُونَ ﴿٥٣﴾  
 and sent اَنْزَلْنَا (with) the clouds الْغَمَامَ over you عَلَيْكُمْ shadow)  
 eat كُلُوا and the quails وَالسَّلٰوٰى Al Manna الْمَنَّٰ on you عَلَيْكُمْ down  
 We have رَزَقْنٰكُمْ which مَا good (pure, lawful) things طَيِّبَاتِ of مِنْ  
 but وَلٰكِنْ they wrong Us ظَلَمُوْنَا and (did) not وَمَا provided for you  
 wrong يَظْلِمُوْنَ ﴿٥٤﴾ themselves اَنْفُسَهُمْ they did كَانُوْا

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٦﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٧﴾ وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَفْزِعَهُمْ كَلَّمُوا وَاسْتَرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَتَحَوَّنَ فِي الْأَرْضِ يَافُسِينَ ﴿٥٨﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ this town and (remember) when we said enter and eat town  
فَكُلُوا town and eat town  
وَادْخُلُوا and enter  
السُّجَّدًا the gate  
وَقُولُوا حِطَّةٌ forgive us  
وَنَغْفِرْ لَكُمْ We shall forgive  
وَسَيَزِيدُ الْمُحْسِنِينَ the good-doers and We will increase  
فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ but changed those who did wrong (change) those who  
وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَفْزِعَهُمْ كَلَّمُوا وَاسْتَرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَتَحَوَّنَ فِي الْأَرْضِ يَافُسِينَ

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall



forgive you your sins and shall increase (reward) for the good-doers.” 59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from the heaven because of their rebelling against Allâh’s obedience. (*Tafsir At-Tabarî*, Vol. I, Page 305) 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: “Strike the stone with your stick.” Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. “Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.”

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِرُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلِهَا قَالِ أَتَنْتَبِهُونَ الَّذِي هُوَ أَذَقَ بِالَّذِي هُوَ خَيْرٌ أَمْ يَطُغُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ رَبِّكَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٠﴾

shall not O Moses you said قُلْتُمْ and (remember) when وَإِذْ so نَصْبِرَ one (one kind of) طَعَامٍ food وَاحِدٍ on we endure قَالِ one (one kind of) رَبَّكَ your Lord لَنَا to bring forth يُخْرِجْ for us invoke its herbs بَقْلِهَا of the earth تُثْمِرُ grows of what مِمَّا and its lentils وَعَدَسِيهَا and its garlic وَفُومِهَا and its cucumbers قِثَّائِهَا and its onions بَصِلِهَا he said قَالِ and its onions أَتَنْتَبِهُونَ exchange الَّذِي that هُوَ which أَذَقَ (is) lower بِالَّذِي for that هُوَ for that خَيْرٌ (is) better أَمْ يَطُغُوا go you down مِصْرًا to any town فَإِنَّ and you have asked for سَأَلْتُمْ what لَكُمْ for you (is) indeed وَضُرِبَتْ upon them عَلَيْهِمُ and were stamped (stuck) الذِّلَّةُ and they drew وَبَاءُوا and misery وَالْمَسْكَنَةُ humiliation from اللَّهِ Allah رَبِّكَ that (was) ذَلِكَ because they كَانُوا disbelieve بِآيَاتِ in the Signs, Verses used to just cause رَبِّكَ without بَغَيْرِ the Prophets النَّبِيِّنَ and kill وَيَقْتُلُونَ and used وَكَانُوا they disobeyed عَصَوْا because مَا that (was) ذَلِكَ to يَعْتَدُونَ transgress ﴿٦٠﴾

61. And (remember) when you said, “O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth

grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ  
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعَدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ  
الْخَاسِرِينَ ﴿١٨﴾

and those who **الَّذِينَ** believed **آمَنُوا** those who **الَّذِينَ** verily **إِنَّ**  
and Sabians **الصَّابِئِينَ** and Christians **وَالنَّصَارَى** became Jews **هَادُوا**  
the **الْيَوْمِ** and Day **الْآخِرِ** in Allah **بِاللَّهِ** believed **مَنْ** whoever **آمَنَ**  
(is) **أَجْرُهُمْ** for them **فَلَهُمْ** good deeds **صَالِحًا** and does **وَعَمِلَ** Last  
their reward **عِنْدَ** with **رَبِّهِمْ** their Lord **وَلَا** and (there is) no **خَوْفٌ**  
fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve **وَإِذْ**  
your covenant **مِيثَاقَكُمْ** We took **أَخَذْنَا** and (remember) when  
the Tur (Mount Sinai) **الطُّورَ** above you **فَوْقَكُمْ** and We raised  
with strength **بِقُوَّةٍ** We have given you **آتَيْنَاكُمْ** what **مَا** hold  
so that you **لَعَلَّكُمْ** therein **فِيهِ** what (is) **مَا** and remember **وَادْكُرُوا**  
you **تَوَلَّيْتُمْ** then **ثُمَّ** act piously (become pious) **تَتَّقُونَ** may  
Grace **فَضْلُ** had it not been **فَلَوْلَا** that **ذَلِكَ** after **بَعْدَ** turned away  
Allah **اللَّهُ** (of) Allah **عَلَيْكُمْ** upon you **وَرَحْمَتُهُ** and His Mercy **لَكُنْتُمْ**  
the losers **الْخَاسِرِينَ** of **فِي** indeed you would have been

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the

pious. See V.2:2). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٤﴾ فَعَمَلْنَاهَا تَكْلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٥﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُخْذِنَا هَٰذَا وَقَالَ أَعُودُ بِاللَّهِ أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٦﴾

وَلَقَدْ those who الَّذِينَ you knew عَلِمْتُمْ and indeed اعْتَدَوْا (of) the السَّبْتِ (in) the matter فِي amongst you مِنْكُمْ transgressed Sabbath (Saturday) فَقُلْنَا We said لَهُمْ to them كُونُوا be you قِرَدَةً and We made خَاسِئِينَ despised (and rejected) فَعَمَلْنَاهَا monkeys in front بَيْنَ يَدَيْهَا for those لِّمَا (punishment) an example تَكْلًا this and a lesson وَمَوْعِظَةً after them خَلْفَهَا and those وَمَا of them لِّلْمُتَّقِينَ ﴿٦٥﴾ for the pious وَإِذْ (remember) when قَالَ said موسى commands لِقَوْمِهِ Allah verily إِنَّ to his people يَأْمُرُكُمْ that you أَنْ you تَذْبَحُوا you slaughter بَقَرَةً a cow قَالُوا they said أَنُخْذِنَا I take refuge أَعُودُ he said قَالَ fun هَٰذَا do you make of us with Allah أَن that أَكُونَ I be مِنَ among الْجَاهِلِينَ ﴿٦٦﴾ the foolish

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious. See V.2:2). 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

قَالُوا أَذْءُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَأَفْعَلُوا مَا تَأْمُرُونَ ﴿٦٧﴾ قَالُوا أَذْءُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٨﴾ قَالُوا أَذْءُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٦٩﴾



when you killed **فَقَتَلْتُمْ** a man **نَفْسًا** then you disputed **فَبَايَعْتُمْ** regarding it **وَاللَّهُ** but Allah **مُخْرِجٌ** brought forth **مَا** what **كُنْتُمْ** you were **تَكْتُمُونَ** concealing **فَقُلْنَا** so We said **أَضْرِبُوهُ** strike him **بِبَعْضِهَا** thus **يُنِى** brings to life **اللَّهُ** Allah **كَذَلِكَ** with a piece of it **وَرُيِّعَ** the dead **لَكُمْ** His Signs **وَيُتَبَيَّنَ** and shows you **وَرُيِّعَ** the dead **تَعْقِلُونَ** may understand

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧١﴾ أَفَنَنْظُمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٢﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ after your hearts **فَقَسَتْ** were hardened **فَهِيَ** that (even) worse **أَوْ** as stones **كَالْحِجَارَةِ** so they (were) **قَسْوَةً** in hardness **وَإِنَّ** and indeed **مِنْ** of **الْحِجَارَةِ** the stones **لَمَا** there are some **يَتَفَجَّرُ** gush forth **مِنْهُ** from them **الْأَنْهَارُ** the rivers **يَشْقُقُ** which **لَهَا** of them (are stones) **وَمِنْهَا** and indeed **وَإِنَّ** so that flows **فَيَخْرُجُ** asunder **وَمِنْهَا** and indeed **يَهْبِطُ** which **لَهَا** of them (are stones) **وَمِنْهَا** from **خَشْيَةِ اللَّهِ** fear **وَمَا** (of) Allah **اللَّهُ** Allah **بِغَافِلٍ** (is) **أَفَنَنْظُمُونَ** do you covet **أَنْ** you do **تَعْمَلُونَ** (of) what **عَمَّا** unaware **يُؤْمِنُوا** that **كَانَ** while indeed **وَقَدْ** in you **لَكُمْ** they will believe **فَرِيقٌ** a group **مِنْهُمْ** of them **يَسْمَعُونَ** hear **كَلِمَ** the **اللَّهُ** Word **وَمِنْهُمْ** (of) Allah **اللَّهُ** Allah **ثُمَّ** then **يُحَرِّفُونَهُ** they change it **مِنْ بَعْدِ** after **عَقَلُوهُ** what **وَهُمْ** they understood it **يَعْلَمُونَ** and they know



74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَّمَكُمْ مَا يَتْلُونَ ﴿٧٦﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانٍ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٧﴾

وَإِذَا and when لَقُوا they meet الَّذِينَ those who ءَامَنُوا believe قَالُوا they say ءَامَنُوا we believe وَإِذَا but when خَلَا privately بِبَعْضِهِمْ some of them إِلَيَّ with بَعْضِ some others قَالُوا they say أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَّمَكُمْ مَا يَتْلُونَ revealed what shall you tell them to you لِيَحْجُوكُمْ Allah (disclosed) عَلَيْكُمْ so that they argue with you رَبِّكُمْ your Lord أَفَلَا do not then عِنْدَ therewith يَدُكُمْ before أَلَمْ نَعْلَمْ أَنَّ they know أَلَمْ نَعْلَمْ أَنَّ they know وَمَا they conceal يُرِيدُونَ what knows مَا وَمِنْهُمْ they reveal أُمِّيُونَ (are) unlettered and among them أَمَانٍ people (who) لَا (do) not يَتْلُونَ know الْكِتَابَ the Book إِلَّا but يَظُنُّونَ guess

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allâh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

قَوْلٍ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٍ لَهُمْ مِمَّا كُتِبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

قَوْلٍ the Book يَكْتُبُونَ write to those who لِلَّذِينَ so woe قَوْلٍ بِأَيْدِيهِمْ with their own hands ثُمَّ then يَقُولُونَ هَذَا this مِنْ عِنْدِ اللَّهِ (is) from Allah لِيَشْتَرُوا with it ثَمَنًا price (gain) قَلِيلًا little قَوْلٍ لَهُمْ so woe مِمَّا to them كُتِبَتْ what أَيْدِيهِمْ their hands وَوَيْلٌ and woe لَهُمْ to them shall never وَلَنْ and they say وَقَالُوا they earn يَكْسِبُونَ ﴿٧٩﴾ for what نَمَسَّنَا the Fire النَّارُ touch us إِلَّا but أَيَّامًا (for) days مَعْدُودَةً Allah from اللَّهِ have you taken أَتَّخَذْتُمْ say قُلْ a few numbered عَهْدًا oppose (break) يُخْلَفُ so will never فَلَنْ a covenant عَهْدَهُ His covenant أَمْ or تَقُولُونَ you say عَلَى اللَّهِ what مَا Allah on لا not تَعْلَمُونَ ﴿٨٠﴾ you know بَلَى yes! مَنْ whoever كَسَبَ evil سَيِّئَةً وَأَحَاطَتْ him and surrounded خطيئتهُ his sin فَأُولَٰئِكَ they أَصْحَابُ (are) dwellers (inmates) النَّارِ of the Fire هُمْ in خَالِدُونَ it shall abide forever ﴿٨١﴾

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَإِلَّا الْوَالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَالَّذِينَ good and do وَعَمِلُوا believe مَأْمُونًا and those (who) أُولَئِكَ (of) Paradise الْجَنَّةُ (are) dwellers (inmates) أَصْحَابُ they أُولَئِكَ deeds هُمْ فِيهَا they in it خَالِدُونَ ﴿٨٢﴾ shall abide forever وَإِذْ (remember) أَخَذْنَا when We took مِيثَاقَ a covenant (from) بَنِي the Children إِسْرَءِيلَ (of) Israel لَا (of) إِسْرَءِيلَ you shall worship إِلَّا but اللَّهُ Allah and to parents and to kindreded وَذِي الْقُرْبَىٰ (be) good إِحْسَانًا and (to) orphans and the poor (needy) وَقُولُوا and speak the poor (needy) وَأَقِمُوا good (kindly) حُكْمًا to people النَّاسِ and perform الصَّلَاةَ and give Zakat (poor-due) ثُمَّ then تَوَلَّيْتُمْ you turned back إِلَّا except قَلِيلًا a few مِنْكُمْ of you وَأَنْتُمْ while you are مُعْرِضُونَ ﴿٨٣﴾ averse (backsliders)

82. And those who believe (in the Oneness of Allāh - Islāmīc Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) 83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (*Iqāmat-as-Salāt*), and give *Zakāt*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubī*, Vol. 2, Page 392)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوْنَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْسِلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْتُلُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَسْفَدُ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٣﴾

وَإِذْ your covenant مِيثَاقَكُمْ We took أَخَذْنَا and (remember) when لَا (do) not تَسْفِكُونَ you shed دِمَاءَكُمْ your blood وَلَا (do) not تُخْرِجُونَ your dwellings دِيَارِكُمْ from دِيَارِكُمْ yourselves مِنْكُمْ you turn out ثُمَّ then أَقْرَرْتُمْ you ratified وَأَنْتُمْ you bear witness تَسْهَوْنَ ﴿٨٢﴾ and you مُعْرِضُونَ ﴿٨٣﴾

ثُمَّ أَنْتُمْ then (you are) هَؤُلَاءِ those (who) تَقْتُلُونَ kill أَنْفُسَكُمْ  
 مِنْ of you مِنْكُمْ a party فَرِيقًا and drive out وَتُخْرِجُونَ yourselves  
 مِنْ دِيَارِهِمْ from their homes تَظَاهَرُونَ (assist) aiding one another عَلَيْهِمْ  
 and if وَإِنْ and transgression وَالْعَدُونَ in sin بِالْإِثْمِ against them  
 يَأْتُونَكُمْ they come to you أَسْرَى (as) captives تَقْدُوهُمْ you ransom  
 وَهُمْ though (this) مُحَرَّمٌ forbidden عَلَيْكُمْ to you إِخْرَاجُهُمْ  
 in part بَعْضُ then do you believe أَنتُمْؤْمِنُونَ their expulsion (was)  
 some of بَعْضُ and you reject وَكَفَرْتُمْ (of) the Scripture الْكِتَابِ  
 (of) those who مَنْ (is the) recompense جَزَاءُ then what فَمَا it  
 يَفْعَلُ do ذَلِكَ that مِنْكُمْ among you إِلَّا except خِزْيٌ disgrace  
 and on the Day وَنَوْمٌ (of) (this) world الدُّنْيَا the life الْحَيَاةِ  
 الْفَيْتَمَةِ (of) Resurrection رِزْدُونَ they would be consigned إِلَيْهِ to أَشَدَّ  
 (is) عَذَابٍ most grievous وَمَا and not اللَّهُ Allah يُغْنِيهِ  
 you do تَعْمَلُونَ of what عَمَّا unaware

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ﴿٨٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيْدِنَاهُ يَرْجُؤُا الْفَادِينَ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٥﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٦﴾

أُولَئِكَ those (are) الَّذِينَ they who اشْتَرُوا the life الْحَيَاةِ bought  
 of (this) world بِالْآخِرَةِ for the Hereafter فَلَا so not يَخَفُ shall be  
 the torment الْعَذَابُ on them وَلَا nor هُمْ they lightened عَنْهُمْ

يُنصرون ﴿٨٦﴾ We gave مَا آتَيْنَا and indeed وَلَقَدْ shall be helped مُوسَى Moses the Book الْكِتَابَ and We followed him up وَفَقَّيْنَا and We gave by Prophets وَآتَيْنَا after him عِيسَى Jesus and supported him وَأَيَّدْنَاهُ clear signs (of) Mary مَرْيَمَ son يُرِيجُ الْقُدُسِ (Gabriel) with the holy Ghost (Gabriel) أَفْكَامًا then whenever جَاءَكُمْ not لَا with what بِمَا a Messenger رَسُولٌ came to you and أَنْفُسَكُمْ yourselves أَسْتَكْبَرْتُمْ you grew arrogant فَفَرَقْنَا and some كَذَّبْتُمْ you disbelieved وَفَرَقْنَا and some قَتَلْتُمْ ﴿٨٧﴾ you kill وَقَالُوا and they said قُلُوبُنَا our hearts غُلَّتْ are wrapped بَلْ are nay لَعَنَهُمُ Allah cursed them بِكُفْرِهِمْ for their disbelief قَلِيلًا so little مَا they believe يُؤْمِنُونَ ﴿٨٨﴾ (is) that which

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrâil (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا يُدْخِلُوهَا فِي مَنَافِقِهِمْ ﴿٨٦﴾ يَسْأَلُونَ أَشْرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٨٧﴾

وَلَمَّا جَاءَهُمْ a Book كِتَابٌ from عِندِ Allah مُصَدِّقٌ confirming لِمَا with them مَعَهُمْ (is) وَكَانُوا invoking for victory يَسْتَفْتِحُونَ aforetime though they were عَلَى الَّذِينَ over those who كَفَرُوا disbelieved فَلَمَّا and when جَاءَهُمْ they recognised عَرَفُوا what مَا came to them (be) on عَلَى (of) Allah اللَّهُ so the curse فَلَعَنَهُ in it يُدْخِلُوهَا disbelieved



they bought اشْتَرَوْا how bad is that بِئْسَمَا the disbelievers الْكَافِرِينَ  
 they يَكْفُرُوا that أَنْ their own selves أَنْفُسَهُمْ for it بِهِ  
 Allah revealed أَنْزَلَ in (that) which بِمَا (should) disbelieve  
 His فَضْلِهِ of مِنْ Allah reveals يُنَزِّلُ that أَنْ grudging  
 His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom مَنْ unto عَلَى Grace  
 anger عَصَبٍ upon عَلَى anger يَعْصِبُ they have drawn (incurred) فَبَاءُوا  
 (there is a) مُهِينٌ torment عَذَابٌ and for the disbelievers وَلِلْكَافِرِينَ  
 disgracing

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَأْمِنُوا بِمَا نُنَزِّلُ وَمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٩﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٠﴾

and when إِذَا قِيلَ it is said لَهُمْ to them ءَامِنُوا believe بِمَا in what  
 in what we believe تَأْمِنُوا they say قَالُوا Allah sent down أَنْزَلَ  
 to us عَلَيْنَا was sent down بِمَا and they disbelieve وَيَكْفُرُونَ  
 after it وَهُوَ the truth مُصَدِّقًا while it is  
 then why did قُلْ say فَلِمَ with them مَعَهُمْ what is confirming لِمَا  
 if تَقْتُلُونَ أَنْبِيَاءَ you kill أَنْبِيَاءَ Allah (of) مِنْ قَبْلُ aforetime إِنْ  
 كُنْتُمْ مُؤْمِنِينَ ﴿٨٩﴾ (true) believers and indeed جَاءَكُمْ  
 yet أَخَذْتُمُ Moses مُوسَىٰ بِالْبَيِّنَاتِ with clear proofs ثُمَّ  
 and you أَخَذْتُمُ the calf الْعِجْلَ you took (for worship) مِنْ بَعْدِهِ after him وَأَنْتُمْ  
 wrong-doers ظَالِمُونَ ﴿٩٠﴾ (were)

**91.** And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?" **92.** And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrongdoers).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِثَقْوٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَنشِرُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْمَايَا أَمْرُكُمْ بِيَعِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

your covenant **مِيثَاقَكُمْ** We took **أَخَذْنَا** and (remember) when **وَإِذْ**  
the Tur (mount Sinai) **أَطْوَرَ** above you **فَوْقَكُمْ** and We raised **وَرَفَعْنَا**  
and **وَأَسْمَعُوا** firmly **بِقُوَّةٍ** We gave you **ءَاتَيْنَاكُمْ** what **مَا** hold **حُدُّوا**  
**وَأَشْرَبُوا** and we disobeyed **وَعَصَيْنَا** we heard **سَمِعْنَا** they said **قَالُوا** hear  
their hearts **قُلُوبِهِمْ** in **فِي** and they were cherished (drunk the love of)  
**أَلْوَجَلْ** the calf **بِكُفْرِهِمْ** (because) of their disbelief **قُلْ** say **يَسْمَا**  
your faith **إِيمَانَكُمْ** to it **بِهِ** commands you **يَأْمُرُكُمْ** evil is what  
**لَكُمْ** is **كَانَتْ** if **إِنْ** say **قُلْ** believers **مُؤْمِنِينَ** you are **كُنْتُمْ** if **إِنْ**  
Allah **عِنْدَ** (of) the Hereafter **الْآخِرَةُ** the home **الْأَدَارُ** for you  
then long **فَتَمَنَّوْا** (other) people **النَّاسِ** excluding **مِنْ دُونِ** specially **خَالِصَةً**  
truthful **صَادِقِينَ** you are **كُنْتُمْ** if **إِنْ** (for) death **الْمَوْتِ**

**93.** And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." **94.** Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَلَنْ يَسْمَنُوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٧﴾ وَلَنَجْذِثُنَّهُمْ أَهْرَاصَ النَّاسِ عَلَى حَيَافٍ وَمِنَ الَّذِينَ أَفْرَكُوا يَوْمَئِذٍ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزَهٍ مِنَ الْعَذَابِ ۚ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٨﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى  
لِلْمُؤْمِنِينَ ﴿١٧﴾

وَلَنْ يَسْتَمْنُوهُ but will never ever بِمَا they long for it أَبَدًا قَدَّمَتْ for what (is) All-Aware عَلِيمٌ and Allah رَأَاهُ their hands أَيْدِيَهُمْ sent ahead and verily you will find them وَلَنَجْذِثَهُمْ of the wrong-doers ﴿١٨﴾ بِالظَّالِمِينَ ﴿١٩﴾ أَغْرَضَ the greediest النَّاسِ (of) mankind عَلَى for حَيَوةٍ life وَمِنْ and of الَّذِينَ أَشْرَكُوا those who ascribed partners to Allah يَوَدُّ wishes أَحَدُهُمْ (of) he could be given a life يُعَمَّرُ if (each) one of them لَوْ (save) a thousand سَنَةٍ years وَمَا but not هُوَ this بِمُرَجِّحِهِ. (remove) him away مِنَ the punishment الْعَذَابِ though يُعَمَّرُ he be given that life (is) All-Seer بَصِيرٌ and Allah رَأَاهُ of what يَسْمُوكَ of what ﴿٢٠﴾ قُلْ they do مَنْ say قُلْ مَنْ is عَدُوًّا enemy لِيَجْزِيَكَ to Gabriel فَإِنَّهُ for indeed he نَزَّلَهُ (has) brought it down عَلَى to قَلْبِكَ your heart بِإِذْنِ by Permission (leave) اللَّهُ (of) Allah مُصَدِّقًا confirming لِمَا what (came) بَيْنَ يَدَيْهِ before it وَهُدًى and guidance وَبُشْرَى and glad tidings ﴿٢١﴾ لِلْمُؤْمِنِينَ

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimun* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do. 97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrâil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٢٢﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتِنَا بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٢٣﴾ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٤﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

and His وَمَلَائِكَتِهِ to Allah لِلَّهِ enemy كَانَ is whoso مَنْ  
and Gabriel وَرُسُلِهِ and His Messengers وَمِيكَائِيلَ and  
to (is) enemy لِلْكَافِرِينَ ﴿١٠١﴾ Michael فَإِنَّ then verily  
to you إِلَيْكَ We sent down أَنْزَلْنَا and indeed وَلَقَدْ the disbelievers  
مَا يَنْتَظِرُونَ Ayat (proofs, verses) بَيِّنَاتٍ and none وَمَا يَكْفُرُ  
is disobedient ones أَفَكُلَّمَا but إِلَّا in them يَكْفُرُونَ ﴿١٠٢﴾ disbelieve  
a covenant عَنْهُمْ they contract عَنْهُمْ it not so (that) whenever  
most of أَكْثَرُهُمْ nay بَلْ of them مِنْهُمْ a party فَرِيقٌ threw it away  
came جَاءَهُمْ and when وَلَكِنَّا believe يَكْفُرُونَ ﴿١٠٣﴾ (do) not لَا them  
a رَسُولٌ to them مِنْ عِنْدِ اللَّهِ from Allah مُصَدِّقٌ  
a فَرِيقٌ threw away بَدَّلَ with them مَعَهُمْ what was لَكِنَّا confirming  
the party مِنَ الَّذِينَ of الَّذِينَ أُوْتُوا those (who) أُوْتُوا were given  
behind ظُهُورِهِمْ (of) Allah اللَّهُ the Book كِتَابَ Scripture  
know يَعْلَمُونَ ﴿١٠٤﴾ (do) not لَا as if they كَانَتْهُمْ their backs

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâîl (Gabriel) and Mikâîl (Michael), then verily, Allâh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُنُوتَ وَمُرُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقِّ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا  
تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا يَذِّنُ اللَّهُ  
وَيَعْلَمُونَ مَا يَفْعَلُهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا  
شَكَّرُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٥﴾

وَاتَّبَعُوا (gave out) recited نُنَلُّوْا what مَا and they followed  
 and not وَمَا (of) Solomon سُلَيْمٰنُ kingdom مَلِكِ in عَلَى the devils  
 the الشَّيَاطِیْنَ and but وَلٰكِنْ Solomon سُلَيْمٰنُ disbelieved كَفَرُ  
 magic السِّحْرِ men النَّاسُ teaching يَعْلَمُوْنَ disbelieved كَفَرُوا devils  
 وَمَا and what اُنْزِلَ came down عَلَى to الْمَلَائِكَةِ the two angels بِسَابِلِ  
 at Babylon هَارُوتَ and Mَارُوتَ وَمَرُوتَ and وَمَا but neither يَعْلَمَانِ  
 they (had) said يَقُولَا till حَتَّى anyone مِنْ أَحَدٍ (of) these two taught  
 إِنَّمَا only مَعْنُ we (are) فِتْنَةً (for) trial فَلَا (so) do not تَكْفُرُوا  
 from these two مِنْهُمَا but they did learn فَيَتَعَلَّمُونَ disbelieve  
 (angels) مَا what يَفْرَقُونَ they might separate بِهِ with it بَيْنَ  
 between اَلرَّجُلِ man وَرَجُلِهِ and his wife وَمَا but do not هُمْ they  
 بِضَارَرٍ harm بِهِ with it مِنْ أَحَدٍ anyone إِلَّا except بِإِذْنِ by  
 Permission اَللَّهِ (of) Allah وَيَتَعَلَّمُونَ (of) and they learn مَا what يَضُرُّهُمْ  
 and indeed وَلَآ and not يَنْفَعُهُمْ profits them وَلَقَدْ and  
 عَلِمُوا they knew لَمَنِ that whosoever اشْتَرٰهُ buys it مَا not لَّهِ  
 (is) for him فِي in الْآخِرَةِ the Hereafter مِنْ شَلَفٍ any share  
 (was) وَلَيْسَ and how bad indeed مَا what شَرَوْا they sold بِهِ for  
 it أَنْفُسَهُمْ their ownسelves لَوْ كَانُوا would that يَعْلَمُوا they knew!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٣﴾ مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ

الْكِتَابِ وَلَا الشِّرْكَانَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٤﴾

and became pious وَأَتَّقُوا believed ءَامَنُوا they أَنَّهُمْ and if وَلَوْ لَشَوْبَةً لَشَوْبَةً indeed (for them was) reward مِنْ عِنْدِ اللَّهِ Allah خَيْرٌ know يَأْتِيهَا الَّذِينَ يَكْفُرُونَ they did كَانُوا if/would that كَوْنًا better say (to Prophet) تَقُولُوا (do) not لَا believe ءَامَنُوا O you who رَاعِنَا "Ra'ina" (pay attention to us) وَقُولُوا but say أَنْظِرْنَا "undhurna" and for the وَلِلْكَافِرِينَ and listen وَأَسْمِعُوا please look upon us like عَذَابٍ أَلِيمٍ torment أَلِيمٍ painful مَا painful like يَوْمَ the الَّذِينَ كَفَرُوا disbelieved مِنْ among أَهْلِ الْكِتَابِ the polytheists nor لَا الشِّرْكَانَ nor the People of the Sripture أَنْ that يُنَزَّلَ from any good خَيْرٍ upon you عَلَيْكُمْ should be sent down for رَبِّكُمْ your Lord وَاللَّهُ but يَخْتَصُّ chooses بِرَحْمَتِهِ for His Mercy مَنْ whom يَشَاءُ He wills وَاللَّهُ and اللَّهُ ذُو (is) Owner الْفَضْلِ الْعَظِيمِ Great Bounty of

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Râ'ina* but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46) 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikân* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٤﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٥﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ الْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٦﴾

﴿ مَا نَنْسَخْ ﴾ whatever نَنْسَخْ We abrogate مِنْ آيَةٍ أَوْ of a Verse نُنسِهَا or نُنسِهَا cause or نَأْتِ بِخَيْرٍ better مِنْهَا We bring it to be forgotten



مِثْلِهِمَا that أَنْ you know تَعْلَم did not أَلَمْ similar to it  
 عَلَى over كُلِّ thing شَيْءٍ ﴿١٠٦﴾ is All-Powerful قَدِيرٌ  
 تَعْلَمُ you know أَنَّ that اللَّهُ Allah for Him تِلْكَ (is) dominion  
 السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and not لَكُمْ  
 وَلِیٍّ of (any) مِنْ Allah besides إِلَهِ (is) for you  
 do تُرِيدُونَ or أَمْ (any) helper نَصِيرٍ ﴿١٠٧﴾ nor وَلَا (protector/friend)  
 as كَمَا your Messenger رُسُلَكُمْ you ask تَسْأَلُوا that أَنْ you want  
 سِیِّئٌ شِدِّى was asked مَوْسَى Moses مِنْ قَبْلُ before وَمَنْ and whoso يَتَّبِعْ  
 he went ضَلَّ verily فَغَدَّ for faith بِالْإِيمَانِ disbelief الْكُفْرَ changes  
 Way السَّبِيلِ ﴿١٠٨﴾ the even (Right) سَوَاءً astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَكًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا  
 بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ وَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِندَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٧﴾

وَدَّ كَثِيرٌ many مِّنْ أَهْلِ الْكِتَابِ the People of  
 لَوْ if يَرُدُّونَكُم they could turn you back مِّنْ بَعْدِ after إِيمَانِكُمْ  
 (out of) كُفَّارًا (as) disbelievers حَسَكًا your belief (you have believed)  
 مِّنْ أَنْفُسِهِمْ from envy مِّنْ عِندِ after مَا what بَيَّنَّ  
 so forgive فَاعْفُوا the truth الْحَقُّ unto them لَهُمْ had become manifest  
 وَاصْفَحُوا and overlook حَتَّىٰ till يَأْتِيَ brings اللَّهُ Allah بِأَمْرٍ His  
 إِنَّ Command اللَّهُ Allah عَلَىٰ over كُلِّ thing شَيْءٍ ﴿١٠٦﴾ is All-Powerful قَدِيرٌ  
 and give وَأَقِيمُوا (is) All-Powerful الصَّلَاةَ and perform the prayer وَمَا  
 you send forth تُقَدِّمُوا and whatever وَمَا Zakat (poor-due) الزَّكَاةَ (pay)

لَأَنفُسِكُمْ for yourselves مِّنْ خَيْرٍ good يَجِدُوهُ you shall find it عِنْدَ  
 with اللَّهُ Allah إِنَّ certainly اللَّهُ Allah بِمَا you do تَعْمَلُونَ  
 (is) All-Seer ﴿١٠٩﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. 110. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ  
 صَادِقِينَ ﴿١١٠﴾ بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١١﴾  
 وَقَالَتِ الْيَهُودُ لَنَبِيِّ النَّصْرِيِّ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرِيُّ لَنَبِيِّ الْيَهُودِ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ  
 قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٢﴾

وَقَالُوا and they said لَن يَدْخُلَ none shall enter الْجَنَّةَ Paradise إِلَّا  
 except مَن who كَانَ هُودًا أَوْ a Jew or نَصْرِيًّا a Christian تِلْكَ these are  
 أَمَانِيُّهُمْ their (own) desires قُلْ say هَاتُوا bring بُرْهَانَكُمْ your proof  
 if كُنْتُمْ your proof بَلَىٰ truthful ﴿١١٠﴾ you are صَادِقِينَ  
 whoever أَسْلَمَ submitted وَجْهَهُ his face لِلَّهِ to Allah وَهُوَ to Allah  
 with عِندَ (is) his reward مُحْسِنٌ then for him فَلَهُ (is) good-doer  
 رَبِّهِ His Lord وَلَا (there is) no خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ  
 they يَحْزَنُونَ shall grieve ﴿١١١﴾ وَقَالَتِ الْيَهُودُ and said لَنَبِيِّ the Jews  
 are not النَّصْرِيُّ the Christians عَلَىٰ on شَيْءٍ anything وَقَالَتِ and said  
 the Christians لَنَبِيِّ the Jews are not الْيَهُودِ the Jews عَلَىٰ on شَيْءٍ  
 anything وَهُمْ though they يَتْلُونَ the Scripture كَذَلِكَ the Scripture  
 similarly قَالَ said الَّذِينَ those who لَا (do) not يَعْلَمُونَ know  
 like قَوْلِهِمْ their words فَاللَّهُ so Allah يَحْكُمُ shall judge بَيْنَهُمْ  
 between them يَوْمَ (on) the Day الْقِيَمَةِ (of) Resurrection فِيمَا about  
 that كَانُوا they (have been) فِيهِ wherein يَخْتَلِفُونَ differing ﴿١١٢﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*, Vol.1, Page 154]. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٢﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَٰؤُا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٣﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٤﴾

than greater wrong-doer (unjust) **أَظْلَمُ** and who (is) **وَمَنْ** Mosques **مَسْجِدَ** forbid those (who) **مَنَعَ** to **يُذْكَرَ** (of) Allah **اللَّهُ** in them **فِيهَا** His Name **اسْمُهُ** and strive **وَسَعَىٰ** (proper) **لَهُمْ** was **كَانَ** not **مَا** these people **أُولَٰئِكَ** their ruin **خَرَابِهَا** in fear **خَائِفِينَ** except **إِلَّا** enter them **يَدْخُلُوهَا** to **أَنْ** for them **لَهُمْ** and **وَلَهُمْ** (is) disgrace **خِزْيٌ** the world **الدُّنْيَا** in **فِي** for them **لَهُمْ** (is) torment **عَذَابٌ عَظِيمٌ** the Hereafter **الْآخِرَةِ** in **فِي** for them **لَهُمْ** and the west **وَالْمَغْرِبُ** the east **وَالْمَشْرِقُ** and for Allah (is) **وَاللَّهُ** great so there will be **فَإَيْنَمَا تُولَٰؤُا** so wherever **فَإَيْنَمَا** you turn (your face) **ثَمَّ** (is) Infinite, **وَاسِعٌ** Allah **اللَّهُ** surely **إِنَّ** (of) Allah **اللَّهُ** face **وَجْهُ** has **اتَّخَذَ** and they said **وَقَالُوا** All-knower **عَلِيمٌ** All-Embracing **اللَّهُ** taken (begotten) **وَلَدًا** Allah **اللَّهُ** a son **سُبْحَنَهُ** Glory is to Him **بَلْ** but **لَّهُ** (is) for Him (is) **مَا** in **فِي** what (is) **لَهُ** the heavens **السَّمٰوٰتِ** and the earth **وَالْأَرْضِ** (are) subservient **قَنِينُونَ** to Him **لَهُ** all **كُلُّ**

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them

(Allâh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely, Allâh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: 'Allâh has begotten a son (children or offspring).' Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

يَدْعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٥﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٦﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٧﴾

and the earth <sup>وَالْأَرْضِ</sup> (of) the heavens <sup>السَّمَوَاتِ</sup> the Originator <sup>يَدْعُ</sup> He <sup>قَالَ</sup> so only <sup>فَإِنَّمَا</sup> a matter <sup>أَمْرًا</sup> He decrees <sup>قَضَىٰ</sup> and when <sup>وَإِذَا</sup> <sup>يَقُولُ</sup> He says <sup>لَهُ</sup> to it <sup>كُنْ</sup> be <sup>فَيَكُونُ</sup> and it becomes <sup>وَقَالَ</sup> and said <sup>الَّذِينَ</sup> those who <sup>لَا</sup> do not <sup>يَعْلَمُونَ</sup> know <sup>لَوْلَا</sup> why (does) not <sup>يُكَلِّمُنَا</sup> or <sup>أَوْ</sup> Allah <sup>اللَّهُ</sup> speak to us <sup>تَأْتِينَا</sup> a sign <sup>كَذَلِكَ</sup> those (people) who were <sup>الَّذِينَ</sup> have said <sup>قَالَ</sup> so (even thus) <sup>قَبْلِهِمْ</sup> are alike <sup>تَشَبَّهَتْ</sup> their words <sup>قَوْلِهِمْ</sup> like <sup>مِثْلَ</sup> before them <sup>قُلُوبُهُمْ</sup> their hearts <sup>قَدْ</sup> indeed <sup>بَيَّنَّا</sup> We have made clear <sup>الْآيَاتِ</sup> the Signs/Verses <sup>لِقَوْمٍ</sup> for people <sup>يُوقِنُونَ</sup> (who) believe firmly <sup>إِنَّا</sup> bearer of <sup>بَشِيرًا</sup> with the truth <sup>بِالْحَقِّ</sup> sent you <sup>أَرْسَلْنَاكَ</sup> verily We <sup>وَنَذِيرًا</sup> glad tidings <sup>وَلَا</sup> and a warner <sup>تُسْأَلُ</sup> and not <sup>أَصْحَابِ</sup> about <sup>الْجَحِيمِ</sup> (of) the blazing Fire <sup>سُئِلَ</sup> asked

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is. 118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾

the Jews الْيَهُودُ with you عَنْكَ will be pleased تَرْضَىٰ and never وَلَنْ  
 nor لَا the Christians النَّصَارَىٰ حَتَّىٰ till تَتَّبِعَ you follow مِلَّتَهُمْ their  
 (of) the Guidance هُدَىٰ verily إِنَّ say قُلْ religion (creed)  
 that (is only) الْهُدَىٰ the Guidance هُدَىٰ and if وَلَئِنْ اتَّبَعْتَ you  
 followed أَهْوَاءَهُمْ their desires بَعْدَ after الَّذِي what جَاءَكَ came to  
 of الْإِلْمِ the knowledge مَا not لَكَ for you مِنْ (any)  
 (wrath of) اللَّهُ Allah مِنْ any وَلِيٍّ protector وَلَا nor نَصِيرٍ (any)  
 helper الَّذِينَ those ءَاتَيْنَاهُمُ We gave them الْكِتَابَ the Book يَتْلُونَهُ  
 those (are) أُولَٰئِكَ to be recited تِلَاوَتِهِ (as it has) right حَقَّ recite it  
 who) يُؤْمِنُونَ believe بِهِ in it وَمَنْ and whoso يَكْفُرْ disbelieves بِهِ  
 in it فَأُولَٰئِكَ they (who are) هُمُ then those (are) الْخَاسِرُونَ the losers  
 O Children إِسْرَءِيلَ (of) اذْكُرُوا remember نِعْمَتِيَ My Favours  
 which أَنْعَمْتُ I bestowed عَلَيْكُمْ upon you وَأَنِّي and that I  
 preferred you عَلَىٰ preferred you الْعَالَمِينَ over all the communities فَضَّلْتُكُمْ

120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islām from Banī Isrā'īl) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. (*Tafsir Al-Qurtubī*. Vol. 2, Page 95). 122. O Children of Israel! Remember My Favours which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

وَأَتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْمُكَيِّفِينَ وَالرُّكَّعِ الشُّجُودِ ﴿١٢٥﴾

وَأَتَقُوا and fear يَوْمًا the Day (when) لَا not تَجْزِي will avail نَفْسٌ person  
عَنْ نَفْسٍ another شَيْئًا in the least وَلَا nor يُقْبَلُ shall be accepted مِنْهَا  
shall benefit شَفَعَةٌ nor وَلَا any ransom (compensation) عَدْلٌ from him  
him شَفَعَةٌ وَلَا intercession هُمْ nor هُمْ they يُنصَرُونَ ﴿١٢٣﴾ shall be helped  
﴿١٢٣﴾ and (remember) when ابْتَلَىٰ tried إِبْرَاهِيمَ Abraham رَبُّهُ his Lord بِكَلِمَاتٍ  
إِنِّي He said قَالَ then he fulfilled them فَأَتَمَّهُنَّ with Words (Commands)  
a leader إِمَامًا for mankind النَّاسِ going to make you جَاعِلُكَ verily I am  
قَالَ he said وَمِنْ and of ذُرِّيَّتِي my offspring قَالَ He said لَا (does) not  
the wrong-doers الظَّالِمِينَ ﴿١٢٤﴾ My Covenant عَهْدِي reach (includes) يَنَالُ  
وَإِذْ and (remember) when جَعَلْنَا We made الْبَيْتَ the House (Ka'bah)  
مَثَابَةً a resort لِّلنَّاسِ for mankind وَأَمْنَا and safety وَاتَّخِذُوا and take  
(as) place of مُصَلًّى (of) Abraham إِبْرَاهِيمَ Maqam (place of standing)  
prayer وَعَهِدْنَا and We covenanted إِلَىٰ with إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ  
and Ishmael أَن that طَهِّرَا they purify بَيْتِيَ My House (Ka'bah)  
and those who stay (for I'tikaf) وَالْمُكَيِّفِينَ for those who circumambulate it  
وَالرُّكَّعِ and those who bow down الشُّجُودِ ﴿١٢٥﴾ (and) prostrate

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah),





(this service) from us. Verily, You are the All-Hearer, the All-Knower.” 128. “Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage — *Hajj* and ‘*Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

رَبَّنَا our Lord! وَابْعَثْ amongst them فِيهِمْ and send رَسُولًا a Messenger  
 مِّنْهُمْ (out) of them يَتْلُو عَلَيْهِمْ who shall recite آيَاتِكَ Your Verses  
 وَيُعَلِّمُهُمُ and teach (instruct) them الْكِتَابَ the Book and الْحِكْمَةَ the Wisdom  
 وَيُزَكِّيهِمْ You أَنْتَ verily You إِنَّكَ and purify them الْعَزِيزُ the All-Mighty  
 وَمَنْ the All-Wise الْحَكِيمُ (are) the All-Mighty turns يَرْغَبْ and who  
 عَن away from مِّلَّةِ Ibrâhîm (of) Abrahام إِلَّا except مَنْ he  
 سَفِهَ (who) نَفْسَهُ befooled himself وَلَقَدْ and truly اصْطَفَيْنَاهُ We  
 فِي in the الدُّنْيَا the world وَإِنَّهُ and verily he فِي in الْآخِرَةِ the Hereafter  
 لَمِنَ the righteous الصَّالِحِينَ (would be) among إِذْ the righteous  
 قَالَ when he said لَهُ to him رَبُّهُ his Lord أَسْلِمْتُ submit قَالَ he said  
 لِرَبِّ I submitted to Lord الْعَالَمِينَ of the worlds

129. “Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur’ân) and *Al-H* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise.” 130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, “Submit (i.e. be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of the ‘*Alamîn* (mankind, jinn and all that exists).”

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَا يَكُ إِبْرَاهِيمَ



Christians قَوْمًا or Jews هُودًا be كُفُورًا and they said وَقَالُوا تَبَدَّلُوا the creed (the مِلَّةَ nay بَلَى say قُلْ you would be guided تَهْتَدُوا (of) Abraham إِبْرَاهِيمَ religion) حَنِيفًا and not وَمَا the upright and we مَامَنَا say قُولُوا the polytheists الْمُشْرِكِينَ ﴿١٣٥﴾ of مِنْ he was has been sent down أُنزِلَ and what وَمَا in Allah بِاللَّهِ believe Abraham إِبْرَاهِيمَ to إِلَهِ was sent down أُنزِلَ and what وَمَا to us and وَإِسْمَاعِيلَ and Ishmael and إِسْحَاقَ and Isaac and يَعْقُوبَ and Jacob وَالْأَسْبَاطِ and Jacob's descendants (the tribes) أَوْقَى and what وَمَا (their) descendants (the tribes) to مُوسَى was given أَوْقَى and what وَمَا and Jesus وَعِيسَى to Moses distinction we نَفَرِقُ no لَا their Lord رَبِّهِمْ from مِنْ the Prophets to Him لَمْ and we وَنَحْنُ of them مِنْهُمْ any أَحَدٍ between بَيْنَ make are submissive مُسْلِمُونَ ﴿١٣٦﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîf* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)." 136. Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٦﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٧﴾ قُلْ أَتُمَارِجُونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٨﴾

فَإِنْ ءَامَنُوا what مَا in the like of بِمِثْلِ they believed so if they are guided, they have اهْتَدَوْا then فَقَدْ in it بِهِ you believe but if تَوَلَّوْا they turn away فَإِنَّمَا then only هُمْ then only فَسَيَكْفِيكَهُمُ schism (opposition) شِقَاقٍ in فِي they (are) the السَّمِيعُ and He (is) وَهُوَ Allah اللَّهُ suffice you against them

(Our life takes its) hue صبغة the All-Knower ﴿١٣٧﴾ All-Hearer الله than من (is) better أحسن and who ومن (from) Allah الله are صبغة Allah at coloring ونحن and we لم Him to عبيدون ﴿١٣٨﴾ are الله about في do you dispute with us اتعاجونا say قل worshippers الله وهو (is) while ربنا our Lord وربكم and your Lord ولنا and for us (are) أعملنا our deeds ولكم and for you (are) أعملکم sincere ﴿١٣٩﴾ غلصون to Him (are) لم and we ونحن your deeds

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr] 139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَعْلِمُ أَمْ  
الله وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ الله وَمَا الله بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٩﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا  
كَسَبَتْ وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

أَمْ or تَقُولُونَ you say إِنَّ that إِبْرَاهِيمَ Abraham and إِسْمَاعِيلَ Ishmael and إِسْحَاقَ Isaac and وَيَعْقُوبَ Jacob and الْأَسْبَاطَ (their) descendants (the tribes) كَانُوا were هُودًا Jews أَوْ or نَصَارَى Christians قُلْ say أَعْلِمُ do you أَمْ know better أم الله or الله وَمَنْ (is) and who أَظْلَمُ more unjust وَمَنْ (that is) with him عِنْدَهُ testimony شَهَادَةً concealed of what الله and not وَمَا الله بِغَافِلٍ is unaware عَمَّا that has تَعْمَلُونَ ﴿١٣٩﴾ you do تِلْكَ that (was a) أُمَّةٌ nation قَدْ خَلَتْ and for وَلَكُمْ they earned كَسَبَتْ what مَا for them لَهَا passed away you will be تُسْأَلُونَ and not وَلَا you earn كَسَبْتُمْ what مَا you to do يَعْمَلُونَ ﴿١٤٠﴾ they used كَانُوا of what عَمَّا asked

**140.** Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do." **141.** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (١١٢)

﴿ سَيَقُولُ السُّفَهَاءُ the fools among the people مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ what turned them from their Qiblah (prayer direction) (تowards Jerusalem)] to which they used to face in prayer.﴾ Say (O Muhammad (صلى الله عليه وسلم); "To Allāh belong both, east and the west. He guides whom He wills to the Straight Way.﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad (صلى الله عليه وسلم); "To Allāh belong both, east and the west. He guides whom He wills to the Straight Way."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١١٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا We have made you a nation just (and best) over witnesses that you be just (and best) over the Messenger and be mankind the Messenger and did not a witness you that Qiblah that we might know who would be turned from those who would be turned on his heels and indeed it was great (hard test) except for those whom Allah guided and not Allah was to let lose your faith (is) Most Compassionate towards mankind Most Merciful ﴿١١٢﴾





(to) those who **الَّذِينَ** you were to bring **أَتَيْتَ** and even if **وَلَكِنْ** **أَوْثَرُوا** Signs **آيَاتِهِ** all **بِكُلِّ** the Scripture **الْكِتَابَ** were given **أَنْتَ** nor **وَمَا** your Qiblah **فِتَنَّاكَ** they follow **تَتَّبِعُوا** (would) not **بَعْضُهُمْ** nor **وَمَا** (of) their Qiblah **فِيئَلَهُمْ** (be) a follower **يَتَّبِعِ** you of **بَعْضٍ** (of) the Qiblah **فِتْلَةً** (are) followers **يَتَّبِعِ** some of them **فِي** their desires **أَهْوَاءَهُمْ** you followed **اتَّبَعْتَ** and if **وَلَكِنْ** others **بَدَ** after **مَا** what **جَاءَكَ** came to you **مِنْ** of **أَوَّلِيمُ** knowledge **إِنَّكَ** indeed you **إِذَا** then (will be) **لَئِنْ** of **الظَّالِمِينَ** the **الَّذِينَ** to whom We gave **مَاتَيْنَاهُمْ** those **الَّذِينَ** wrong-doers **يَعْرِفُونَهُ** Scripture **كَمَا** recognize it **يَعْرِفُونَ** as **أَبْنَاءَهُمْ** they recognize **لَئِنْ** of them **مِنْهُمْ** a group **فَرِيقًا** but verily **وَلَا** their sons **يَعْلَمُونَ** while they **وَهُمْ** the truth **الْحَقِّ** conceal

**145.** And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers). **146.** Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad صلى الله عليه وسلم which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)].

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيًا فَاستَقِمْوا الصِّرَاطَ اَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللهُ جَمِيعاً اِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَصَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللهُ بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿١١٩﴾

so do not **فَلَا** your Lord **رَبِّكَ** from **مِنْ** (this is) the truth **الْحَقُّ**  
and for **وَلِكُلِّ** those who doubt **الْمُتَمَرِّضِينَ** of **مِنْ** (you) be **تَكُونَنَّ**  
to which **مَوْلَاهَا** He **هُوَ** (there is) a direction **وَجْهَهُ** every (nation)  
so try to excel **فَانْتَبِهَا** He turns them (they face in their (prayers))

وَمِنْ حَيْثُ وَهَرSOEVER حَرَجْتَ you come forth قَوْلِي so  
 turn وَجْهَكَ your face شَطْرَ towards the Sacred الْمَسْجِدَ Mosque الْحَرَامِ  
 وَمَا حَيْثُ wherever كُنْتُمْ you may be قَوْلُوا turn وَجُوهَكُمْ  
 your faces شَطْرَهُ towards it يَكُونُ so that not لِلنَّاسِ  
 for people عَلَيْكُمْ against you حُجَّةٌ an argument إِلَّا except الَّذِينَ  
 those who ظَلَمُوا do injustice مِنْهُمْ of them فَلَا so (do) not تَخْشَوْهُمْ  
 fear them وَخَشَوْنِي but fear Me وَلَئِنَّمَا I may complete نِعْمِي  
 My Favours عَلَيْكُمْ upon you وَلَكُمْ among you  
 guided كَمَا as أَرْسَلْنَا We have sent فِيكُمْ

رَسُولًا مِّنكُمْ (who) recites from among you **يَتْلُوا** a Messenger **عَلَيْكُمْ** and sanctifies you **وَرَزَّكَكُمْ** Our Verses **ءَايَاتِنَا** to you **الْكِتَابَ** the Book and teaches you **وَيُعَلِّمُكُمُ** (purifies your lives) what **مَا** and teaches you **وَيُعَلِّمُكُمُ** and Wisdom **وَالْحِكْمَةَ** (Qur'an) **لَمْ** not **تَكُونُوا** you did **تَلَّمُونَ** know

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلی اللہ علیہ وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you did not know.

فَأَذْكُرُوا أَنَا أذكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٥٠﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥١﴾ وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلٰكِن تَشْعُرُونَ ﴿١٥٢﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٣﴾

I will remember you **أَذْكُرْكُمْ** therefore remember Me **فَأَذْكُرُوا** be **وَأَشْكُرُوا** and (do) not **وَلَا** to Me **لِي** and give thanks **يٰٓأَيُّهَا** O you! **الَّذِينَ** who **ءَامَنُوا** believe **اسْتَعِينُوا** with patience **الصَّبْرِ** seek help **وَالصَّلَاةِ** and prayer **إِنَّ** truly **اللَّهُ** Allah **مَعَ** (is) with **الصَّابِرِينَ** the patient ones **وَلَا** (do) not **يُقْتَلُ** of those who **يَقْتُلُ** (are) killed **فِي** in **سَبِيلِ** Way **اللَّهُ** Allah **أَمُوتَ** (of) Allah **بَلْ** (they are) dead **أَحْيَاءٌ** (they are) alive **لٰكِن** but **تَشْعُرُونَ** you perceive **وَلَنَبْلُوَنَّكُمْ** and surely **بَشَيْرٍ** We shall test you **بِشَيْءٍ** with something **مِّنَ** of **الْخَوْفِ** the fear **وَالْجُوعِ** and the hunger **وَنَقْصٍ** and loss **مِّنَ** of **الْأَمْوَالِ** wealth **وَالْأَنفُسِ** but give glad tidings **وَالثَّمَرَاتِ** and fruits (crops) **وَبَشِّرِ** (to) the patient ones **الصَّابِرِينَ**

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient). 154. And say not of those who are killed in the way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُتَهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

الَّذِينَ إِذَا those who أَصَابَتْهُمْ afflicts them مُصِيبَةٌ calamity  
 قَالُوا they say إِنَّا truly we belong to الله and indeed we وَإِنَّا  
 إِلَيْهِ (shall) return رَاجِعُونَ ﴿١٥٦﴾ to Him أُولَٰئِكَ (they are) those عَلَيْهِمْ  
 upon whom (are) صَلَوَاتٌ blessings مِنْ from رَبِّهِمْ thier Lord  
 and (they are) those هُمْ and رَحْمَةٌ and mercy وَأُولَٰئِكَ who (are)  
 the guided ones الْمُتَهْتَدُونَ ﴿١٥٧﴾ إِنَّ the الصَّفَا As-Safa and الْمَرْوَةَ  
 (are) of شَعَائِرِ Al-Marwah (two mountains in Makkah) من  
 symbols الله (of) فَمَنْ so whoever حَجَّ Hajj performed  
 (of) the House أَوِ or اعْتَمَرَ Umrah performed فَلَا (there)  
 is) no جُنَاحَ عَلَيْهِ sin on him أَنْ that يَطَّوَّفَ he walks (between)  
 the two بِهِمَا وَمَنْ and تَطَوَّعَ does voluntarily خَيْرًا good  
 then verily فَإِنَّ الله شَاكِرٌ All-Recogniser عَلِيمٌ ﴿١٥٨﴾  
 All-Knower

156. Those who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
 اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاوْلَٰئِكَ أَنُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا  
 وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

We have أَنْزَلْنَا what conceal يَكْتُمُونَ those who verily الَّذِينَ  
 and the guidance الْهُدَىٰ the clear proofs الْبَيِّنَاتِ of sent down  
 مِنْ بَعْدِ مَا after بَيَّنَّاهُ that We have made it clear لِلنَّاسِ We have made it clear  
 curses يَلْعَنُهُم such are those أُولَٰئِكَ the Book الْكِتَابِ in people  
 إِلَّا the cursers اللَّعْنُونَ and curse them يَلْعَنُهُم Allah اللَّهُ them  
 and mend (their وَأَصْلَحُوا repent تَابُوا those who الَّذِينَ except  
 I أَنُوبُ those (are) فَاوْلَٰئِكَ and declare (the truth) ways) وَبَيَّنَّا  
 (am) التَّوَّابُ and I وَأَنَا for them عَلَيْهِمْ will accept repentance  
 those who الَّذِينَ verily إِنَّ Most Merciful الرَّحِيمُ Oft-Returning  
 (were) كُفَّارٌ while they وَهُمْ and died وَمَاتُوا disbelieved كَفَرُوا  
 (of) curse اللَّهُ on them (is) عَلَيْهِمْ it is they أُولَٰئِكَ disbelievers  
 and (of) mankind وَالنَّاسِ and (of) the angels وَالْمَلَائِكَةِ Allah  
 combined أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾ وَاللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَسَلِّمْ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

خَالِدِينَ فِيهَا they shall abide فِيهَا in it لَا neither يُخَفَّفُ will be  
 they عَنْهُمْ lightened عَنْهُمْ from them الْعَذَابُ the punishment وَلَا nor هُمْ they  
 يُنْظَرُونَ ﴿١٦٢﴾ وَاللَّهُمَّ will be reprieved صَلِّ عَلَىٰ مُحَمَّدٍ and your God اللَّهُ (is) God  
 وَحْدَهُ One لَا (there is) no إِلَهَ god إِلَّا but هُوَ He الرَّحْمَنُ the  
 the Most Merciful الرَّحِيمُ Most Beneficent ﴿١٦٣﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِّ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾

إِنَّ verily فِي in خَلْقِ the creation السَّمَوَاتِ (of) the heavens وَالْأَرْضِ (of) the night and (in) the alternation and the earth and the night sail وَتَجْرِي which and (in) the ships وَالْفُلِّ and the day through the sea بِمَا يَنْفَعُ benefits النَّاسِ from Allah sent down and what the mankind (and) thus water (rain) of the sky (height) and made alive therewith the earth بَعْدَ after مَوْتِهَا its death وَبَثَّ and scattered فِيهَا therein مِنْ of كُلِّ (kinds) دَابَّةٍ (of) the winds and (in) veering and moving creatures وَالسَّحَابِ which are controlled and the clouds بَيْنَ (are) indeed proofs and the earth وَالْأَرْضِ the sky لَآيَاتٍ who understand يَعْقِلُونَ (signs) for people

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَأَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٤﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٥﴾

take يَتَّخِذُوا (are) (some) who مَن people النَّاسِ yet of وَمِنْ (others) مِنْ دُونِ besides اللَّهُ Allah أُنْدَادًا (as) rivals (with Allah) يُحِبُّونَهُمْ they love them كَحُبِّ اللَّهِ like the love of) اللَّهُ Allah (of) وَالَّذِينَ (in their) حُبًّا (are) stauncher أَشَدُّ believed مَأْمُونًا but those who (could) see يَرَى and if only (would that) وَلَوْ for Allah يُحِبُّ love they will see يَرَوْنَ when إِذْ did wrong ظَالِمًا those who الَّذِينَ belongs to Allah لِلَّهِ all power الْقُوَّةُ that أَنَّ the torment الْمَذَابِ جَمِيعًا wholly وَأَنَّ and that اللَّهُ Allah شَدِيدُ (is) Severe الْعَذَابِ (156) those who الَّذِينَ will disown تَبَرَّأَ when إِذْ (in) punishment أَتَّبَعُوا those who اتَّبَعُوا were followed (them) وَرَأَوْا followed (them) أَتَّبَعُوا those who اتَّبَعُوا the torment الْمَذَابِ and they would see and would be cut وَتَقَطَّعَتْ the torment الْمَذَابِ and they would see all relations الْأَنْسَابُ (157) from them (between them) يَوْمَ off

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَا كُنَّا كَمَا تَبَرَّأُوا مِنْهُمْ كَذَلِكَ يُرِيدُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٥٦﴾ يَأْتِيهَا النَّاسُ كُلُّهُمْ وَمَا فِي الْأَرْضِ حَنَاقًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٥٧﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَةِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٥٨﴾

could وَقَالَ the الَّذِينَ and will say اتَّبَعُوا those who اتَّبَعُوا had followed لَوْ أَنَا that then we would disown تَبَرَّأُوا (were) a return كَرَّةً for us لَوْ أَنَا thus كَذَلِكَ us كَذَلِكَ they have disowned تَبَرَّأُوا as كَمَا them وَمِنْ (as) يُرِيدُ اللَّهُ Allah أَعْمَلَهُمْ their deeds حَسَرَاتٍ (as) will get out بِخَارِجِينَ they هُمْ and never وَمَا for them عَلَيْهِمْ regrets of that وَمَا eat كُلُّهُمْ people النَّاسِ O يَأْتِيهَا the Fire النَّارِ (156) of مِنَ and لَا good طَيِّبًا lawful حَنَاقًا the earth الْأَرْضِ in which (is) (157)



(do) not تَتَّبِعُوا follow the footsteps خُطَوَاتِ (of) Satan الشَّيْطَانِ the only إِنْهَا open إِنْهَا an enemy عَدُوٌّ for you لَكُمْ verily he (is) يَأْمُرُكُمْ and the الْفَحْشَاءِ of the evil بِالسُّوءِ He commands you تَقُولُوا and that وَأَنْ obscenity Allah اللَّهُ about you عَلَى you say and that تَعْلَمُونَ (do) not لَا what you know

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٦٧﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٦٩﴾

and when إِذَا قِيلَ it is said لَهُمُ to them اتَّبِعُوا follow what مَا we shall أَنْزَلَ اللَّهُ has sent down قَالُوا they say بَلْ nay تَتَّبِعُ we shall follow what مَا أَلْفَيْنَا we found عَلَيْهِ upon it آبَاءُنَا our fathers أَوَلَوْ even if كَانَ did آبَاؤُهُمْ their fathers لَا not يَعْقِلُونَ (did) they find Right يَهْتَدُونَ nor وَلَا anything شَيْئًا understand disbelieved كَفَرُوا (of) those who الَّذِينَ and the example وَمَثَلُ guidance كَمَثَلِ like (is) الَّذِي he who يَنْعِقُ (of) shouts بِمَا to that لَا does not يَسْمَعُ hear إِلَّا except دُعَاءَ shouts وَنِدَاءً and cries صُمُّ and (they are) deaf بُكْمٌ dumb عُمْى blind فَهُمْ so they لَا (do) not يَعْقِلُونَ understand يَا أَيُّهَا O you! الَّذِينَ who آمَنُوا believe كُلُوا We have رَزَقْنَاكُمْ that مَا the good (lawful) things طَيِّبَاتِ of eat مِن and be grateful وَاشْكُرُوا provided you (with) إِنْ to Allah اللَّهُ if كُنتُمْ you إِيَّاهُ Him (alone) تَعْبُدُونَ [you] worship

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧١﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٢﴾

إِنَّمَا verily حَرَّمَ He has forbidden عَلَيْكُمْ on you الْمَيْتَةَ the dead (flesh) وَالدَّمَ and blood وَلَحْمَ and flesh الْخِنْزِيرِ (of) swine وَمَا (of) that أُهِلَّ consecrated بِهِ to لِغَيْرِ any other than اللَّهُ Allah فَمَنِ any other than (is) forced by necessity غَيْرَ بَاغٍ (is) without willful (due limits) عَادٍ nor وَلَا disobedience then فَلَا transgressing (there is) no إِثْمَ sin عَلَيْهِ on him إِنَّ on him عَفُورٌ Allah indeed رَّحِيمٌ Oft-Forgiving Most-Merciful ﴿١٧١﴾ إِنَّ verily الَّذِينَ those who يَكْتُمُونَ conceal مَا what أَنْزَلَ Allah has sent down مِنَ the Book وَيَشْتُرُونَ and purchase بِهِ there with ثَمَنًا a ثَمَنًا there with قَلِيلًا small أُولَٰئِكَ they مَا do not يَأْكُلُونَ into فِي eat بُطُونِهِمْ their bellies إِلَّا but النَّارَ fire وَلَا and not يُكَلِّمُهُمُ Allah to them يَوْمَ Day (on) الْقِيَمَةِ Resurrection وَلَا (of) (will be) وَلَهُمْ will purify them يُزَكِّيهِمْ and for them عَذَابٌ painful أَلِيمٌ torment ﴿١٧٢﴾

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-



وَفِي and (to those) who ask (for help) وَالسَّائِلِينَ and the wayfarer  
وَالصَّلَاةَ and offers رَقَابَ the ransom of slaves; and in (for)  
and who fulfil زَكَاةَ Zakat and pays وَمَا the prayer  
and they promise عَهْدُهُمْ إِذَا their promise وَعَدُوا  
and affliction وَالضَّرَّاءَ adversity in فِي who remain patient  
وَالَّذِينَ such are they أُولَئِكَ peril and at the time of وَحِينَ  
they (who are) هُمْ and those (are) وَأُولَئِكَ have proved true صَدَقُوا  
pious الْمُتَّقُونَ ﴿١٧٦﴾

**177.** It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا كَثِيرٌ مِّنْكُمْ الْقَصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَكُمْ مِنْ أَجْهِ شَيْءٍ فَأَبْلَغُ بِالْمَعْرُوفِ وَأَدَاةُ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

آیة

يَا أَيُّهَا الَّذِينَ آمَنُوا believe (is) prescribed عَلَيْكُمْ the murder الْقَتْلُ in (cases of) فِي retribution الْفِصَاحُ for you for the slave وَالْعَبْدُ and the slave وَالْحُرُّ for the free free is بِالْحُرِّ but whoso أَلْأُنثَىٰ and the female أَلْأُنثَىٰ for the female فَمَنْ عَفِيَ something his brother أَخِيهِ by مِنْ for him (is) لَهُ forgiven according to (of blood money) فَاتِّبَاعُ then adhering to it بِالْمَعْرُوفِ. to him إِلَيْهِ and payment be made وَأَدَاءُ usage (with fairness) بِإِحْسَنٍ in a goodly manner ذَلِكَ (is) تَخْفِيفٌ an alleviation وَمِنْ رَحْمَةِ رَبِّكُمْ your Lord وَمِنْ رَحْمَةِ and a Mercy فَمَنْ أَعْدَىٰ and whoever أَعْدَىٰ a torment عَذَابٌ for him (is) فَلَهُ this ذَلِكَ after بَعْدَ transgresses painful أَلِيمٌ ﴿٧٦﴾

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَأْتِيهِ الْأَنْبِيَاءُ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٨﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنَّى إِنَّمَا عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ (is) life (is) retribution and for you and the prophets (is) that you may become pious O men of understanding! كُتِبَ عَلَيْكُمُ (it is) prescribed when he approaches any of you if death approaches any of you, if he leaves wealth, that he makes a bequest to the making of bequest the wealth for the parents and next of kin, according to reasonable and next of kin manners (it is) an obligation on the God-fearing (it is) changes it (the will) then whoever changes it (the will) after that he had heard it then only its sin (will be) upon those who change it verily Allah (is) All-Knower All-Hearer

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn*. 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty, upon *Al-Muttaqûn* 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨٠﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨١﴾

فَمَنْ then whoso فَرَءَ fears مِنْ from مُوصٍ a testator جَنَفَ and wrong-doing فَاصْلَحَ or إِفْئًا partiality (some unjust act) (there is) no مَلَا between them (the parties) يَبْنِيهِمْ makes peace (is) Oft-Forgiving اللَّهُ Allah عَفُوٌّ sin عَلَيْهِ on him إِنَّ verily يَأْتِيهَا Most Merciful رَحِيمٌ ﴿١٨٣﴾ O you الَّذِينَ who مَأْمُورًا believe كُتِبَ it عَلَيْكُمْ (is) prescribed for you الصِّيَامُ the fasting كَمَا as كُتِبَ before you قَبْلَكُمْ those الَّذِينَ عَلَى was prescribed for you تَتَّقُونَ ﴿١٨٤﴾ so that you may become God-fearing

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn*.

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

أَيَّامًا days مَعْدُودَاتٍ numbered فَمَنْ then whoso كَانَ is مِنْ of (the same) مَرِيضًا you sick أَوْ or عَلَى on سَفَرٍ journey فَعِدَّةٌ (the same) those أَيَّامٍ of أَيَّامٍ other وَعَلَى and upon الَّذِينَ those (is) ransom فِدْيَةٌ who يُطِيقُونَهُ afford it (can do it with difficulty) طَعَامُ feeding مِسْكِينٍ (of) a needy person فَمَنْ (of) but تَطَوَّعَ who does voluntarily (willingly) خَيْرًا good فَهُوَ it (is) خَيْرٌ better لَهُ for him وَأَنْ and that تَصُومُوا you fast خَيْرٌ (is) better لَكُمْ (is) better for you if كُنْتُمْ you تَعْلَمُونَ ﴿١٨٤﴾ know

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَمَّا تُمْكِنُوا فَسَبِّحُوا لَهُ إِذَا دَعَا إِلَىٰ قُرْبٍ أَوْ إِلَىٰ بُعْدٍ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٥﴾

شَهْرَ رَمَضَانَ (of) Ramadan the month (is) that أُنْزِلَ (is) revealed in it the Qur'an هُدًى a guidance لِّلنَّاسِ for mankind and clear proofs وَبَيِّنَاتٍ of the guidance وَالْفُرْقَانِ the criterion فَمَن and whoever شَهِدَ so he should fast فَلْيَصُمْهُ the month (of Ramadan) الشَّهْرَ of you وَمَن it and whosoever كَانَ is مَرِيضًا or sick أَوْ or عَلَىٰ on سفر journey فَعِدَّةٌ (the same) number مِّنْ of أَيَّامٍ days أُخَرَ (later) and (does) not يُرِيدُ want بِكُمُ Allah wants for you الْيُسْرَ ease وَلَا and that تُكْمِلُوا hardship for you الْعِدَّةَ the number (of days) that you complete He guided هَدَيْتُمْ that عَلَىٰ on Allah you should magnify وَلَمَّا تُمْكِنُوا so that you may تَنْكَبُوا (to Him) فَسَبِّحُوا give thanks (to Him) عَنْ My slaves عِبَادِي ask you and when سَأَلْتُ I respond to قَرِيبٌ near (to them) أَجِيبُ then indeed I am فَإِنِّي call دَعَا (of) the caller إِذَا when دَعَانِي he calls (on) Me فَلْيَسْتَجِيبُوا لِي so let them respond to Me وَلْيُؤْمِنُوا and believe بِي in Me لَعَلَّهُمْ so that they may يَرْشُدُوا walk in the Right Way ﴿١٨٥﴾

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.



to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

أَجَلٌ لَكُمْ لَيْلَةٌ الْفُجَاءِ إِلَىٰ نِسَائِكُمْ هُنَّ لِيَّاسٌ لَكُمْ وَأَنْتُمْ لِهِنَّ لَيَّاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَحْتَاوُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا النِّسَاءَ إِلَى الْبَيْتِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَالِئِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

of the **الْفَصِيحَاتِ** (on) the night **لَيْلَةٍ** for you **لَكُمْ** is allowed **أُجِلَ**  
they **رَفَعْتُ** your women **إِلَى** with **زِنَائِكُمْ** consorting **إِلَى** fasts  
**يَأْسُ** and you (are) **وَأَنْتُمْ** garment **لَكُمْ** for you **وَأَنْتُمْ**  
**لَهُنَّ** garment **عَلِمَ** that you **أَنَّكُمْ** Allah **اللَّهُ** knew **عَلِمَ** for them  
so **فَخَنَأْتُنَّ** yourselves **أَنْفُسَكُمْ** deceiving (you) were  
(He) **وَعَفَا** and forgave **عَنْكُمْ** He accepted your repentance  
and seek **وَابْتَغُوا** you can associate with them **بِبَشِيرُوهُمْ** so now **فَاقْبَلْنَ**  
and eat **وَكُلُوا** for you **لَكُمْ** Allah **اللَّهُ** ordained **كَتَبَ** what **مَا**  
**وَأَشْرَبُوا** and drink **حَتَّى** until **يَبْيُنَ** becomes distinct **لَكُمْ** to you **الْفَيْضُ**  
the black **الْأَسْوَدُ** thread **الْفَيْضُ** from **مِنَ** the white **الْأَبْيَضُ** thread  
till **إِلَى** fasts **الْفَجْرِ** complete **أَتُوا** then **ثُمَّ** the dawn **مِنَ**  
associate with them **وَلَا** (do) not **تُبَشِّرُوهُمْ** and the nightfall **إِلَى**  
are confining yourselves (in) **وَأَنْتُمْ** (your wives) **عَنْكُمْ** while you  
**اللَّهُ** limits **حُدُودُ** these (are) **بِالْمَسْجِدِ** the mosques **فِي** I'tikaf)  
thus **فَلَا** (of) Allah **تَقْرَبُوهَا** so (do) not **كَذَلِكَ** approach them  
**يَسِّرُ** Allah **اللَّهُ** makes clear **لِلنَّاسِ** His Signs (Verses) **يَسِّرُ**  
become God-Fearing **يَتَّقُونَ** that they **لَمَّا** mankind

**187.** It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-*

*Tabarî*] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn*.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَلَا (do) not تَأْكُلُوا (eat up) usurp أَمْوَالَكُمْ your property بَيْنَكُمْ among yourselves (one another) بِالْبَاطِلِ by unjust means وَتُدْلُوا so that تَأْكُلُوا the authorities الْحُكَّامِ to it بِهَا nor present (of) النَّاسِ property أَمْوَالِ of فَرِيقًا a portion you usurp (eat) others بِالْإِثْمِ sinfully وَأَنْتُمْ while you تَعْلَمُونَ know (that) ﴿١٨٨﴾ يَسْأَلُونَكَ they ask you عَنِ of الْأَهِلَّةِ new moons قُلْ say هِيَ for people مَوَاقِيتُ they are (for the determination of) times لِلنَّاسِ and (for) Hajj وَالْحَجِّ and (it is) no الْبِرُّ virtue بِأَنْ that تَأْتُوا you enter الْبُيُوتَ the houses مِنْ their backs ظُهُورِهَا but الْبِرُّ the righteous (is) مَنْ he who اتَّقَىٰ fears (Allah) وَأَتُوا and enter الْبُيُوتَ the houses مِنْ their gates أَبْوَابِهَا and fear اللَّهَ Allah لَعَلَّكُمْ so that you may تُفْلِحُونَ so that you may attain success

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the

pilgrimage. It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَجِدُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

وَقَاتِلُوا and fight فِي in سَبِيلِ the Way اللَّهُ Allah (of) الَّذِينَ (the) who fight you وَلَا but do not يُقَاتِلُونَكُمْ (against) those who like لَا does not يُحِبُّ Allah verily إِنَّ transgress الْمُعْتَدِينَ ﴿١٩٠﴾ the transgressors وَأَقْتُلُوهُمْ the transgressors حَيْثُ wherever and kill them تَجِدُوهُمْ and turn them out وَأَخْرِجُوهُمْ you find them حَيْثُ from وَمِنْ and turn them out where أَخْرَجُوكُمْ and wrongful وَالْفِتْنَةُ they have turned you out where أَشَدُّ persecution (is) worse مِنَ (is) than الْقَتْلِ killing وَلَا and do not تُقَاتِلُوهُمْ fight them عِنْدَ at الْمَسْجِدِ the Mosque الْحَرَامِ the Sacred حَتَّى the Sacred they fight you فِي there unless قَاتِلُوكُمْ but if فَإِنْ therein قَاتِلُوكُمْ but if قَاتِلُوكُمْ fight you (there) فَاقْتُلُوهُمْ fight you (there) كَذَلِكَ then slay them جَزَاءُ such (is) the reward ﴿١٩١﴾ (of) the disbelievers

190. And fight in the way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ عَفُودٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْهَوْا فَلَا عُدْوَانَ عَلَيَّ الْفَاسِقِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾





الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ رَزَّ فِيهِمُ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَكَرَّوْهُمَا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

الْحَجَّ the Hajj أَشْهُرٌ (is in) months مَّعْلُومَةٌ well-known فَمَنْ whoever رَزَّ undertook (intends) فِيهِمُ in these (months) الْحَجَّ who performs Hajj فَلَا to perform رَفَثَ then (there be) no obscenity (sexual relations) وَلَا nor فُسُوقَ wickedness وَلَا nor جِدَالَ wrangling جِدَالَ nor تَفْعَلُوا and whatever وَمَا the Hajj فِي (during) الْحَجَّ in (during) وَمَا you do تَفْعَلُوا and take وَكَرَّوْهُمَا Allah knows it يَعْلَمُهُ good خَيْرٍ (of) فَإِنَّ provision خَيْرٌ the best الزَّادِ then verily فَإِنَّ provision (of) الْأَلْبَابِ O men يَا أُولِيَ so fear Me وَاتَّقُونِ (is) piety understanding

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

لَيْسَ (there is) no عَلَيْكُمْ on you جُنَاحٌ sin أَنْ that تَبْتَغُوا you فَضْلًا seek مِنْ BOUNTY رَبِّكُمْ of رَبِّكُمْ your Lord فَإِذَا and when أَفَضْتُمْ you return مِنْ from عَرَفَاتٍ Arafat فَأَذْكُرُوا Hajj cite-Muzdalifah اللَّهُ remember عِنْدَ at الْمَشْعَرِ He has الْحَرَامِ Sacred وَاذْكُرُوهُ and remember كَمَا as هَدَيْتُمْ He has كُنْتُمْ and indeed وَإِنْ directed you لَمَنِ of those الضَّالِّينَ who went astray ثُمَّ then أَفِيضُوا

the depart (return) أَكْأَصْ where حَيْثُ (return) مِنْ  
 verily (of) Allah ﷻ and ask forgiveness رَأْسُكُمْ people  
 Most Merciful رَحِيمٌ (is) All-Forgiving عَفُورٌ Allah ﷻ

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj cite-Muzdalifah). And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن  
 يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا  
 حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

your مَنَاسِكَكُمْ you have accomplished قَضَيْتُمْ and when فَإِذَا  
 as your كَذِكْرِكُمْ Allah ﷻ then remember فَاذْكُرُوا Hajj rites  
 (with) أَشَدَّ or أَوْ (of) your forefathers آبَاءَكُمْ remembering  
 مَن people النَّاسِ but of فَمِنَ remembrance ذِكْرًا far more  
 in فِي give us آتِنَا our Lord! رَبَّنَا say يَقُولُ (are) those who  
 الدُّنْيَا the world وَمَا and nothing لَهُ (is) for him فِي in الْآخِرَةِ  
 (are) مَن and of them وَمِنْهُمْ share خَلْقٍ of مِنْ the Hereafter  
 الدُّنْيَا in فِي give us آتِنَا O our Lord! رَبَّنَا say يَقُولُ those who  
 حَسَنَةً the Hereafter الْآخِرَةِ and in فِي good حَسَنَةً the world  
 of the Fire النَّارِ torment عَذَاب and save us (from) وَقِنَا good

200. So when you have accomplished your *Manâsik*, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٦٦﴾ ﴿٦٥﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٦٧﴾ ﴿٦٦﴾

from what **مِمَّا** (is) a portion **نَصِيبٌ** for them **لَهُمْ** (those) **أُولَئِكَ**  
 (in) **الْحِسَابِ** (is) Swift **سَرِيعٌ** and Allah **وَاللَّهُ** they earned **كَسَبُوا**  
 reckoning **وَأَذْكُرُوا** and remember **اللَّهُ** Allah **فِي** during **أَيَّامِ**  
 days **مُعَدَّةٍ** appointed (numbered) **فَمَنْ** then whoever **تَعَجَّلَ**  
 (there is) no **فَلَا** two days **يَوْمَيْنِ** in **فِي** hastens (to leave)  
 (there is) no **فَلَا** delays **تَأَخَّرَ** and whoever **وَمَنْ** on him **عَلَيْهِ** sin  
 and **وَاتَّقُوا** obeys **أَتَقَى** for (him) who **لِي** on him **عَلَيْهِ** sin **إِنَّمَا**  
 to Him **إِلَيْهِ** that you **أَنْتُمْ** and know **وَاعْلَمُوا** Allah **اللَّهُ** fear  
 will be gathered **يُضْمَرُونَ**

**202.** For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning. **203.** And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ آذَنٌ لِّلْخَصَامِ ﴿٦٠﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٦١﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ إِلَهُكُمُ الْمَهَادُ ﴿٦٢﴾

وَمِنْ أَتَائِسِ mankind (is) one who يَعْجِبُكَ fascinates you قَوْلُهُ and of  
 and he calls الدُّنْيَا the worldly life الْحَيَاةُ in فِي his speech  
 his heart قَلْبِهِ in فِي what (is) مَا on عَلَى Allah to witness  
 (of) the الْخِصَامِ (is) most quarrel-some أَلَدُّ (yet) He وَهُوَ  
 opponents وَإِنَّمَا and when قَوْلَى he turns away سَوَى he strives فِي  
 in الْأَرْضِ the land يُفْسِدُ the land فِيهَا so that he may spread mischief  
 and the living وَالنَّسْلُ the crops وَالْحَرثُ and destroy وَنُهْلِكَ it  
 the الْفَسَادِ like يُحِبُّ does not لَا and Allah وَاللَّهُ beings (cattle)



mischieف وَإِذَا fear الله to him لَهُ it is said قِيلَ and when  
 Allah أَخَذَتْهُ the أَمْرَهُ arrogance بِالْإِثْمِ to sin فَحَسِبُهُمُ  
 Hell جَهَنَّمَ suffices for him وَلَيْسَ and indeed (is) worst أَلَمَهُادُ ﴿٧٥﴾  
 the resting place

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad صلى الله عليه وسلم), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. 206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٧٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا  
 أَدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٧٧﴾ فَإِنْ رَكَلْتُمْ مِنْ  
 بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٨﴾

and of النَّاسِ mankind مَن (is) he who يَشْرِى sells نَفْسَهُ  
 (of) Allah seeking ابْتِغَاءَ مَرْضَاتِ pleasure (His) to (His) بِالْعِبَادِ (is) Most Compassionate  
 slaves يَأْتِيهَا O you الَّذِينَ ءَامَنُوا who ءَامَنُوا believe أَدْخُلُوا enter  
 into السِّلْمِ Islam كَآفَّةً wholly (completely) وَلَا and do not  
 تَتَّبِعُوا (you) follow خُطُوَاتِ footsteps الشَّيْطَانِ (of) Satan. إِنَّهُ (of)  
 and he (is) لَكُمْ indeed he (is) عَدُوٌّ enemy مُّبِينٌ ﴿٧٧﴾ open فَإِنْ  
 if رَكَلْتُمْ you slide back مِنْ بَعْدِ what جَاءَتْكُمْ came to  
 you الْبَيِّنَاتُ the clear signs فَأَعْلَمُوا then know أَنَّ indeed الله  
 Allah عَزِيزٌ ﴿٧٨﴾ (is) All-Mighty حَكِيمٌ All-Wise

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم, and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾  
 سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَاتٍ بَيِّنَاتٍ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زُيِّنَ  
 لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَسَعَوْا مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ  
 حِسَابٍ ﴿٢١٢﴾

that هَلْ do they wait for (anything else) إِلَّا except أَنْ they should come to them يَأْتِيَهُمُ in ظُلَلٍ of shadows مِنَ the clouds الْغَمَامِ and will be وَقُضِيَ (and) the angels الْمَلَائِكَةُ are returned الْأَمْرُ Allah and to وَإِلَى the matter decided الْأُمُورُ (all) matters سَلِّ ask Children of Israel بَنِي إِسْرَءِيلَ (of) كَمْ how many آتَيْنَاهُم We gave them مِّنْ clear signs بَيِّنَاتٍ of وَمَنْ We gave them يُّبَدِّلْ changes نِعْمَةَ the Favour of Allah اللَّهِ after مَا that جَاءَتْهُ then indeed فَإِنَّ has come to him شَدِيدُ (is) Severe الْعِقَابِ (in) punishment زُيِّنَ beautified is لِلَّذِينَ the worldly life الْحَيَاةُ الدُّنْيَا disbelieved كَفَرُوا for those who but الَّذِينَ believed ءَامَنُوا those who at مِنَ and they scoff الَّذِينَ became pious فَوْقَهُمْ those who اتَّقَوْا (will be) above them يَوْمَ (of) Resurrection الْقِيَمَةِ (on) the Day grants يَرْزُقُ and Allah وَاللَّهُ (provides) مَنْ to whom يَشَاءُ He wills بِغَيْرِ حِسَابٍ without measure

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٣﴾

and sent one community mankind were كَانِ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ (as) heralds of glad tidings the Prophets النَّبِيِّينَ مُبَشِّرِينَ and warnings وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ with them the Book بِالْحَقِّ لِيَحْكُمَ between the truth to judge بَيْنَ النَّاسِ and did (in it) they differed اخْتَلَفُوا فِيهِ وَمَا not in what people differ فِيهِ إِلَّا except those الَّذِينَ أُوتُوهُ (the Book) given after مَا جَاءَتْهُمْ that came to them الْبَيِّنَاتُ the clear proofs بَيْنَهُمْ through hatred فَهَدَى one to another those who believed آمَنُوا then guided اللَّهُ by His Leave وَاللَّهُ يَهْدِي مَنْ يَشَاءُ to the Straight Path مُسْتَقِيمٍ ﴿١٣٣﴾

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ الْبَاسَاءِ وَالضَّرَاءِ وَرَزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٣٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالسَّكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٣٥﴾

أَمْ or حَسِبْتُمْ you think أَنْ تُدْخِلُوا the like of the الْجَنَّةَ Paradise وَلَمَّا يَأْتِكُمْ while has not yet وَأَيُّكُمْ come to you مَثَلُ the like of الَّذِينَ خَلَوْا (of) those who passed away مِنْ قَبْلِكُمْ before you مَسْتَهْمُ

and were وَزُلُوا and affliction وَالصَّرَافَةِ adversity befell them  
 وَالَّذِينَ the Messenger الرُّسُولُ said يَقُولُ that even حَقَّ (so) shaken  
 when (will مَتَى with him مَعَهُ believed مَأْمُونًا and those who  
 Help نَصْرُ certainly إِنَّ yes (of) Allah اللَّهُ Help نَصْرُ come)  
 what مَاذَا they ask you يَسْأَلُونَكَ (is) near قَرِيبٌ ﴿١١٧﴾ (of) Allah اللَّهُ  
 you spend أَنْفَقْتُمْ whatever مَا say قُلْ they should spend يُنْفِقُونَ  
 and وَالْأَقْرَبِينَ (is) for parents فِالْوَالِدَيْنِ wealth (good) خَيْرٌ of  
 and the needy وَالْمَسْكِينِ and the orphans وَالْيَتَامَى kindered  
 of مِنْ you do تَفْعَلُوا and whatever وَمَا and the wayfarer  
 (is) Well-Informed عَلِيمٌ ﴿١١٨﴾ of it بِهِ Allah اللَّهُ indeed فَإِنَّ good

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! 215. They ask you (O Muhammad صلى الله عليه وسلم) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the poor) and the way farer, and whatever you do of good deeds, truly, Allâh knows it well."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١٧﴾

though it is كُتِبَ عَلَيْكُمُ is ordained الْقِتَالُ fighting وَهُوَ  
 you كُرْهُ لَكُمْ dislike كُرْهُ and it may be وَعَسَى أَنْ تَكْرَهُوا  
 and it (is) وَهُوَ خَيْرٌ good لَكُمْ for you وَعَسَى  
 and it (is) وَهُوَ شَرٌّ you like تُحِبُّوا شَيْئًا  
 but you knows يَعْلَمُ and Allah وَاللَّهُ وَأَنْتُمْ  
 لَا تَعْلَمُونَ ﴿١١٨﴾ do not know

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كِبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
وإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ  
اسْتَظْلَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

the prohibited (sacred) Month الشَّهْرِ الْحَرَامِ about they ask you يَسْأَلُونَكَ  
(is) fighting فِيهِ قُلْ in it قِتَالٍ fighting فِيهِ كِبِيرٌ (is)  
Way سَبِيلِ from عَنْ and preventing وَصَدٌّ a great/grave (offence)  
the المسجد (in) Him بِهِ and disbelieving وَكُفْرٌ (of) Allah اللَّهُ  
its inhabitants أَهْلِهِ and expelling وَإِخْرَاجُ the Sacred الْحَرَامِ Mosque  
with (in the sight of) عِنْدَ (is) greater (offence) أَكْبَرُ from it مِنْهُ  
(is) greater (more أَكْبَرُ and persecution وَالْفِتْنَةُ Allah اللَّهُ  
they will cease لَا يَزَالُونَ and not قَتْلُ than killing لَئِنْ  
from عَنْ they turn you back يَرُدُّوكُمْ till fighting you يَقْتُلُونَكُمْ  
and whoso مِنْ they can اسْتَظْلَعُوا if your religion دِينِكُمْ  
يَرْتَدِدْ مِنْكُمْ of you عَنْ of turns away هُوَ كَافِرٌ his religion فَيَمُتْ  
such are وَأُولَئِكَ disbeliever قَاتِلٌ while he is هُوَ كَافِرٌ  
those (as) حَبِطَتْ rendered vain أَعْمَالُهُمْ in their works فِي الدُّنْيَا  
and those وَأُولَئِكَ and the Hereafter وَالْآخِرَةِ (this) world  
أَصْحَابُ النَّارِ (of) the Fire هُمْ (of) they فِيهَا in it خَالِدُونَ ﴿٢١٧﴾  
will abide forever

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾  
 وَيَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا  
 وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

and those الَّذِينَ believed ءَامَنُوا those who verily الَّذِينَ who هَاجَرُوا emigrated وَجَاهَدُوا and strove in سَبِيلِ Way of اللَّهِ the Mercy رَحِمَتْ hope (for) يَرْجُونَ those أَولَئِكَ (of) Allah Most (is) Oft-Forgiving رَّحِيمٌ and Allah عَفُورٌ and Allah (of) Allah intoxicants الْخَمْرِ about عَنِ they ask you وَيَسْأَلُونَكَ Merciful evil/sin الْمَيْسِرِ and games of chance قُلْ and say فِيهِمَا in both إِثْمٌ evil أَكْبَرُ (is) greater مِنْ (is) greater than نَفْعِهِمَا their benefit وَيَسْأَلُونَكَ and they ask you مَاذَا what (how much) يُنْفِقُونَ they should spend قُلِ they ask you Allah makes clear يُبَيِّنُ thus كَذَلِكَ the surplus الْغَفْوُ say so that you may لَكُمْ (His) revelations ءَايَاتِهِ to you تَتَفَكَّرُونَ reflect

218. Verily, those who have believed, and those who have emigrated (for Allâh's religion) and have striven hard in the way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدِينَ مِنَ الْمُصْلِحِينَ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْنَاكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

and the Hereafter وَالْآخِرَةُ (this) world الدُّنْيَا on فِي and the Hereafter وَيَسْأَلُونَكَ and the Hereafter (seeking) الْيَتَامَى say قُلْ orphans عَنِ they ask you إِصْلَاحٌ you intermix تُخَالِطُوهُمْ and if خَيْرٌ (is) best وَإِنْ (is) best لَهُمْ good

then (they are) your brothers **فَاَخَوَانُكُمُ** with them (your affairs) from **مِنْ** the mischievous **الْمُفْسِدِ** knows **يَعْلَمُ** and Allah **وَاللّٰهُ** **الْمُصْلِحِ** the well-wisher **وَلَوْ** and **شَاءَ** Allah **اللّٰهُ** had willed **لَاَعْنَتَكُمْ** Allah **اللّٰهُ** indeed **اِنَّ** He could have put you in difficulties **حَكِيمٌ** All-Wise (is) All-Mighty

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

**وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَبَيِّنَآيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ**

until **وَلَا تَنْكِحُوا** idolateresses **الْمُشْرِكَاتِ** marry **وَلَا** and do not **يُؤْمِنَ** they believe **وَلَأَمَةٌ** believing **مُؤْمِنَةٌ** and indeed a slave **خَيْرٌ** (is) better **مِنْ** an idolatress **مُشْرِكَةٍ** than **وَلَوْ** even though **أَعْجَبَتْكُمْ** give in marriage **تَنْكِحُوا** and do not **وَلَا** she pleases (allures) you **حَتَّى يُؤْمِنُوا** until (to) idolaters **الْمُشْرِكِينَ** your women **وَلَعَبْدٌ** (is) better **مِنْ** believing **مُؤْمِنٌ** and indeed a slave **خَيْرٌ** than **مِنْ** an idolater **مُشْرِكٍ** he pleases you **أُولَٰئِكَ** even though **وَلَوْ** **يَدْعُونَ** those (you) invite **إِلَى النَّارِ** the Fire **وَاللّٰهُ** and Allah **يَدْعُوا** and (to) forgiveness **وَالْمَغْفِرَةِ** Paradise **الْجَنَّةِ** to **يَدْعُونَ** (you) invites **إِلَى** His Verses **وَبَيِّنَآيَاتِهِ** and He makes clear **بِإِذْنِهِ** by His Leave **لِلنَّاسِ** so that they may **لَعَلَّهُمْ** for people (to mankind) **يَتَذَكَّرُونَ** remember

221. And do not marry *Al-Mushrikât* (idolateresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolateress), even though she pleases you. And give not (your daughters) in

marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْرِضُوا عَنِ النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

وَسْأَلُونَكَ menstruation الْمَحِيضِ about عَنِ and they ask you قُلْ so keep away فَأَعْرِضُوا noxiousness (illness) أَذًى it (is) هُوَ say and do لَا menstruation الْمَحِيضِ during فِي (from) women النِّسَاءِ not تَقْرُبُوهُنَّ approach them حَتَّى they are cleansed يَطْهُرْنَ فَإِذَا then come (go) to them فَأْتُوهُنَّ they are cleansed تَطَهَّرْنَ and when مِنْ حَيْثُ as أَمَرَكُمُ Allah إِنَّ Allah commanded you اللَّهُ verily اللَّهُ يُحِبُّ the تَوَّابِينَ those who repent وَيُحِبُّ the الْمُتَطَهِّرِينَ and loves those who purify themselves

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

يَسْأَلُوكُمْ خَرْثَ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْمَلُوا أَنْتُمْ مَتَّقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٢﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْدِيكُمْ أَنْ تَبَدُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٣﴾

يَسْأَلُوكُمْ خَرْثَ your wives لَكُمْ (are) (as) a tilth أَنْتُمْ for you فَأْتُوا (to) حَرْثَكُمْ your tilth أَنْتُمْ as (when and how) وَقَدِّمُوا you wish لِأَنْفُسِكُمْ and send before you وَاتَّقُوا for yourselves (your souls)



meet Him **تَتَّقُوا** that you **أَنْتُمْ** and know **وَأَعْلَمُوا** Allah **اللَّهُ** fear  
 and **وَبَشِّرِ** the believers **الْمُؤْمِنِينَ** and give good tidings to **وَلَا**  
 impediment **عَرْضَةً** Allah (Allah's name) **اللَّهُ** make **تَجْعَلُوا** do not  
 you do good **تَبَرُّوا** that **أَنْ** in your oaths **لَا يَمْنَعُكُمْ** (an excuse)  
**وَتَقْفُوا** among **بَيْنَ** and reconcile **وَتَصْلِحُوا** and act piously  
**وَاللَّهُ** mankind **وَاللَّهُ** and Allah **سَمِيعٌ** (is) All-Hearing **عَلِيمٌ**  
 All-Knowing

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your own selves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفَلْعُوِّ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ **لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ**  
**رِئْصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ قَامُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ** **وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ**

لَا **يُؤَاخِذُكُمْ** Allah **اللَّهُ** will blame you **بِالْفَلْعُوِّ** for vain utterances  
 in **أَيْمَانِكُمْ** your oaths **وَلَكِنْ** but **يُؤَاخِذُكُمْ** will call you to account  
 (is) **عَفُورٌ** and Allah **وَاللَّهُ** your hearts **قُلُوبُكُمْ** earned **كَسَبَتْ** for what  
**لِلَّذِينَ** All-Forbearing **حَلِيمٌ** All-Forgiving **لِلَّذِينَ** for those who **يُؤْلُونَ**  
 (is) a **رِئْصٌ** their wives **نِسَائِهِمْ** from **يَنْ** swear for abstinence  
 they return **قَامُوا** then if **فَإِنْ** months **أَشْهُرٍ** (of) four **أَرْبَعَةَ** waiting  
**فَإِنَّ** Allah **اللَّهُ** verily **عَفُورٌ** Allah **وَاللَّهُ** Most **رَحِيمٌ** (is) All-Forgiving  
**وَإِنْ** Merciful **وَاللَّهُ** and if **عَزَمُوا** they resolve on (decide upon) **الطَّلَاقَ**  
 divorce **فَإِنَّ** then indeed **وَاللَّهُ** Allah **سَمِيعٌ** (is) All-Hearing **عَلِيمٌ**  
 All-Knowing

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing. 226. Those who take an oath not to have

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾

وَالْمُطَلَّقَاتُ shall wait يَرْجِعْنَ and divorced women بِأَنْفُسِهِنَّ and لَا menstrual periods قُرُوءٍ three ثَلَاثَةَ concerning themselves they يَكْتُمْنَ that هُنَّ it is allowed (lawful) يَحِلُّ not their أَرْحَامِهِنَّ in Allah الله created خَلَقَ what مَا conceal Day الْيَوْمِ in Allah بِاللَّهِ believe يَوْمَهُنَّ they كُنَّ if إِنْ wombs have better right (are أَحَقُّ and their husbands وَبُعُولَتُهُنَّ the Last الْآخِرُ more entitled) بِرَدِّهِنَّ to take them back فِي in ذَلِكَ (period) that إِنْ and for them وَلَهُنَّ reconciliation إِصْلَاحًا they intended if أَرَادُوا (is) on them عَلَيْهِنَّ (of) that which الَّذِي (is) the like مِثْلُ (wives) over them عَلَيْهِنَّ but for men وَلِلرِّجَالِ to what is reasonable بِالْمَعْرُوفِ (is) a degree دَرَجَةٌ وَاللَّهُ and عَزِيزٌ All-Mighty حَكِيمٌ ﴿٢٢٧﴾ All-Wise

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

الطَّلَاقُ مَرَّتَانٍ فَإِنْ سَاكَ بِمَعْرُوفٍ أَوْ تَسَرَّعَ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا بِمَا آتَيْنَاهُمْ مِنْ شَيْءٍ إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٨﴾

أَطْلَقُ then retaining فَاِمْسَاكِ (is) twice مَرَّتَيْنِ the divorce  
 and لَا with kindness بِاِحْسَنٍ releasing تَرْيِيعُ or reasonably  
 (you) take back تَأْخُذُوا that أَنْ for you لَكُمْ it is lawful يَحِلُّ not  
 anything شَيْئًا you had given them (wives) ءَاتَيْتُمُوهُنَّ of what  
 they will be يُقِيمَا that not إِلَّا both fear يَخَافَا that أَنْ except  
 you fear خِفْتُمْ and if فَإِنْ (of) Allah اللَّهُ limits حُدُودَ able to keep  
 (of) limits حُدُودَ they will be able to keep يُقِيمَا that not إِلَّا  
 on both of them عَلَيْهِمَا sin جُنَاحٌ then (there is) no فَلَا Allah  
 these (are) تِلْكَ for that بِهَا she paid as ransom أَكْتَدَتْ in what  
 transgress مَعْتَدُوهُنَّ so do not فَلَا (of) Allah حُدُودُ اللَّهِ limits  
 (of) limits حُدُودَ transgresses يَتَعَدَّ and whoever وَمَنْ them  
 the wrong-doers الظَّالِمُونَ they هُمْ those (are) اللَّهُ فَالَّذِينَ

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrongdoers).

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرَجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٢٩﴾

فَإِنْ طَلَّقَهَا and if فَلَا he divorces her يَحِلُّ then not  
 a زَوْجًا she marries تَنْكِحُ until حَتَّى thereafter مِنْ بَعْدُ for him  
 فَلَا he divorces her طَلَّقَهَا then if فَإِنْ other than him غَيْرَهُ husband  
 they يَرَجَعَا that أَنْ on both of them عَلَيْهِمَا sin جُنَاحٌ (there is) no  
 يُقِيمَا that أَنْ both of them think ظَنَّا if إِنْ return to one another  
 and تِلْكَ (of) Allah اللَّهُ limits حُدُودَ they would be able to keep

He makes them clear **يُبَيِّنُهَا** (of) Allah **اللَّهُ** limits **حُدُودُ** these (are) who know **يَعْلَمُونَ** to people **لِقَوْمٍ**

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا فِعْلَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنزِلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٠﴾

and they **فَلَمَّا** women **النِّسَاءَ** you divorce **طَلَّقْتُمُ** and when **وَإِذَا** then retain them **أَجَلَهُنَّ** their prescribed term **فَأَمْسِكُوهُنَّ** **بِمَعْرُوفٍ** let them go **أَوْ** in a fair manner **سَرِّحُوهُنَّ** to hurt (them) **ضِرَارًا** retain them **تُمْسِكُوهُنَّ** but do not **وَلَا** manner that **لِّتَعْتَدُوا** does **يَفْعَلْ** and whoso **وَمَن** so that you transgress **تَتَّخِذُوا** **فَقَدْ** indeed **ظَلَمَ** he wrongs **نَفْسَهُ** **وَلَا** and do not **تَتَّخِذُوا** and **هُزُوًا** (of) Allah **اللَّهُ** Verses **آيَاتِ** you take **وَاذْكُرُوا** and **فِعْلَتَ** (of) Allah **اللَّهُ** Favour **يَعْلَمُ** remember **وَمَا** upon you **عَلَيْكُمْ** (of) Allah **اللَّهُ** He sent down **أُنزِلَ** that which **وَمِنَ** upon you **عَلَيْكُمْ** of the Book **الْكِتَابِ** with **بِهِ** He admonishes you **يَعِظُكُمْ** and (of) the Wisdom **الْحِكْمَةِ** it **وَاتَّقُوا** and fear **اللَّهُ** and know (well) **وَاعْلَمُوا** **أَنَّ** that **اللَّهُ** Allah **بِكُلِّ شَيْءٍ** of all things **عَلِيمٌ** (is) Aware **﴿٢٣٠﴾**

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

وَلَا إِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَمُتْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

وَلَا إِذَا طَلَقْتُمُ women the wife you divorce and when then do not reach أَجَلَهُنَّ their (waiting) prescribed term فَلَا they get married يَنْكِحْنَ that أَنْ prevent them تَعْضُلُوهُنَّ they agree بَيْنَهُمْ they agree إِذَا their husbands mutually تَرَاضَوْا when this (is admonition) ذَلِكَ in a fair manner يُوعَظُ of you مِنْكُمْ (is) كَذَلِكَ he who مَنْ with it (is) يُؤْمِنُ admonished بِاللَّهِ believes وَالْيَوْمِ in Allah وَالْيَوْمِ the Last and the Day أَزْكَى the Last and the Day أَطْهَرُ purer (and) وَاللَّهُ and Allah that (is) كَرُّ cleaner لَكُمْ for you وَأَنْتُمْ knows وَأَنْتُمْ and you لَا do not تَعْلَمُونَ know

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِضْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَادَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَفَشَاوَرَ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

وَالْوَالِدَاتُ shall suckle يُرْضِعْنَ and the mothers حَوْلَيْنِ children حَوْلَيْنِ (for) two years كَامِلَيْنِ whole لِمَنْ desire أَرَادَ to أَنْ desire الرِّضَاعَةُ complete وَعَلَى the suckling الرِّضْقُهُنَّ him to whom the child is born رِضْقُهُنَّ (is) their (mothers) وَكِسْوَتُهُنَّ food لَا in a fair manner بِالْمَعْرُوفِ and their clothing لَا to its capacity وَنَفْسٌ except إِلَّا a soul تُكَلَّفُ is tasked neither تُضَارَّ (should be) made to suffer وَادَةٌ mother بِوَلَدِهَا

for **مَوْلُودُهُ** he to whom the child is born **وَلَا** nor her child  
 (of) that **ذَلِكَ** (is) like **مِثْلُ** the heir **وَعَلَى** and on his child  
**فَإِنْ** and if **أَرَادَا** both decide **فَصَلَا** on weaning **عَنْ** by **رَاضٍ**  
 and (after) **وَتَشَاوَرَا** of both of them (mutual) **وَمِنْهُمَا** consent  
 on them both **فَلَا** sin **جُنَاحَ** then (there is) no consultation  
 to give out to nurse (to **تَسْرِضُمَا** you decide **أَرَدْتُمْ** and if **وَلَنْ**  
 then (there is) **فَلَا** your children **أَوْلَدَكُمْ** engage a wet-nurse) (for)  
**جُنَاحَ** no sin **عَلَيْكُمْ** on you **إِذَا** when **سَلَّمْتُمْ** you pay **مَا** what **ءَالَيْتُمْ**  
**وَالْقَوَا** in a fair manner **بِالْمَعْرُوفِ** (is) due from you **وَاللَّهُ** and fear  
**وَأَعْلَمُوا** and know well **أَنَّ** that **اللَّهُ** Allah **مَا** of what **تَعْمَلُونَ**  
 (is) All-Seer **بَصِيرٌ** you do

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرْصَنَ أَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ  
 فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٣﴾

and leave **وَيَذَرُونَ** of you **مِنْكُمْ** die **يَتَوَفَّوْنَ** and those who  
 with regard **بِأَنْفُسِهِنَّ** they (the wives) shall wait **يَرْصَنَ** wives **أَزْوَاجًا**  
 and ten (days) **وَعَشْرًا** months **أَشْهُرٍ** (for) four **أَرْبَعَةَ** to themselves  
**فَإِذَا** and when **بَلَغْنَ** they reach **أَجَلَهُنَّ** their (waiting) term **فَلَا**  
 they **فَعَلْنَ** in what **فِيمَا** on you **عَلَيْكُمْ** sin **جُنَاحَ** then (there is) no

do concerning أَنفُسِهِنَّ themselves بِالْمَعْرُوفِ in a fair manner and وَاللَّهِ (is) Well-Aware تَعْمَلُونَ of what بِمَا Allah you do حَيِّرٌ

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَزِمُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ

وَلَا (there is) no جُنَاحَ sin عَلَيْكُمْ on you فِيمَا in what عَرَّضْتُمْ you offered (with it) مِنْ of خُطْبَةِ marriage proposal النِّسَاءِ (such) women أَوْ or أَكْتَنْتُمْ you concealed it فِي in أَنْفُسِكُمْ yourselves عَلِمَ Allah knows اللَّهُ that you أَنْكُمْ will سَتَذْكُرُونَهُنَّ that you make تُوَاعِدُوهُنَّ do not لَا but وَلَكِنْ mention them/remember them you secretly إِلَّا except أَنْ that you say قَوْلًا (something) a saying مَعْرُوفًا honourably وَلَا and do not تَقُولُوا that you resolve on عَقْدَةَ the tie النِّكَاحِ marriage (of) حَتَّى till يَبْلُغَ reaches الْكِتَابُ the prescribed term أَجَلُهُ its end وَاعْلَمُوا and know أَنَّ that Allah يَعْلَمُ knows مَا what (is) فِي in أَنْفُسِكُمْ that فَاحْذَرُوهُ so beware of Him وَاعْلَمُوا and know أَنَّ that Allah عَفُورٌ (is) All-Forgiving حَلِيمٌ All-Forbearing

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْوَسْعِ قَدَرُهُ وَعَلَى الْمَقْتَرِ قَدَرُهُ مَتْنَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

you divorce طَلَقْتُمْ if إِنْ on you عَلَيْكُمْ sin جُنَاحَ (there is) no لَا  
النِّسَاءَ women مَا while لَمْ not تَمْسُوهُنَّ you have touched them أَوْ  
a settled portion فَرِيضَةً for them لَهُنَّ you have fixed or  
(dower) وَمَتِّعُوهُنَّ and provide for them عَلَى and الْوَسْعِ on قَدَرُهُ wealthy  
according قَدَرُهُ poor الْمَقْتَرِ and on وَعَلَى according to his means  
a duty حَقًّا reasonable بِالْمَعْرُوفِ (is) a provision مَتْنَعًا to his means  
the good-doers عَلَى الْمُحْسِنِينَ upon ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

وَإِنْ and if طَلَقْتُمُوهُنَّ you divorce them مِنْ قَبْلِ before أَنْ that  
تَمْسُوهُنَّ you touch them وَقَدْ (indeed) and فَرَضْتُمْ you have fixed  
لَهُنَّ then half فَرِيضَةً a settled portion (dower) فَنِصْفُ مَا  
they (of) what فَرَضْتُمْ unless إِلَّا أَنْ (that) يَعْفُوَا (they) or  
in he يَعْفُوا (agrees to) forego أَوْ (agrees to) forego الَّذِي he بِيَدِهِ  
and that (of) marriage النِّكَاحِ (is) knot عُقْدَةُ whose hand  
to (is) closer أَقْرَبُ you (agree to) forego تَعْفُوا to  
piety وَلَا and do not تَنْسُوا (you) forget الْفَضْلَ grace  
(liberality) بَيْنَكُمْ among yourselves إِنَّ indeed اللَّهُ Allah بِمَا  
(is) All-Seer بَصِيرٌ you do تَعْمَلُونَ of what



237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٧﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾ وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٩﴾

the prayers الصَّلَوَاتِ over عَلَى be watchful (offer regularly) حَافِظُوا  
for لِلَّهِ and stand up وَقُومُوا middle الْوُسْطَى and the prayer الصَّلَاةِ  
وَالصَّلَاةِ قَانِتِينَ ﴿٢٣٧﴾ Allah and when فَإِنْ utmost obediently/truly devout خِفْتُمْ  
and riding فَرِجَالًا or أَوْ then on foot رُكْبَانًا you fear  
as أَمِنْتُمْ Allah then remember فَأَذْكُرُوا you feel secured كَمَا  
you did عَلَّمَكُم not لَمْ that which مَّا He has taught you تَكُونُوا  
of you تَعْلَمُونَ ﴿٢٣٨﴾ know وَالَّذِينَ and those يَتَوَفَّوْنَ who die مِنْكُمْ  
(should make) a bequest وَصِيَّةً wives أَزْوَاجًا and leave وَيَذَرُونَ  
لِأَزْوَاجِهِمْ مَّتَعًا for their wives (for) maintenance إِلَى for الْحَوْلِ  
غَيْرَ one year without إِخْرَاجٍ turning them out فَإِنْ but if خَرَجْنَ  
in on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا they leave  
in مَّعْرُوفٍ themselves أَنْفُسِهِنَّ for فِي they do فَعَلْنَ what مَّا  
(is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ an honourable manner  
حَكِيمٌ ﴿٢٣٩﴾ All-Wise

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - '*Asr*'). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]. 239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before). 240. And

those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ. لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَالْمُطَلَّقَاتِ (is) a provision مَتَاعٌ and for divorced women الْمُطَلَّقَاتِ the الْمُتَّقِينَ ﴿٢٤١﴾ on عَلَى a duty حَقًّا on a reasonable (scale) for لَكُمْ Allah الله makes clear يُبَيِّنُ thus كَذَلِكَ God-Fearing ﴿٢٤٢﴾ so that you may لَعَلَّكُمْ His Injunctions ءَايَاتِهِ you ﴿٢٤٣﴾ understand أَلَمْ have not تَرَ you looked إِلَى to (at) الَّذِينَ those who خَرَجُوا went forth مِنْ from دِيَارِهِمْ their homes وَهُمْ of the الْمَوْتِ (for) fear حَذَرَ (in) thousands أُلُوفٌ while they (were) then ثُمَّ die اللَّهُ to them اللَّهُ and said فَقَالَ death أَحْيَاهُمْ (is) He indeed إِنَّ Allah الله لَذُو فَضْلٍ (is) Bounteous/Gracious عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَ most people النَّاسِ لَا do not يَشْكُرُونَ ﴿٢٤٣﴾ give thanks

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn*. 242. Thus Allâh makes clear His *Āyât* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يقرضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

وَقَاتِلُوا and fight فِي in سَبِيلِ the Way الله الله (of) وَأَعْلَمُوا and know أَنَّ that Allah الله سَمِيعٌ (is) All-Hearer عَلِيمٌ ﴿٢٤٤﴾ All-Knower مَنْ who ذَا (is) he الَّذِي that يُقرضُ lends Allah الله

قَرَضًا حَسَنًا a loan so that He will multiply it قَرْضًا حَسَنًا goodly قَرْضًا حَسَنًا  
 قَرْضًا حَسَنًا many قَرْضًا حَسَنًا times قَرْضًا حَسَنًا for him قَرْضًا حَسَنًا  
 قَرْضًا حَسَنًا and to Him قَرْضًا حَسَنًا and amplifies (increases) قَرْضًا حَسَنًا (decreases)  
 قَرْضًا حَسَنًا you will be returned قَرْضًا حَسَنًا

**244.** And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. **245.** Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ لَهُمْ آتِنَا مَلِكًا نُنْقِذَنا فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٦٦﴾

أَنَّمْ the Chiefs أَكْبَرُ to إِلَ you turned the vision تَر have not  
 of بَنِي Children إِسْرَءِيلَ (of) إِسْرَءِيلَ after مُوسَى Moses إِذْ  
 when قَالُوا they said لِنَبِيٍّ to a Prophet لَهُمْ of theirs  
 appoint لَنَا for us مَلِكًا a king نُقَاتِلَ we will fight فِي in سَبِيلِ  
 Way اللَّهِ (of) Allah قَالَ he said هَلْ عَسَيْتُمْ is it expected of you  
 (would you) إِنْ if كُتِبَ is prescribed عَلَيْكُمْ upon you الْفِتَالُ  
 the fighting أَلَّا that do not تُقَاتِلُوا you fight قَالُوا they said  
 and what is لَنَا for us أَلَّا that not نُقَاتِلَ we shall fight فِي in  
 we have been أُخْرِجْنَا when وَقَدْ (of) Allah Way اللَّهِ  
 driven out مِنْ from دِينِنَا our homes وَأَبْنَاءَنَا and our children  
 but when كُتِبَ was prescribed عَلَيْهِمْ for them فَلَمَّا (families)  
 the fighting تَوَلَّوْا they turned back إِلَّا except قَلِيلًا a few  
 of them وَاللَّهُ and عَلِيمٌ (is) All-Knower بِالظَّالِمِينَ  
 of the wrong-doers

**246.** Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king

and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrongdoers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُومَ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

وَقَالَ لَهُمْ and said and to them نَبِيُّهُمْ their Prophet إِنَّ indeed الله Allah قَدْ بَعَثَ has appointed لَكُمْ for you طَالُوتَ Talut (Saul) مَلِكًا a king قَالُوا they said أَنَّى how يَكُونُ would be لَهُ for him الْمُلْكُ dominion عَلَيْنَا over us وَنَحْنُ when we (are) أَحَقُّ more بِالْمُلْكِ deserving for the dominion مِنْهُ than he وَلَمْ and not يُؤْتَ he said سَعَةً plenty of الْمَالِ wealth قَالَ he has been given over you اللَّهُ indeed الله اصْطَفَاهُ has chosen him عَلَيْكُمْ and has increased him وَزَادَهُ abundantly بَسْطَةً in الْعِلْمِ knowledge and physique (stature) وَالْجِسْمِ and الله and يُؤْتِي He grants مَلَكُومَ His Kingdom مَنْ to whom يَشَاءُ He wills وَاللَّهُ All-Knowing عَلِيمٌ (is) All-Sufficient وَاسِعٌ and Allah

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

وَقَالَ لَهُمْ and said وَإِنَّ their Prophet نَبِيُّهُمْ to them indeed  
 آيَةً a sign مُلْكِهِ (of) his dominion أَن (is) that يَأْتِيَكُمْ there  
 فِيهِ the Ark الْتَابُوتُ would come to you in it (lies) سَكِينَةً  
 وَرَيْحٌ your Lord رَبِّكُمْ from peace وَمِمَّا and a remnant  
 تَرَكَ left مَا the family مُوسَى of Moses وَمَا (of) what  
 هَارُونَ family أَهْلُهُ (of) Aaron will bear it الْمَلَائِكَةُ the angels  
 إِنَّ truly فِي in ذَلِكَ that لَآيَةً (is) a sign لَكُمْ for you if  
 كُنْتُمْ you are مُؤْمِنِينَ ﴿١١١﴾ believers

248. And their Prophet (Samuel عليه السلام) said to them: "Verily! The sign of His kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakînah* (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مَنْ فَتَنَّا قَلِيلًا غَلَبَتْ فِتْنَةُ كَثِيرَةٍ يَوْمَ يَذُنُ اللَّهُ وَاللَّهُ مَعَ الصَّادِقِينَ ﴿١٢٨﴾

فَلَمَّا فَصَلَ Talut (saul) طَالُوتُ set out and when بِالْجُنُودِ with  
 قَالَ he said إِنَّ Allah الله verily he said will test you مُبْتَلِيكُمْ  
 بِنَهَرٍ of it شَرِبَ drinks وَمَنْ of me he is not  
 يَطْعَمْهُ tastes it not لَمْ and whoever وَمَنْ of me indeed he is  
 فَتَنَّا he who غُرْفَةً except of me لَمْ indeed he is  
 غُرْفَةً (in the) hollow بِيَدِهِ of his hand فَشَرِبُوا yet they drank  
 مِنْهُ of it إِلَّا except قَلِيلًا a few مِنْهُمْ of them فَلَمَّا so when  
 جَاوَزَهُ he crossed it هُوَ and those who وَالَّذِينَ he  
 آمَنُوا believed with him قَالُوا (there is) no طَاقَةَ strength  
 لَنَا for us الْيَوْمَ today بِجَالُوتَ against Jalut (Goliath) وَجُنُودِهِ  
 قَالِ forces الَّذِينَ said يَظُنُّونَ those who أَنَّهُم knew that they

(were) مُلْتَقُوا Allah ﷻ to meet كَمْ how often مِّنْ فَتَنَةٍ a group  
 قَلِيلَةً small غَلَبَتْ overcame فَتَنَةً a group كَثِيرَةً large يَازِيدُ  
 (is) with مَعَ and Allah ﷻ (of) Allah ﷻ with (by) Leave  
 the patient ones الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ  
 الْكَافِرِينَ ﴿٢٤٩﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ  
 وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو  
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٠﴾ تِلْكَ آيَاتُ اللَّهِ تَنْزِلُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥١﴾

for Jalut (Goliath) لَجَالُوتَ they went forth بَرَزُوا and when لَمَّا  
 our Lord رَبَّنَا they said قَالُوا and his people (forces) وَجُنُودِهِ  
 and make firm وَثَبِّتْ patience صَبْرًا on us عَلَيْنَا pour forth أَخْرِجْ  
 أَقْدَامَنَا our steps وَأَنْصُرْنَا and grant us victory عَلَى over الْقَوْمِ  
 so they routed them فَهَزَمُوهُمْ disbelieving الْكَافِرِينَ ﴿٢٤٩﴾  
 David دَاوُدُ and killed وَقَتَلَ (of) Allah ﷻ by Leave بِإِذْنِ  
 Jâlût جَالُوتَ and gave him وَءَاتَاهُ Allah ﷻ and Goliath الْمُلْكَ  
 and wisdom وَالْحِكْمَةَ and taught him وَمَا يَشَاءُ of what يَشَاءُ  
 He willed وَلَوْلَا and had it not been (for) دَفْعُ Allah's  
 by some بَعْضُهُمْ some of them النَّاسَ repelling  
 surely (would be) overlaid with mischief لَفَسَدَتِ (others)  
 (is) the earth الْأَرْضُ وَلَٰكِنَّ but Allah ﷻ ذُو فَضْلٍ  
 these (are) تِلْكَ the worlds الْعَالَمِينَ ﴿٢٥٠﴾ (to) عَلَى Bounteous

عَايَاتِ Verses اللّٰه (of) نَتْلُوْهَا We recite them عَلَيْكَ to  
 بِالْحَقِّ you with truth وَإِنَّكَ and indeed you are لَئِنْ  
 الْمُرْسَلِينَ ﴿٢٥٥﴾ the Messengers

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists). 252. These are the Verses of 'Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿١٥٦﴾﴾

﴿تِلْكَ الرُّسُلُ those Messengers فَضَّلْنَا We preferred (exalted) بَعْضَهُمْ some of them عَلَى over بَعْضٍ some others مِنْهُمْ of them مَنْ (are) whom كَلَّمَ (to) Allah spoke اللَّهُ and raised وَرَفَعَ and Bَعْضَهُمْ some of them دَرَجَاتٍ (in) degrees (status) وَآتَيْنَا (in) degrees (status) and We gave عِيسَى Jesus ابْنِ son of مَرْيَمَ Mary الْبَيِّنَاتِ clear signs وَأَيَّدْنَاهُ and supported him بِرُوحِ (of) spirit الْقُدُسِ of the Holy وَلَوْ and if شَاءَ Allah willed مَا Allah would not أَفْتَنَّا would not (came) after them الَّذِينَ those who fought one another مِنْ بَعْدِهِمْ those who fought one another الْبَيِّنَاتِ (Prophets) after مَا that جَاءَتْهُمْ had come to them وَلَكِنْ but they differed فَمِنْهُمْ they differed and some of them (are) مَنْ who ءَامَنَ believed وَمِنْهُمْ (are) and some of them (are) مَنْ who كَفَرَ disbelieved (denied) وَلَوْ and if شَاءَ Allah willed مَا Allah would not أَفْتَنَّا they would have fought one another وَلَكِنْ but اللَّهُ He likes (wants) يُرِيدُ what اللَّهُ does يَفْعَلُ

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Isâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrîl (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَتَقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٥٧﴾﴾



of that بِمَا spend أَنْفِقُوا believe مَآمَنُوا who الَّذِينَ O you يَا أَيُّهَا  
 a يَوْمَ comes يَأْتِي that أَنْ before مِنْ قَبْلِ We provided you رَزَقْنَاكُمْ  
 in it bargaining (selling) بَيْعٌ (there will be) no لَا Day  
 intercession شَفَعَةٌ nor وَلَا friendship حُلَّةٌ nor وَلَا (when)  
 the الْكَافِرُونَ they (indeed) هُمْ and the disbelievers (are) and the wrong-doers

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrongdoers).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ  
 عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ  
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٤﴾

Allah اللَّهُ لَا (there is) no إِلَهَ god إِلَّا except هُوَ He الْحَيُّ the  
 Ever-Living الْقَيُّومُ the Sustainer & Protector لَا neither تَأْخُذُهُ  
 sleep نَوْمٌ nor وَلَا slumber سِنَّةٌ overtakes Him (for) Him لَهُ  
 (is) مَا (is) what فِي in السَّمَوَاتِ the heavens وَمَا and what فِي  
 the earth مَنْ Who (is) ذَا that الَّذِي who (could) يَشْفَعُ  
 intercede عِنْدَهُ with Him إِلَّا except بِإِذْنِهِ with His  
 Permission يَعْلَمُ He knows مَا (is) what بَيْنَ أَيْدِيهِمْ between their  
 hands (happens to them now) وَمَا خَلْفَهُمْ and what is after them  
 (and what will happen to them later) وَلَا never يُحِيطُونَ they  
 encompass بِشَيْءٍ of anything مِنْ عِلْمِهِ His Knowledge إِلَّا except  
 بِمَا شَاءَ He willed وَسِعَ extends (overspread) كُرْسِيُّهُ His  
 Chair (dominion) السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth وَلَا  
 and (does) not يَئُودُهُ weary Him (feel fatigue) حِفْظُهُمَا their  
 upholding (guarding them) وَهُوَ and He الْعَلِيُّ the Most High (is)  
 the Most Great الْعَظِيمُ ﴿٢٥٤﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

لَا إِكْرَاهَ فِي الدِّينِ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٥﴾

لَا no إِكْرَاهَ compulsion فِي in الدِّينِ the religion قَدْ verily بَيَّنَّ the wrong الْغَيِّ from the Right Path الرُّشْدَ became distinct  
فَمَنْ hence who يَكْفُرْ disbelieves (rejects) بِالطَّاغُوتِ false deities  
وَيُؤْمِرْ (evil ones) and believes بِاللَّهِ Allah فَقَدْ indeed  
اسْتَمْسَكَ he took hold بِالْعُرْوَةِ of handle الْوُثْقَىٰ firm لَا no  
(is) All-Hearer سَمِيعٌ and Allah وَاللَّهُ for it لَهَا breakage  
All-Knower عَلِيمٌ ﴿٢٥٥﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٦﴾

اللَّهُ Allâh وَلِيُّ Guardian الَّذِينَ (is) ءَامَنُوا (of) those  
يُخْرِجُهُم He brings them out مِّنَ الظُّلُمَاتِ darkness إِلَى  
النُّورِ Light وَالَّذِينَ كَفَرُوا and those  
أُولِيَائِهِمُ their guardians الطَّاغُوتُ (are) false deities (evil ones)  
يُخْرِجُونَهُم

they bring them out from the Light to the darkness (of) the Fire dwellers those (are) those who will abide forever in it

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghût* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُؤْتِي أُنْجِي. وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

أَلَمْ تَرَ have not you looked at the one who disputed with Abraham about his Lord because he had given him the kingdom when Abraham said (to him): "My Lord (is) He Who gives life and causes death." He said, "I give life and cause death." Abraham said, "Verily, Allah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are wrong-doers.

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrongdoers).

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَاركَ وَانْجَعَمَكَ ءَايَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٢﴾

a town كَالَّذِي (by) مَرَّ passed like the one who or  
 he وَهِيَ خَاوِيَةٌ and it had tumbled عَلَى upon عُرُوشِهَا its roofs قَالَ he  
 (to) this (town) هَذِهِ bring (restore) life يُحْيِي how (will) أَنَّى said  
 اللَّهُ so caused him to die فَأَمَاتَهُ its death مَوْتِهَا after مَوْتِهَا Allah  
 He raised him بَعَثَهُ then عَامٍ years ثُمَّ (for) a hundred مِائَةَ Allah  
 did you remain لَبِثْتُ how long كَمْ (and) asked قَالَ (to life)  
 (dead) قَالَ he said لَبِثْتُ I remained (so) يَوْمًا or أَوْ a day بَعْضَ or  
 you have لَبِثْتُ nay بَلْ he said قَالَ a day part (of)  
 (dead) remained مِائَةَ (for) a hundred عَامٍ years فَانْظُرْ look إِلَى  
 (at) طَعَامِكَ your food وَشَرَابِكَ your drink لَمْ not (did) يَتَسَنَّهْ  
 your جِمَاركَ at and look وَانْظُرْ it (get musty) show change  
 a sign ءَايَةً and thus We have made you وَانْجَعَمَكَ donkey  
 the bones الْعِظَامِ at and look وَانْظُرْ for people لِلنَّاسِ  
 كَيْفَ how نُنْشِزُهَا We will put them together ثُمَّ then نَكْسُوهَا  
 became لَحْمًا (with) flesh فَلَمَّا when تَبَيَّنَ will clothe them  
 Allah أَنَّى that I know أَعْلَمُ he said قَالَ to him clear  
 عَلَى over كُلِّ thing قَدِيرٌ ﴿١٠٢﴾ is All-Powerful

259. Or like the one who passed by a town and it had tumbled upon its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثُبُورٌ قَالَ أَأُنَبِّئُكَ بِمَا يَطْمَعُ قَالَ لَا بَلَىٰ وَلَٰكِنَّ لِّيَطْمَعِيَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْمَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْخُوهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ (to) the You give life how show me (to) the dead He said قَالَ أُولَٰئِكَ ثُبُورٌ do not believe قَالَ he said you believe ثُبُورٌ He said أُولَٰئِكَ ثُبُورٌ yes and وَلَٰكِنَّ but لِّيَطْمَعِيَ to satisfy قَالَ my heart فَخُذْ he said أَرْبَعَةً four مِنَ الطَّيْرِ birds فَصُرْهُنَّ and (tame) them to incline إِلَيْكَ to yourself ثُمَّ then أَجْمَلْ put عَلَىٰ on كُلِّ every جَبَلٍ hill هُنَّ of them (is) جُزْءًا a (part) portion ثُمَّ then أَدْخُوهُنَّ in haste (flying) سَعْيًا they will come to you يَأْتِيَنَّكَ call them وَاعْلَمَنَّ and know أَنَّ that اللَّهُ Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ (is) All-Wise

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ وَتَبُوءُ لِلَّهِ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَّا أَنْفَقُوا مِّنْ شَيْءٍ وَلَا أَدَّىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

مَثَلُ الَّذِينَ (of) those who spend أَمْوَالَهُمْ (is) likeness, كَمَثَلِ (of) Allah Way سَبِيلِ in فِي their wealth حَبَّةٍ example (of) a grain أَتَتْ it grows (sprouted) سَنَابِلَ (of) ears فِي in كُلِّ every سُنبُلَةٍ ear مِّائَةٌ a hundred حَبَّةٍ multiples (gives manifold increase) يُضْعِفُ and اللَّهُ Allah

(is) **وَأَسِعُ** and Allah **وَاللَّهُ** He wills (pleases) **يَشَاءُ** for whom spend **يُنْفِقُونَ** those (who) **الَّذِينَ** All-Knower **عَلِيمٌ** Munificent **لَا** then **ثُمَّ** (of) Allah **اللَّهُ** Way **سَبِيلٍ** in **فِي** their wealth **أَمْوَالَهُمْ** they spent **أَنْفَقُوا** what **مَا** they follow up **يَتَّبِعُونَ** (do) not and **وَلَا** with reminder of generosity (stressing benevolence) for them (they will **لَهُمْ** hurting (them) injury **أَذَى** neither (by) and **وَلَا** their Lord **رَبِّهِمْ** (is) with **عِنْدَ** their reward **أَجْرُهُمْ** have) they **هُمْ** nor **وَلَا** on them **عَلَيْهِمْ** fear **خَوْفٌ** (there is) no shall grieve **يَحْزَنُونَ**

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذًى وَاللَّهُ غَفُورٌ حَلِيمٌ﴾ **يَتَابِعُهَا** الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقَةً تَالَيْسَ بِاللَّيْزِ وَالْيَوْمِ الْآخِرُ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

﴿قَوْلٌ مَّعْرُوفٌ﴾ word **وَمَغْفِرَةٌ** (a) kind **وَمَغْفِرَةٌ** and forgiving (of faults) **خَيْرٌ** which is **يَتَّبِعَهَا** Sadaqah (charity) **صَدَقَةٍ** than **مِنَ** (are) better (is) **أَذًى** followed by **وَاللَّهُ** and Allah **غَفُورٌ** (hurt) injury **يَتَابِعُهَا** O you All-Forbearing **حَلِيمٌ** All-Sufficient (Rich) your **صَدَقَتِكُمْ** render in vain **تَبْطُلُوا** do not **لَا** believe **ءَامَنُوا** who by (stressing benevolence) reminder of generosity **بِالْمَنِّ** charity spends **كَالَّذِي** like one who **وَالْأَذَى** and causing hurt (injury) **تَالَيْسَ** his wealth **وَالْيَوْمِ الْآخِرُ** and Day **فَمَثَلُهُ** the Last **بِاللَّهِ** believe **وَلَا** of men **تَالَيْسَ** to be seen **وَالْيَوْمِ الْآخِرُ** and Day **فَمَثَلُهُ** his

(of) a smooth صَفَوَانِ (is) likeness كَمَثَلِ (their) example (likeness) عَلَيْهِ rock over it تَرَابٌ (is) soil/dust فَاصَابَهُ and fell on it وَابِلٌ they they بَقْدَرُوتْ no لَا bare مَكْلًا and left it فَتَرَكَهُ heavy rain they كَسَبُوا for what مِمَّا anything شَيْءٍ over عَلَى have control people وَاللَّهُ earned and لَا and Allah يَهْدِي does not الْقَوْمَ guide الكافرين ﴿١٠٥﴾ deniers (disbelievers)

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيْهَا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَمَاتَتْ أَكْطَلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُغِيثْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٥﴾

وَمَثَلُ (of) those who الَّذِينَ (of) those who spend يُنْفِقُونَ (of) their wealth ابْتِغَاءَ seeking مَرْضَاتِ Pleasure اللَّهُ (of) their souls أَنْفُسِهِمْ of and for strengthening وَتَنْبِيْهَا Allah on a hill بِرَبْوَةٍ (of) a garden جَنَّتٍ (is) like the example كَمَثَلِ its أَصَابَهَا and it yielded فَتَمَاتَتْ heavy rain وَابِلٌ fell on it أَكْطَلَهَا fell on يُغِيثَهَا did not لَمْ and if فَإِنْ double ضِعْفَيْنِ harvest and اللَّهُ then light rain فَطَلٌّ heavy rain وَابِلٌ (smite) it بِمَا of what تَعْمَلُونَ you do بَصِيرٌ ﴿١٠٥﴾ (is) All-Seer

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

أَيُّوُدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ  
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفُهُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

he أَيُّوُدُ it be تَكُونَ that أَنْ any of you أَحَدُكُمْ would wish  
and grapes وَأَعْنَابٍ date-palms نَجِيلٍ of مِنْ a garden جَنَّةٌ have  
for لَهُ (streams) rivers الْأَنْهَارُ underneath it تَجْرِي flowing  
(of) fruits الثَّمَرَاتِ all kinds (sorts) مِنْ كُلِّ in it (are) فِيهَا him  
and وَأَصَابَهُ الْكِبَرُ old age and has stricken (over taken) him  
and it is struck (by) فَأَصَابَهَا weak ضِعْفُهُ children ذُرِّيَّةٌ he has  
and إِعْصَارٌ a whirlwind فِيهِ in which (there is) نَارٌ fire فَاحْتَرَقَتْ  
it is burnt كَذَلِكَ thus يُبَيِّنُ Allah الله makes clear لَكُمْ  
give تَتَفَكَّرُونَ ﴿٢٦٦﴾ so that you may لَعَلَّكُمْ Signs الْآيَاتِ for you  
thought ( reflect)

266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ بِهِ ؕ أَلَا أَنْ تَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا believe who الَّذِينَ O you  
and out of وَمِمَّا you have earned كَسَبْتُمْ which مَا good things  
the الْأَرْضِ from مِنْ for you لَكُمْ We have produced أَخْرَجْنَا what  
of it الْخَبِيثَ aim at تَيَمَّمُوا and do not وَلَا earth  
تُنْفِقُونَ you spend وَلَسْتُمْ and you would not بِكَافِرِينَ بِهِ ؕ  
and تَعْلَمُوا that أَنْ except أَنْ تَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
Most (is) Most Sufficient عَزِيزٌ Allah الله that أَنْ know  
Praise-Worthy



267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٧﴾  
 الْحِكْمَةُ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٨﴾ وَمَا  
 أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٦٩﴾

الشَّيْطَانُ Satan يَعِدُكُم promises you الْفَقْرَ (of) poverty وَيَأْمُرُكُمْ whereas Allah وَاللَّهُ (of) indecency بِالْفَحْشَاءِ and orders you  
 يَعِدُكُم promises you مَّغْفِرَةً forgiveness مِنْهُ from Him وَفَضْلًا and bounty  
 وَاللَّهُ Allah (is) All-Generous وَاسِعٌ (is) عَلِيمٌ (is) All-Knowing  
 يُؤْتِي All-Knowing He grants الْحِكْمَةَ Wisdom مَنْ to whom يَشَاءُ He wills  
 وَمَنْ He wills and يُؤْتَى granted (is) الْحِكْمَةُ Wisdom فَقَدْ  
 أُوْتِيَ indeed he is granted خَيْرًا good كَثِيرًا abundantly وَمَا but  
 يَذَّكَّرُ none remembers إِلَّا except أُولُو people الْأَلْبَابِ (of)  
 (out) of أَنْفَقْتُمْ and whatever وَمَا understanding  
 نَفَقَةٍ (your) spendings أَوْ or نَذَرْتُمْ you vow (to spend) مِنْ  
 (out) of نَذْرٍ (your) vows (to spend) فَإِنَّ indeed اللَّهُ Allah  
 يَعْلَمُهَا knows that وَمَا (there are) no لِلظَّالِمِينَ for the  
 any helpers مِنْ أَنْصَارٍ wrong-doers

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrongdoers) there are no helpers.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيَكْفُرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

إِنْ تُبْدُوا if you declare الصَّدَقَاتِ (your) charity فَنِعِمَّا well هِيَ and give it (to) وَتُؤْتُوهَا you conceal it تُخْفُوهَا and if it (is) الْفُقَرَاءَ the poor فَهُوَ that is خَيْرٌ better لَكُمْ for you وَيَكْفُرْ (some) of your bad مِنْ سَيِّئَاتِكُمْ of you عَنْكُمْ would atone (is) وَاللَّهُ and Allah بِمَا of what تَعْمَلُونَ you do خَيْرٌ you do (is) Well-Aware لَيْسَ not عَلَيْكَ upon you هُدَاهُمْ their guidance but اللَّهُ Allah يَهْدِي guides مَنْ whom يَشَاءُ He wills وَمَا and whatever تُنْفِقُوا you spend مِنْ of خَيْرٍ wealth فَلَا تُنْفِقُوا but (it is) for yourselves وَمَا and do not تُنْفِقُونَ إِلَّا you spend ابْتِغَاءَ seeking وَجْهِ the Face اللَّهِ (of) Allah وَمَا will be يُؤْتِ wealth خَيْرٍ of مِنْ you spend تُنْفِقُوا whatever will be repaid in full إِلَيْكُمْ to you وَأَنْتُمْ and you لَا تُظْلَمُونَ ﴿٢٧٢﴾ not will be wronged

271. If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِيلِ وَالْإِهْكَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

in wrapped up أَخْصَرُوا who الَّذِينَ for the poor لِّلْفُقَرَاءِ  
 they are able لَا يَسْتَطِيعُونَ (of) Allah ﷻ Cause سَبِيلِ  
 supposes بِحَسْبِهِمُ the earth الْأَرْضِ in فِي to move about صَرَبًا  
 أَغْنِيَاءَ the unaware (the ignorant man) الْجَاهِلُ (thinks) them  
 you know them بِسْمَتِهِمْ modesty التَّعَفُّفِ of مِنَ wealthy  
 people النَّاسِ they beg يَسْتَلُونَ do not لَا by their mark  
 and تُنْفِقُوا you spend مِنْ of خَيْرِ with importunity وَمَا  
 wealth فَإِنَّ indeed ﷻ Allah ﷻ about that عَلَيْهِ ﷻ knows  
 those who يُنْفِقُونَ spend أَمْوَالَهُمْ their wealth بِأَيْدِي  
 and openly وَعَلَانِيَةً secretly سِرًّا and (by) day وَالْهَكَرِ by night  
 فَ لَهُمْ so for them أَجْرُهُمْ their reward عِنْدَ (is) رَبِّهِمْ their  
 Lord وَلَا (there is) no خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ  
 they يَخْزَنُونَ ﷻ shall grieve

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well. 274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا  
 الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ  
 وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﷻ

الَّذِينَ يَأْكُلُونَ [eat] devour الرِّبَا interest (usury) لَا  
 not يَقُومُونَ they will stand إِلَّا except كَمَا like (one) يَوْمُ who  
 stands الَّذِي whom يَتَخَبَّطُهُ the الشَّيْطَانُ Satan مِنْ  
 said قَالُوا because they يَأْتِيهِمْ that (is) ذَلِكَ (his) touch with  
 إِنَّمَا indeed الْبَيْعُ trade مِثْلُ (is) الرِّبَا interest /usury وَأَحَلَّ

and made **وَحَرَّمَ** the trade **الْبَيْعَ** Allah **اللَّهُ** while made lawful **الزُّبْنَ** the interest **فَمَنْ** so whoever **جَعَلَهُ** received **مَوْعِظَةً** admonition **مِنْ** from **رَبِّهِ** his Lord **فَأَنْهَى** and he refrained **فَلَهُ** and his case (is left) **وَأَمْرُهُ** (is) (in the) past **سَلَفَ** what **مَا** him is **إِلَى** to **اللَّهُ** Allah **وَمَنْ** and those who **عَادَ** repeated **فَأُولَئِكَ** are they **أَصْحَابُ** dwellers **النَّارِ** Fire (of) **هُمْ** they **فِيهَا** in it **خَالِدُونَ** are abide forever

275. Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ*," whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein.

يَمْحَقُ اللَّهُ الزُّبْنَ وَيُرِي الضَّدَقَاتِ وَاللَّهُ لَا يُجِبُّ كُلَّ كَفَّارٍ أَتَمَّ ﴿٢٧٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٦﴾

يَمْحَقُ the interest **الزُّبْنَ** Allah **اللَّهُ** deprives of blessings **وَيُرِي** to (alms giving) deeds of charity **الضَّدَقَاتِ** and gives increase **وَاللَّهُ** Allah **وَاللَّهُ** and **لَا** does not **يُجِبُّ** like **كُلِّ** all **كَفَّارٍ** ungrateful **أَتَمَّ** sinners **إِنَّ** indeed **الَّذِينَ** those who **ءَامَنُوا** believed **وَعَمِلُوا** and did deeds **الصَّالِحَاتِ** righteous **وَأَقَامُوا** established **الصَّلَاةَ** (Salat) prayer **وَأَتَوْا** and gave (paid) **الزَّكَاةَ** Zakat **لَهُمْ** for them **أَجْرُهُمْ** their reward **عِنْدَ** with **رَبِّهِمْ** their Lord **وَلَا** (and) (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve

276. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَالْهَمُ لَكُمْ زَوْجٌ مِّنْ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who O you believe اتَّقُوا Allah fear and give up what remained of الرِّبَا interest if you (are) كُنْتُمْ you (are) مُؤْمِنِينَ believers فَإِن but if لَّمْ do not تَفْعَلُوا you (repent) فَاذْنُوا then be (permitted) warned وَأَن and his Messenger وَرَسُولُهُ Allah (are) your capital فَالْهَمُ for you (you shall have) زَوْجٌ مِّنْ أَمْوَالِكُمْ and not تَظْلِمُونَ you do wrong وَلَا you shall not تُظْلَمُونَ sums in (debtor) is ذُو عُسْرَةٍ and if وَابْنٌ will be wronged difficulty فَتَنَةٌ until إِلَى then delay (his) مَيْسَرَةٍ you remit it by way of Charity وَاتَّقُوا ease and that وَأَن خَيْرٌ (is) better لَّكُمْ for you إِن if كُنْتُمْ you did تَعْلَمُونَ know وَاتَّقُوا and fear يَوْمًا the Day تُرْجَعُونَ you shall be brought back فِيهِ wherein إِلَى to اللَّهِ Allah ثُمَّ then تُوَفَّى shall be paid كُلُّ every نَفْسٍ person/soul مَّا what كَسَبَتْ it earned وَهُمْ and they لَا not يُظْلَمُونَ shall be wronged

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (from now onward) if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُحْمَلَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢٨﴾

يَتَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when تَدَايَنْتُمْ you  
 a period أَجَلٍ for إِلَىٰ a debt بِدَيْنٍ contract from one another  
 let write it down فَاكْتُبُوهُ fixed مُّسَمًّى so write it down وَلْيَكْتُبْ and  
 and وَلَا in justice بِالْعَدْلِ a scribe كَاتِبٌ between you بَيْنَكُمْ  
 write it down يَكْتُبْ to أَنْ a scribe كَاتِبٌ refuse يَأْبَ (should) not  
 so let him write فَلْيَكْتُبْ Allah ﷻ has taught him عَلَّمَهُ as كَمَا  
 (is) وَلْيُمْلِلِ the one الَّذِي and let dictate عَلَيْهِ (is) الْحَقُّ on whom (is)  
 the liability وَلْيَتَّقِ Allah ﷻ and let him fear رَبَّهُ his Lord وَلَا  
 but if فَإِنْ any thing شَيْئًا (out) of it مِنْهُ diminish وَيَبْخَسْ and not  
 (of) low سَفِيهًا the liability الْحَقُّ on whom one الَّذِي is كَانَ  
 understanding أَوْ or weak ضَعِيفًا أَوْ لَا or لَا يَسْطِيعُ not capable أَنْ  
 that يُحْمَلَ he dictates هُوَ فَلْيُمْلِلْ then let dictate وَلِيُّهُ his guardian  
 بِالْعَدْلِ in justice وَاسْتَشْهِدُوا and call for evidence شَهِيدَيْنِ two  
 witnesses مِنْ of رِجَالِكُمْ your men فَإِنْ and if لَمْ not يَكُونَا be  
 and two available رَجُلَيْنِ then a man وَامْرَأَتَانِ and two  
 women مِمَّن of those رَضَوْنَ you agree مِنْ (as) of الشَّهَادَةِ  
 witnesses أَنْ (so) that (if) تَضِلَّ errs إِحْدَاهُمَا one of (two women)  
 other فَتُذَكَّرَ reminds إِحْدَاهُمَا (two women) (of them) one of (them) الْأُخْرَىٰ  
 وَلَا and (should) not يَأْبَ the witnesses الشَّهَادَةُ إِذَا when  
 they are called دُعُوا وَلَا and (do) not تَسْمَعُوا أَنْ become weary that

for large كَبِيرًا or small صَغِيرًا you write it down تَكْتُبُوهُ  
(in more just (fairest) أَقْسَطُ that (is) ذَلِكُمْ its period أَجَلِهِ  
for and more reliable وَالشَّهَادَةُ Allah اللَّهُ the sight (of) with  
you have تَرَكَابُوا that do not لَا and nearer (to) وَأَدْنَى evidence  
doubts إِلَّا except أَنْ that تَكُونُ it be يَجْعَلُهُ حَاصِرَةً a trade  
present تُدِيرُونَهَا you carry it out بَيْنَكُمْ among yourselves فَلَيْسَ  
that do not لَا sin جُنَاحٌ on you عَلَيْكُمْ then (there is) not  
you write it down وَأَشْهَدُوا but take witnesses إِذَا when تَبَايَعْتُمْ  
neither بَصَارٍ you trade with one another وَلَا let suffer harm كَانَتْ  
nor شَهِيدٌ witness وَإِنْ and if تَفْعَلُوا you do it فَإِنَّهُ  
then it is فَسُوءٌ wickedness بِكُمْ on your part وَأَتَّقُوا so fear  
Allah اللَّهُ and teaches you وَيُعَلِّمُكُمُ Allah اللَّهُ and Allah  
of every شَيْءٍ thing عَلِيمٌ (is) All-Knower

**282.** O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقُوضَةً ۖ فَإِنْ أَثِمَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّاهِدَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٦٨﴾





any one **أَحَدٍ** between **بَيْنَ** we make distinction **نُفَرِّقُ** not  
 we **سَمِعْنَا** and they said **وَقَالُوا** His Messengers **رُسُلِهِ** of **مِنَ**  
 (we seek) Your forgiveness **عُفْرَانِكَ** and we obeyed **وَأَطَعْنَا** heard  
 the return **وَالْمَصِيرُ** and to You (is) **وَإِلَيْكَ** our Lord **رَبَّنَا**

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any one of His Messengers" — and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

**لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ** ﴿٢٨٥﴾

but **لَا** any soul **نَفْسًا** Allah **اللَّهُ** burden **يُكَلِّفُ** (does) not **لَا**  
 it earned (good) **كَسَبَتْ** what **مَا** for it **لَهَا** to its capacity **وُسْعَهَا**  
 our Lord **رَبَّنَا** it earned (evil) **اِكْتَسَبَتْ** what **مَا** and against it **وَعَلَيْهَا**  
 we **نَسِينَا** if **إِنْ** take us to task **تُؤَاخِذْنَا** do not **لَا**  
 forgot **أَوْ** or **أَخْطَأْنَا** we committed mistakes **رَبَّنَا** our Lord **وَلَا**  
 like that **كَمَا** a burden **إِمْرًا** on us **عَلَيْنَا** lay **تَحْمِلْ** and do not  
 those who (were) **الَّذِينَ** on **عَلَى** You laid **حَمَلْتُمْ** which (as)  
 lay on us **تَحْمِلْنَا** and (do) not **وَلَا** our Lord **رَبَّنَا** before us **قَبْلِنَا**  
 we have **لَنَا** power **طَاقَةً** (do) not **لَا** (of) which **مَا** (burdens)  
 and forgive **وَاعْفِرْ** from us **عَنَّا** and pardon **وَاعْفُ** for that **بِهِ**  
 You (are) **أَنْتَ** and have mercy on us **وَارْحَمْنَا** for us **لَنَا**  
 our Protector **مَوْلَانَا** so grant us victory **فَانصُرْنَا** over **عَلَى** the disbelieving **الْكَافِرِينَ** people **﴿٢٨٥﴾**

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.

## سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿١﴾ نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٤﴾

الْحَمْدُ لِلَّهِ Alif-Lam-Mim (there is) no god إِلَّا He but the Sustainer (and the الْقَيُّومُ the Ever-Living He sent down عَلَيْكَ Protector) the Book بِالْحَقِّ to you confirming with truth مُصَدِّقًا what is بَيْنَ يَدَيْهِ before it and He sent down وَأَنزَلَ the تَّوْرَةَ and the Gospel وَالْإِنْجِيلَ ﴿٢﴾ and the Gospel from قَبْلُ and He sent down وَأَنزَلَ for mankind the فُرْقَانَ and He sent down الْفُرْقَانَ a guidance disbelieved كَفَرُوا those who indeed الَّذِينَ Criterion (the Quran) in the Verses بَيِّنَاتٍ (of) Allah اللَّهُ for them عَذَابٌ torment شَدِيدٌ (is) severe وَاللَّهُ and Allah عَزِيزٌ (is) All-Mighty ذُو (is) All-Able of retribution انْتِقَامٍ ﴿٣﴾ indeed اللَّهُ Allah لَا not يَخْفَى anything شَيْءٌ from Him عَلَيْهِ is hidden in the earth وَلَا the heaven السَّمَاءِ ﴿٤﴾ and not

### Sûrat Âl-'Imrân

#### (The Family of Imran) III

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad ﷺ) with truth, confirming what came

before it. And He sent down the Taurât (Torah) and the Injîl (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

هُوَ the الَّذِي Who it is He يُصَوِّرُكُمْ shapes you in the الْأَرْحَامِ wombs كَيْفَ how يَشَاءُ He wills لَا (there is) no إِلَهَ god إِلَّا but Him الْعَزِيزُ the All-Mighty الْحَكِيمُ the All-Wise ﴿٦﴾ هُوَ the الَّذِي Who أَنْزَلَ sent down عَلَيْكَ to you الْكِتَابَ the Book مِنْهُ it آيَاتٌ Verses مُحْكَمَاتٌ absolutely clear هُنَّ which (are) أُمُّ basis of the الْكِتَابِ Book وَأُخَرُ (of) and others مُتَشَابِهَاتٌ (are) فَأَمَّا not clear الَّذِينَ but الَّذِينَ in قُلُوبِهِمْ whose hearts زَيْغٌ (is) of فَتَتَّبِعُونَ they follow مَا what تَشَابَهَ unclear مِنْهُ is ابْتِغَاءَ seeking الْفِتْنَةِ mischief وَابْتِغَاءَ and seeking تَأْوِيلِهِ its (real) meaning وَمَا and does not يَعْلَمُ know تَأْوِيلَهُ its (real) meaning إِلَّا except اللَّهُ Allah وَالرَّاسِخُونَ and (those) who are firmly rooted فِي in الْعِلْمِ knowledge يَقُولُونَ they say آمَنَّا we believe بِهِ in it كُلٌّ all مِنْ عِنْدِ from رَبِّنَا our Lord وَمَا but do not يَذَّكَّرُ heed إِلَّا except أُولُو men الْأَلْبَابِ ﴿٧﴾ (of) understanding

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and

trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarî*)

رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَمَاعُ النَّاسِ يَوْمَ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَزْلَهُمُ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

رَبَّنَا our Lord لَا do not تُخِزْ deviate قُلُوبَنَا our hearts بَعْدَ after إِذْ (when) هَدَيْتَنَا You have guided us وَهَبْ and grant لَنَا (to) us مِنْ (from) لَدُنْكَ Your (self) رَحْمَةً mercy إِنَّكَ indeed You أَنْتَ You (Alone are) الْوَهَّابُ ﴿٨﴾ رَبَّنَا the Bestower إِنَّكَ our Lord (there is) لَا on a Day يَوْمَ mankind جَمَاعُ (will) gather النَّاسِ (there is) لَا Allah رَبِّ no doubt فِيهِ in it إِنَّكَ verily اللَّهُ Allah لَا (does) not يُخْلِفُ no break الْوَعْدَ ﴿٩﴾ (His) promise إِنَّ indeed الَّذِينَ those who كَفَرُوا disbelieved لَنْ will never تُنْفِكَ avail عَنْهُمْ them أَمْوَالَهُمْ their wealth وَلَا and not أَزْلَهُمُ their offspring مِنْ from اللَّهِ Allah شَيْئًا anything وَأُولَئِكَ and those هُمْ they وَقُودُ (are) fuel النَّارِ ﴿١٠﴾ (of) the Fire

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise."

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

كَذَابَ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَاحْذَرُهُمُ اللَّهُ يَذُوقُهُمْ وَأَلَلَّهُ شَرِيدُ الْوَقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بَصَرِيهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَٰلِكَ لَوْزَنَةٌ لَأُولِيَ الْأَبْصَارِ ﴿١٣﴾

كَذَّابٍ (of) Pharaoh فِرْعَوْنَ (of) people مَالٍ like behaviour  
 Our يَاكُنَا they belied كَذَّبُوا before them مِنْ قَبْلِهِمْ and those  
 for بِذُنُوبِهِمْ Allah اللَّهُ so seized them فَآخَذَهُمْ Verses (revelation)  
 (in) الْقَوَابِ (is) Severe شَدِيدٌ and Allah وَاللَّهُ their sins  
 disbelieved كَفَرُوا to those who لِلَّذِينَ say قُل punishment  
 to and gathered وَتُحْشَرُونَ you shall be overpowered إِلَى and  
 جَهَنَّمَ Hell وَيَسَّ and (that is) an evil أَلِيمًا resting place قَدْ  
 two فِئَتَيْنِ in فِي a sign آيَةً for you لَكُمْ was كَذَّابٌ indeed  
 (was) one group وَفِي which met (in combat) الْقَتْلُ groups  
 and the other وَأُخْرَى (of) Allah اللَّهُ Way سَبِيلٍ in فِي fighting  
 they were seeing them يَرَوْنَهُمْ disbelievers كَافِرَةٌ (was of)  
 and وَاللَّهُ with their own eyes رَأَى أَعْيُنٌ twice of them مِنْهُمْ  
 He يُؤَيِّدُ whom مَنْ with His Victory بِصَرِيحِهِ supports يُؤَيِّدُ Allah  
 for لَأُولَى (is) a lesson لَوْعَةٌ that ذَلِكَ in فِي surely إِنْ wills  
 (understanding) eyes (to see) الْأَبْصَارِ those who have

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ  
 الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَآبِ ﴿١١﴾ قُلْ أَؤْتِيكُمْ  
 بِخَيْرٍ مِمَّنْ ذَلِكُمْ لِلَّذِينَ آمَنُوا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ  
 وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٢﴾

زُيِّنَ (of) things love حُبُّ for people لِلنَّاسِ is beautified  
 and children وَالْبَنِينَ women الرِّسَاو from مِنْ they covet  
 and gold وَالْفِضَّةَ of الذَّهَبِ stored up مِنْ and heaps  
 and cattle وَالْأَنْعَامِ and horses الْمُسَوَّمَةِ silver  
 وَالْخَيْلِ and land وَالْحَرْثُ (that) those are ذَلِكَ (is) life  
 (of) الدُّنْيَا وَاللَّهُ the world عِنْدَهُ but Allah with Him حُسْنُ  
 shall I inform أَوْفِيْتُكُمْ say قُلْ abode to return الْعَالَمِ ۝ excellent  
 you بِخَيْرٍ of better مِنْ than ذَلِكَ that لِلَّذِينَ for those who أَتَقُوا  
 fear عِنْدَ with رَبِّهِمْ their Lord جَنَّاتُ (are) Gardens تَجْرِي مِنْ  
 beneath which الْأَنْهَارُ rivers خَالِدِينَ forever  
 therein وَأَزْوَاجٌ spouses مُطَهَّرَةٌ pure وَرِضْوَانٌ  
 of Pleasure مِنْ Allah وَاللَّهُ and Allah بَصِيرٌ (is) All-Seer  
 of (His) slaves بِالْأَعْيُنِ ۝

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves."

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّكَ آَمِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝ الصَّابِرِينَ وَالصَّادِقِينَ  
 وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ  
 قَابِضًا بِالْقُسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

الَّذِينَ those who يَقُولُونَ say رَبَّنَا our Lord إِنَّكَ we have indeed  
 آَمِنَّا believed فَاغْفِرْ so forgive لَنَا (for) us ذُنُوبَنَا our sins وَقِنَا  
 عَذَابَ (from) punishment النَّارِ ۝ (of) Fire الصَّابِرِينَ  
 and the الْقَانِتِينَ and the truthful وَالصَّادِقِينَ the patient  
 and (those) who spend (in Way of Allah) وَالْمُنْفِقِينَ obedient  
 early بِالْأَسْحَارِ ۝ and who pray for forgiveness

(there is) no **لَا** that **أَنَّ** Allah **اللَّهُ** bears witness **شَهِدَ** morning  
 and men **وَأُولُوا** and the angels **وَالْمَلَائِكَةُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ**  
**أَعْلَمُ** (of) knowledge **فَإِنَّمَا** standing firm **بِالْقِسْطِ** on justice **لَا**  
 the All-Mighty **الْعَزِيزُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ** (that there is) no  
 the All-Wise **الْحَكِيمُ** ﴿١٦﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night. 18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَمْثَلُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ أَوَّلُهُمْ بَيِّنًا يَنْتَهُمُ  
 وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٦﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْنِي فَقُلْ لِلَّذِينَ  
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَكَدُوا وَإِنْ قَوْلُوا فَمِنْكُمْ عَلَيْكَ الْبَلَّغُ وَاللَّهُ بِصِيرٍ  
 بِالْعِبَادِ ﴿١٧﴾

إِنَّ الَّذِينَ truly **الَّذِينَ** the religion **عِنْدَ** with **اللَّهُ** Allah **الْإِسْلَامُ** (is)  
 were **أُوتُوا** those who **الَّذِينَ** differ **اخْتَلَفَ** and did not **وَمَا** Islam  
**الْكِتَابَ** given **إِلَّا** the Scripture **مِنْ بَعْدِ** after **مَا** what **جَاءَهُمْ**  
 through **بَيِّنًا** the knowledge **أَوَّلُهُمْ** had come to them  
**يَنْتَهُمُ** transgression **وَمَنْ** among themselves **وَمَنْ** and who **يَكْفُرُ**  
**فَإِنَّ** (of) Allah **اللَّهُ** Signs **بَيِّنَاتٍ** disbelieves **اللَّهُ** then verily  
**سَرِيعُ** Allah **الْحِسَابِ** (is) Swift **﴿١٦﴾** (in) reckoning **فَإِنْ** and if **حَاجُّوكَ**  
 my **وَجْهِيَ** I have submitted **أَسْلَمْتُ** say **فَقُلْ** they argued with you  
 and say **وَمَنِ** to Allah **اللَّهُ** face **اتَّبَعْنِي** and who **فَقُلْ** followed me  
**لِلَّذِينَ** to those who **أُوتُوا** were given **الْكِتَابَ** the Scripture **وَالْأُمِّيِّينَ**  
 and illiterates **ءَأَسْلَمْتُمْ** did you submit yourselves? **فَإِنْ** so if **أَسْلَمُوا**

they are rightly guided أَفْهَكَدُوا then indeed فَكَّدَ they submit  
upon you عَلَيْكَ then only فَإِنَّمَا they turn away قَوْلُوا but if وَإِن  
of بِالْأَبْصَارِ (is) All-Seer بَصِيرًا and Allah وَاللَّهُ to convey الْبَلَّغُ (is)  
(His) slaves

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ  
مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا  
لَهُمْ مِن نَّاصِرِينَ ﴿٢١﴾ أَفَرَأَىٰ إِلَىٰ الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ  
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ verily الَّذِينَ those who يَكْفُرُونَ disbelieve بِآيَاتِ in Verses اللَّهِ without  
the Prophets النَّبِيِّينَ and slay وَيَقْتُلُونَ (of) Allah  
command يَأْمُرُونَ those who الَّذِينَ and slay وَيَقْتُلُونَ right حَقٍّ  
give them فَبَشِّرْهُمْ the people النَّاسِ of (with) justice بِالْقِسْطِ  
of torment عَذَابٍ tidings (assurance to) أَلِيمٍ ﴿٢٠﴾  
a painful أُولَٰئِكَ those الَّذِينَ whose حَبِطَتْ went to waste  
and (in) the الدُّنْيَا (this) world وَالْآخِرَةِ their works  
Hereafter وَمَا and not لَهُمْ (they will have) يَن  
those الَّذِينَ (to) إِلَىٰ you seen تَرَ have not أَرَّ helpers ﴿٢١﴾  
the الَّذِينَ of اَلْكِتَابِ a portion نَصِيبًا have been given  
Scripture يُدْعَوْنَ they are invited إِلَىٰ to كِتَابِ the Book اللَّهِ (of)



Allah يَحْكُمُ to judge بَيْنَهُمْ between them ثُمَّ then يَتَوَلَّى turns away فَرِيقٌ a party مِنْهُمْ (from) them وَهُمْ (are) مُّعْرِضُونَ ﴿١٢٥﴾ and they are averse

21. Verily, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿١٢٥﴾ كَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٢٦﴾ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَدُكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٧﴾

ذَٰلِكَ (is) بِأَنَّهُمْ this (is) قَالُوا because they لَنْ say shall not تَمَسَّنَا touch us the Fire النَّارُ إِلَّا but أَيَّامًا numbered مَّعْدُودَاتٍ وَغَرَّبُوا they what كَانُوا their religion مَا in دِينِهِمْ and deceived them We used to يَفْتَرُونَ ﴿١٢٥﴾ كَيْفَ then how إِذَا when جُمِعْتَهُمْ We shall gather them لِيَوْمٍ (there is) no لَا on a Day وَوُفِّيَتْ every نَفْسٍ and would be paid in it (about which) كُلُّ person مَا what كَسَبَتْ it has earned وَهُمْ and they لَا Lord مَلِكُ O Allah! اللَّهُمَّ say قُلِ would be wronged يُظْلَمُونَ ﴿١٢٦﴾ الْمُلْكَ (of) the dominion تُؤْتِي You give the dominion الْمُلْكَ and take away وَتَنْزِعُ You will (to) whom مِمَّنْ dominion وَتُعِزُّ You will exalt وَتُذِلُّ You will humiliate مَنْ and You whom تَشَاءُ whom and You تَشَاءُ whom the good الْخَيْرُ in Your Hand (is) يَدُكَ You will عَلَىٰ every شَيْءٍ thing قَدِيرٌ ﴿١٢٧﴾ (are) All-Powerful

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which



قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

قُلْ (is) in what you conceal تُخْفُوا whether say إِنْ or تُبْدُوهُ you reveal it يَعْلَمَهُ اللَّهُ knows it and He knows مَا in what (is) in the heavens السَّمَوَاتِ and Allah وَاللَّهُ the earth (is) in what and مَا on the Day يَوْمَ (is) All-Powerful قَدِيرٌ thing every شَيْءٍ (when) تَجِدُ (shall) find كُلُّ every نَفْسٍ soul مَا what عَمِلَتْ it has done of خَيْرٍ good مُّحْضَرًا confronted وَمَا what and عَمِلَتْ if (that there were) تَوَدُّ it will wish سُوءٍ evil لَوْ (distance) between it and بَيْنَهَا indeed بَيْنَهُ and between that أَمَدًا a great بَعِيدًا warns you وَيُحَذِّرُكُمُ اللَّهُ and Himself وَاللَّهُ and الله (is) very Kind رَءُوفٌ (to His) بِالْعِبَادِ (His) slaves

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَعِيسَى ابْنَ مَرْيَمَ وَإِنَّا عَلِيمٌ بِالظَّالِمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

قُلْ (if) say إِنْ you تُحِبُّونَ love الله Allah فَاتَّبِعُونِي follow me يُحِبْكُمُ would love you اللَّهُ and يغْفِرْ and forgives لَكُمْ and ذُنُوبَكُمْ (for) you (is) All-Forgiving غَفُورٌ and الله وَاللَّهُ your sins (is) All-Forgiving رَحِيمٌ Most Merciful قُلْ say أَطِيعُوا obey الله Allah وَالرَّسُولَ

then فَإِنَّ they turn away تَوَلَّوْا and if فَإِنْ and the Messenger  
 the اللَّهُ indeed لَا (dote not) يُحِبُّ like الْكَافِرِينَ ﴿٣١﴾  
 Adam أَدَمَ chose اصْطَفَى Allah اللَّهُ truly إِنَّ disbelievers  
 and family وَمَالٍ and family وَمَالٍ and family وَمَالٍ (of) Abraham  
 عِمْرَانَ (of) Imran عَلَى above الْعَالَمِينَ ﴿٣٢﴾ mankind ذُرِّيَّتَهُ offspring بَعْضُهَا  
 (is) All-Hearing سَمِيعٌ and Allah وَاللَّهُ (the) others مِنْ بَعْضٍ from some  
 All-Knowing عَلِيمٌ ﴿٣٣﴾

31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." 32. Say (O Muhammad ﷺ): "Obey Allâh and the Messenger (Muhammad ﷺ)." But if they turn away, then Allâh does not like the disbelievers. 33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣١﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٢﴾

my Lord رَبِّ (of) Imran عِمْرَانَ a woman امْرَأَتُ said قَالَتْ when إِذْ  
 my Lord رَبِّ I إِنِّي have vowed لَكَ to you مَا in فِي (is) in بَطْنِي  
 womb مُحَرَّرًا to be dedicated فَتَقَبَّلْ so accept مِنِّي from me إِنَّكَ  
 (are) All-Hearing السَّمِيعُ You أَنْتَ indeed you  
 she قَالَتْ she delivered her وَضَعْتُهَا then when فَلَمَّا All-Knowing  
 رَبِّ my Lord إِنِّي I وَضَعْتُهَا have delivered أُنْثَىٰ a female وَاللَّهُ  
 she delivered وَضَعْتَ of what بِمَا knows better and Allah  
 وَلَيْسَ (is) not الذَّكَرُ and the female كَالْأُنْثَىٰ like the female وَإِنِّي and I سَمَّيْتُهَا  
 seek refuge for her أُعِيذُهَا and I مَرْيَمَ Mary وَإِنِّي have named her  
 Satan الشَّيْطَانِ from مِنَ and her offspring وَذَرَيْتَهَا with You بِكَ  
 the rejected الرَّجِيمِ ﴿٣٣﴾

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنَزَّيْمُ إِنَّ لِيَ لَلرَّبِّ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ with acceptance her Lord رَبُّهَا so accepted her وَأَنْبَتَهَا goodly نَبَاتًا growth حَسَنًا goodly وَكَفَّلَهَا entered دَخَلَ whenever كُلَّمَا Zacharia زَكَرِيَّا and put her in the care of عَلَيْهَا (to see) her زَكَرِيَّا Zacharia الْمِحْرَابَ (at her) praying place وَجَدَ he found عِنْدَهَا her (provided) with رِزْقًا food قَالَ he said يَنَزَّيْمُ she said قَالَتْ this هَذَا you get لَرَّبِّ from where قَالَ O Mary! هُوَ this (is) مِنْ عِنْدِ Allah اللَّهُ verily إِنَّ Allah اللَّهُ without يَرْزُقُ He wills بِغَيْرِ (to) whom مَنْ provides sustenance حِسَابٍ ﴿٣٧﴾ measure هُنَالِكَ there دَعَا invoked زَكَرِيَّا Zacharia رَبَّهُ from رَبِّ he said قَالَ my Lord رَبِّ grant لِي me مِنْ indeed you سَمِيعُ (of) invocation الدُّعَاءِ ﴿٣٨﴾ (are) All-Hearer

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا  
 مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ إِنِّي كُنْتُ لِي غَلَمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا  
 يَشَاءُ ﴿٤٠﴾

فَنَادَتْهُ the angels الْمَلَائِكَةُ called out to him وَهُوَ while he قَائِمٌ (was) standing يُصَلِّي in praying في the prayer place الْمِحْرَابِ that Allah اللَّهُ gives you glad tidings بَيحْيَى of John مُصَدِّقًا confirming بِكَلِمَةٍ (of) the Word مِنَ from Allah اللَّهُ and noble وَحَصُورًا and chaste وَنَبِيًّا and a Prophet مِنَ and (among) from the righteous الصَّالِحِينَ ﴿٣٩﴾ قَالَ he said رَبِّ my Lord! إِنِّي how يَكُونُ has overtaken me بَلَغَنِيَ when وَقَدْ a son غَلَمٌ I have لِي is it الْكِبَرُ the old age وَامْرَأَتِي and my wife عَاقِرٌ (is) barren قَالَ He He wills يَشَاءُ ﴿٤٠﴾ what مَا does يَفْعَلُ Allah اللَّهُ thus كَذَلِكَ said

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahyâ (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ مَا يَشَاءُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكُرَ رَبُّكَ كَثِيرًا وَسَيَحْيَى بِالْعِشِيِّ  
 وَالْإِنْجَارِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُومُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾  
 يَمْرُؤُومُ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

قَالَ he said رَبِّ my Lord اجْعَلْ لِي a sign آيَةً for me قَالَ He said مَا يَشَاءُكَ (is) your sign أَلَّا that not تُكَلِّمَ you shall speak النَّاسَ (to) people ثَلَاثَةَ (for) three أَيَّامٍ days إِلَّا except رَمْرًا gesture and remember رَبُّكَ your Lord كَثِيرًا much وَسَيَحْيَى and glorify (him) بِالْعِشِيِّ in the evening وَالْإِنْجَارِ ﴿٤١﴾ and when وَقَدْ said الْمَلَائِكَةُ the angels يَمْرُؤُومُ



of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٥﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا فَضَعْنَا أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٧﴾

وَيُكَلِّمُ the people النَّاسَ and He will speak (to) in the الْمَهْدِ in the people وَمِنَ and (in) maturity وَكَهْلًا cradle and (will be) of الصَّالِحِينَ ﴿٤٥﴾ is it يَكُونُ how أَنَّى my Lord رَبِّ she said قَالَتْ the righteous I have لِي وَلَدٌ a son وَلَمْ did not يَمَسِّنِي when touch me بَشَرٌ whatever مَا creates يَخْلُقُ Allah اللَّهُ thus كَذَلِكَ he said قَالَ a man يَشَاءُ He wills إِذَا when فَضَعْنَا He decrees أَمْرًا a thing فَإِنَّمَا just يَقُولُ and He will يُعَلِّمُهُ and it is فَيَكُونُ ﴿٤٦﴾ be كُنْ to it He says الْكِتَابَ the Book وَالْحِكْمَةَ the Wisdom and the تَّوْرَةَ and the الْإِنْجِيلَ ﴿٤٧﴾ and the Gospel and the Torah

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is. 48. And He (Allâh) will teach him ['Isâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِن رَّبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِجُ الْمُؤْمِنِينَ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُؤْمِنِينَ ﴿٤٨﴾

وَرَسُولًا to بَنِي Children إِسْرَءِيلَ (of) إِسْرَءِيلَ and a Messenger إِلَىٰ and a Messenger أَنِّي that I قَدْ جِئْتُكُمْ have come to you بِآيَاتٍ with a sign وَمِنَ from



رَبِّكُمْ your Lord أَنِّي that I أَنفَعُ will make لَكُمْ for you مِن  
 and will أَنفَعُ (of) a bird الطَّيْرِ like figure كَهَيْئَةِ clay الطِّينِ from  
 and it would become فَيَكُونُ into it فِيهِ breathe  
 the born الْأَكْمَهَ and I will heal وَأُزِيلُ Allah اللَّه by Leave (of)  
 the الْمَوْتِ and will bring life (to) وَأُحْيِي and leper وَالْأَبْرَصَ blind  
 and I will inform you وَأُنَبِّئُكُمْ Allah اللَّه by Leave (of) يَذْنِبُ dead  
 in فِي you store تَدْخِرُونَ and what وَمَا you eat تَأْكُلُونَ of what بِمَا  
 (is) a sign يُؤْتِيكُمْ your houses إِنَّ surely فِي in ذَلِكَ this لَّآيَةً (is)  
 لَكُمْ for you إِنْ if كُنْتُمْ you are مُؤْمِنِينَ ﴿١٩﴾ believers

49. And will make him [‘Isâ (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٠﴾ ﴿٢١﴾ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ  
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢٢﴾

وَمُصَدِّقًا and confirming لِمَا that which بَيْنَ يَدَيَّ was before me  
 مِنَ of the تَّوْرَةِ the Torah وَلَأَجَلَ and to make lawful لَكُمْ and to you  
 بَعْضَ part الَّذِي (of) what حُرِّمَ was forbidden عَلَيْكُمْ to you  
 وَجِئْتُكُمْ with a sign بِآيَةٍ and I have come to you مِنْ رَبِّكُمْ from  
 your Lord فَاتَّقُوا so fear اللَّه Allah وَأَطِيعُوا ﴿٢٠﴾ and obey Me إِنَّ  
 اللَّهَ verily رَبِّي Allah رَبُّكُمْ (is) my Lord فَاعْبُدُوهُ and your Lord  
 هَذَا so worship Him صِرَاطٌ this مُسْتَقِيمٌ ﴿٢١﴾ (is) Straight ﴿٢٢﴾ فَلَمَّا  
 of their الْكُفْرَ Jesus عِيسَى became conscious مِنْهُمْ but when  
 قَالَ he said مَنْ أَنْصَارِي my helpers who (will be) إِلَى  
 to اللَّه Allah قَالَ the disciples الْحَوَارِيُّونَ نَحْنُ we (are)  
 أَنْصَارُ helpers اللَّه Allah (of) ءَامَنَّا we believe بِاللَّهِ in Allah وَأَشْهَدُ  
 and bear witness بِأَنَّا that we (are) مُسْلِمُونَ ﴿٢٢﴾ Muslims

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. 51. Truly, Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. 52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

رَبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥١﴾ وَمَكْرُؤًا مِمَّا كَرِهَ اللَّهُ وَاللَّهُ خَبِيرٌ  
الْمُكَرِّينَ ﴿٥٢﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ ارْفَعْكَ إِنِّي وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ  
فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٣﴾

You have sent أُنزِلَتْ in what we believe ءَامَنَّا our Lord رَبَّنَا so فَاتَّعَيْنَا the Messenger الرَّسُولَ and we follow وَاتَّبَعْنَا down and وَمَكْرُؤًا those who witness الشَّاهِدِينَ with مَعَ write us and اللَّهُ and Allah وَاللَّهُ Allah and schemed وَمَكْرُؤًا they schemed and خَبِيرٌ Allah said قَالَ when إِذْ (of) schemers الْمُكَرِّينَ (is the) Best and raise وَارْفَعُكَ will take you ابْنِي I ابْنِي O Jesus يَٰعِيسَى Allah to Myself إِنِّي and (will) purify you وَمُطَهِّرُكَ of الَّذِينَ and I will make وَجَاعِلُ disbelieve كَفَرُوا those who اتَّبَعُوكَ those who الَّذِينَ superior (to) فَوْقَ follow you those who كَفَرُوا (of) Resurrection الْقِيَامَةِ (the) Day يَوْمِ till disbelieve and I shall judge مَرْجِعُكُمْ you will return إِلَيَّ then and I shall judge مَرْجِعُكُمْ to Me إِلَيَّ then [in it] بَيْنَكُمْ you used to كُنْتُمْ in which فِيمَا between you بَيْنَكُمْ differ تَخْتَلِفُونَ

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh). 54. And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام], and Allâh planned too. And Allâh is the Best of those who plot. 55. And (remember) when Allâh said: "O 'Îsâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Îsâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allâh)

superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Isâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

I shall punish كَفَرُوا disbelieve فَأَعَذِّبُهُمْ those who الَّذِينَ as to  
(this) world الدُّنْيَا in severe شَدِيدًا torment عَذَابًا them (with)  
for them (they لَهُمْ and not وَمَا and (in) the Hereafter وَالْآخِرَةِ  
those الَّذِينَ and as to وَأَمَّا helpers نَاصِرِينَ of ءَامَنُوا will have)  
righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe ءَامَنُوا who  
and their reward أُجُورَهُمْ He will grant them in full فَيُوَفِّيهِمْ  
Allah لَا (does) not يُحِبُّ love الظَّالِمِينَ ﴿٥٧﴾ the wrong-doers ذَلِكَ  
this نَتْلُوهُ عَلَيْكَ We recite to you مِنَ الْآيَاتِ of the Verses وَالذِّكْرِ  
similitude مَثَلِ indeed إِنَّ Wise الْحَكِيمِ and the Reminder  
(of) عِيسَى (is) like similitude كَمَثَلِ Allah عِنْدَ (of) Jesus  
He created him خَلَقْنَاهُ from تُرَابٍ dust ثُمَّ قَالَ then  
and he was فَيَكُونُ ﴿٥٩﴾ be كُنْ to him لَبَّ said

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimûn* (polytheists and wrong-doers). 58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân). 59. Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْوَحْيِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْفَصْلُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

الْحَقُّ (this is) the truth <sup>٦٠</sup> from رَبِّكَ your Lord <sup>٦١</sup> فلا so not <sup>٦٢</sup> كُنْ you be  
 وَمَنْ of <sup>٦٣</sup> الْمُتَمَذِّبِينَ the doubters <sup>٦٤</sup> وَمَنْ and whoever <sup>٦٥</sup> مَا what <sup>٦٦</sup> جَاءَكَ has come  
 فِيهِ in it <sup>٦٧</sup> مِنْكُمْ you <sup>٦٨</sup> after مَا what <sup>٦٩</sup> جَاءَكَ has come  
 فَعَلْ knowledge of <sup>٧٠</sup> أَلَمِ to you <sup>٧١</sup> قُلْ say <sup>٧٢</sup> مَا what <sup>٧٣</sup> جَاءَكَ has come  
 وَنِسَاءَنَا our sons <sup>٧٤</sup> وَأَبْنَاؤُكُمْ and your sons <sup>٧٥</sup> وَنِسَاءَكُمْ and our women  
 وَأَنْفُسَنَا and ourselves <sup>٧٦</sup> وَأَنْفُسَكُمْ and your women <sup>٧٧</sup> وَنَفْسَكُمْ  
 then <sup>٧٨</sup> نَبْتَهِلْ we pray humbly <sup>٧٩</sup> أَنْفُسَكُمْ and we  
 (of) Allah <sup>٨٠</sup> عَلَى the liars <sup>٨١</sup> الْكَافِرِينَ invoke  
 إِنَّ verily <sup>٨٢</sup> هَذَا this <sup>٨٣</sup> لَهُوَ is <sup>٨٤</sup> الْقَصَصُ the story <sup>٨٥</sup> الْحَقُّ (the) true  
 (there is) no <sup>٨٦</sup> مِنْ إِلَهٍ god <sup>٨٧</sup> إِلَّا but <sup>٨٨</sup> اللَّهُ Allah <sup>٨٩</sup> وَلَكِنَّ and indeed  
 (is) He (Who is) <sup>٩٠</sup> اللَّهُ the All-Mighty <sup>٩١</sup> الْحَكِيمُ the All-Wise

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad <sup>عليه السلام</sup>): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Isâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ <sup>٦٣</sup> قُلْ يٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ <sup>٦٤</sup>

فَإِنْ تَوَلَّوْا and if <sup>٦٥</sup> فَإِنَّ they turn away <sup>٦٦</sup> اللَّهُ Allah <sup>٦٧</sup> عَلِيمٌ (is)  
 قُلْ of mischief-makers <sup>٦٨</sup> بِالْمُفْسِدِينَ All-Aware  
 (of) the Scripture <sup>٦٩</sup> تَعَالَوْا come <sup>٧٠</sup> إِلَىٰ to <sup>٧١</sup> كَلِمَةٍ a word  
 common <sup>٧٢</sup> بَيْنَنَا between us <sup>٧٣</sup> وَبَيْنَكُمْ and between you <sup>٧٤</sup> أَلَّا (do)  
 not <sup>٧٥</sup> نَعْبُدَ we worship <sup>٧٦</sup> إِلَّا but <sup>٧٧</sup> اللَّهُ Allah <sup>٧٨</sup> وَلَا and (do) not <sup>٧٩</sup> شَيْئًا  
 we associate <sup>٨٠</sup> بِهِ with him <sup>٨١</sup> شَيْئًا anything <sup>٨٢</sup> وَلَا and not <sup>٨٣</sup> يَتَّخِذَ

besides **فَمِنْ دُونِ** (as) lords **أَرْبَابًا** others **بَعْضًا** of us **بَعْضُنَا** shall take  
then tell them **فَقُولُوا** they turn away **تَوَلَّوْا** and if **إِن** Allâh **اللَّهُ**  
**أَشْهَدُوا** Muslims **مُسْلِمُونَ** that we (are) **يَا أَيُّهَا** bear witness

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. 64. Say (O Muhammad (ﷺ)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

**يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَ الْتَوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ** ﴿١٦﴾  
**هَكَأَنْتُمْ هَؤُلَاءِ حُجِّجْتُمْ فِي مَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** ﴿١٧﴾ مَا  
**كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ** ﴿١٨﴾

**يَا أَهْلَ** O people **الْكِتَابِ** the Scripture **لِمَ** (of) **تُحَاجُّونَ** why do  
(were) **أُنْزِلَ** while not **وَمَا** Abraham **إِبْرَاهِيمَ** about **فِي** you dispute  
**وَالْإِنْجِيلُ** the Torah **وَالْتَوْرَةُ** sent down **بَعْدِهِ** after him **أَفَلَا**  
you **هَكَأَنْتُمْ** you understand **تَعْقِلُونَ** do not **فَلِمَ** knowledge **فَلِمَ** of which **يَعْلَمُ** you have  
you **هَؤُلَاءِ** are **حُجِّجْتُمْ** those who **فِيمَا** have disputed **فَلِمَ** about that **لَكُمْ**  
you **تُحَاجُّونَ** why then **فَلِمَ** knowledge **فَلِمَ** of which **يَعْلَمُ** you have  
dispute **فِيمَا** about that **لَيْسَ** do not **لَكُمْ** about that **يَعْلَمُ** and Allah **وَاللَّهُ** knowledge  
do **لَا** and you **أَنْتُمْ** knows **يَعْلَمُ** and Allah **وَاللَّهُ** knowledge **فَلِمَ** not  
Abraham **إِبْرَاهِيمَ** was **كَانَ** neither **مَا** know **تَعْلَمُونَ** not  
a **حَنِيفًا** was **كَانَ** but **لَكِنْ** a Christian **نَصْرَانِيًّا** (and) nor **وَلَا** a Jew  
of **كَانَ** and not **وَمَا** Muslim **مُسْلِمًا** wholly devoted  
the polytheists **الْمُشْرِكِينَ** ﴿١٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a

true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

إِنَّ verily أَوْلَى best النَّاسِ (of) people (to claim) who followed اتَّبَعُوهُ (are) those الَّذِينَ relationship) with Abraham have ءَامَنُوا and those who وَالَّذِينَ Prophet and this النَّبِيُّ Him (of) وَاللَّهُ and Allah believed (in Him) (is) Guardian وَلِيُّ الْمُؤْمِنِينَ (of) the believers وَدَّتْ طَائِفَةٌ a party of أَهْلِ الْكِتَابِ People of وَمَا they lead you astray يُضِلُّوكُمْ could (of) the Scripture not يُضِلُّوكُمْ they shall lead astray إِلَّا but أَنْفُسُهُمْ themselves وَمَا they perceive يَشْعُرُونَ and not (of) the الْكِتَابِ O People يَتَّخِذُ they perceive لِمَ why تَكْفُرُونَ you reject/disbelieve in بِآيَاتِ Signs you bear witness تَشْهَدُونَ while (of) اللَّهُ وَأَنْتُمْ (of) Allah do you mix تَلْسُونَهُ why (of) the Scripture الْكِتَابِ O people the truth بِالْبَاطِلِ truth with falsehood وَتَكْتُمُونَ and conceal the truth وَأَنْتُمْ تَعْلَمُونَ while you know

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the *Taurât* (Torah) and the *Injeel* (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ وَكُفُّوا ءَاخِرَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَتَّبِعُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَن يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُعَاجِلْكُمْ عَذَابُ اللَّهِ



with a heap of wealth يُقْتَارُ you entrust him تَأْتُهُ if إن (is he) who  
 مِنْ and of (among) them وَمِنْهُمْ to you إِلَيْكَ will pay it back يُؤَدُّوهُ  
 with one Dinar بِدِينَارٍ you entrust him تَأْتُهُ if إن there is who  
 لَا (coin) to you إِلَيْكَ will pay it back يُؤَدُّوهُ not لَا  
 عَلَيْكَ standing قَائِمًا over him عَلَيْكَ you keep مَا دُمْتَ except/unless  
 on us عَلَيْنَا (there is) no لَيْسَ say قَالُوا because they بِأَنَّهُمْ that (is)  
 way (of سَبِيلُ the unlettered people فِي as to الْأُمِّيِّينَ  
 الكَذِبِ Allah against عَلَى but they tell وَيَقُولُونَ accountability)  
 know (it) يَعْلَمُونَ ﴿٧٥﴾ while they وَهُمْ a lie

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٥﴾ إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

and وَاتَّقَىٰ his covenant بِعَهْدِهِ fulfils أَوْفَىٰ whoever مَنْ yes بَلَىٰ  
 those who يُحِبُّ Allah اللَّهُ indeed فَإِنَّ fears (Allah)  
 Covenant بِعَهْدِ sell يَشْرُونَ those who الَّذِينَ verily إِنَّ fear Him  
 اللَّهُ (of) Allah اللَّهُ وَأَيْمَانِهِمْ and their oaths ثَمًّا (gain) price قَلِيلًا  
 in فِي for them لَهُمْ share خَلَاقَ no لَا they (have) أُولَٰئِكَ a small  
 الْآخِرَةِ the Hereafter وَلَا neither يُكَلِّمُهُمُ will speak to them اللَّهُ  
 Allah وَلَا nor يَنْظُرُ look إِلَيْهِمْ at them يَوْمَ (on) the Day الْقِيَامَةِ  
 (of) Resurrection وَلَا nor يُزَكِّيهِمْ will He purify them وَلَهُمْ  
 painful عَذَابٌ a torment أَلِيمٌ ﴿٧٦﴾ and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn*. 77. Verily, those who purchase a small gain at the



cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

وَلَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُتَوْنَ إِلَيْهِمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

وَلَإِنَّ مِنْهُمْ and verily of them لَفَرِيقًا (is) a party يَلُتَوْنَ they twist  
إِلَيْهِمْ their tongues بِالْكِتَابِ the Book لِيَحْسَبُوهُ in (reciting) the Book  
مِنْ that you think it (is) from الْكِتَابِ the Book وَمَا but not هُوَ it  
مِنْ عِنْدِ اللَّهِ (is) from عِنْدِ it هُوَ but not وَمَا Allah (is) from  
اَللَّهِ Allah وَيَقُولُونَ and they speak عَلَى against اَللَّهِ Allah  
وَهُمْ يَعْلَمُونَ while they know (it) ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

مَا كَانَ لِإِنْسَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلنَّفْسِكَ وَاللَّيِّنِينَ أَزْوَاجًا يَا أَمْرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

مَا not كَانَ it is لِإِنْسَرٍ for a human being  
لَهُ him اللَّهُ Allah الْكِتَابَ the Book وَالْحُكْمَ the Judgement وَالنَّبُوءَ  
to people لِلنَّاسِ He says يَقُولُ then ثُمَّ and the Prophethood  
رATHER to me لِي slaves (worshipers) عِبَادًا become كُونُوا  
than اللَّهُ Allah وَلَكِنْ but كُونُوا become رَبَّيْنَ men of God  
because كُنْتُمْ you have been تُعَلِّمُونَ teaching الْكِتَابَ the Book  
and because كُنْتُمْ you have been تَدْرُسُونَ studying (it) وَلَا  
nor يَأْمُرُكُمْ He will command you أَنْ that تَتَّخِذُوا you take لِلنَّفْسِكَ  
and the Prophets أَزْوَاجًا (for your) Lords يَا أَمْرُكُمْ will

you أَنْتُمْ when إِذْ after بَعْدَ to disbelief بِالْكَفْرِ He command you  
Muslims مُسْلِمُونَ ﴿٨٠﴾ (have become)

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾  
فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

(of) the النَّبِيِّينَ covenant مِيثَاقَ Allah اللَّهُ took أَخَذَ and when إِذْ  
Book كِتَابٍ of مِنْ I gave you آتَيْتُكُمْ whatever لَمَّا Prophets  
a رَسُولٌ came to you جَاءَكُمْ then ثُمَّ and Wisdom وَحِكْمَةٍ  
a مُصَدِّقٌ confirming لِمَا what مَعَكُمْ with you (is) تَوْمِنُنَّ  
قَالَ and you must help him وَلَتَنْصُرُنَّهُ in him بِهِ you must believe  
عَلَىٰ and do you take وَأَخَذْتُمْ do you agree أَأَقْرَرْتُمْ He (Allah) said  
we agree أَقْرَرْنَا they said قَالُوا My covenant إِصْرِي that ذَٰلِكُمْ on  
قَالَ (Allah) said فَاشْهَدُوا then bear witness وَأَنَا and I am مَعَكُمْ  
then فَمَنْ the witnesses الشَّاهِدِينَ ﴿٨١﴾ of (among) مِنْ with you  
then تَوَلَّىٰ whoever (will) turn away بَعْدَ after ذَٰلِكَ this فَأُولَٰئِكَ  
(are) the transgressors الْفَاسِقُونَ ﴿٨٢﴾ [they] هُمْ they

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." 82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's obedience).

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُوتُ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَأَمِنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

they (of) Allah religion do other (than) seek (are) in all who submitted while to Him <sup>AF</sup> طَوْعًا and the earth willingly or unwillingly and to Him <sup>AF</sup> they will be and what in Allah we believe say returned <sup>AI</sup> was sent down and what to us (has been) sent down sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and what Moses and Jesus was given (to) and what their Lord from and the Prophets (do) not we make distinction between any one of them and we them to Him surrender

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad ﷺ): “We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ‘îl (Ishmael), Ishâq (Isaac), Ya‘qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya‘qûb (Jacob)] and what was given to Mûsâ (Moses), ‘Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm).”

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّهُمْ لَعَنَهُ اللَّهُ وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعُونَ ﴿٨٧﴾

as Islam other than seeks and whoever religion (it) will never be accepted of him and

the <sup>(٨٥)</sup> الْخَاسِرِينَ of مِنْ the Hereafter الْآخِرَةِ (will be) in فِي he a people قَوْمًا Allah ﷻ shall guide يَهْدِي how كَيْفَ losers كَفَرُوا who disbelieved بَعْدَ after إِيْمَانِهِمْ their belief وَشَهِدُوا and bore witness أَنَّ that الرَّسُولُ the Messenger حَقُّ true وَجَاءَهُمْ and the clear proofs الْبَيِّنَاتُ had come to them and Allah ﷻ and لَا the (the) people الْقَوْمَ guide يَهْدِي (does) not the الظَّالِمِينَ <sup>(٨٦)</sup> wrong-doers أُولَئِكَ those جَزَاءُهُمْ recompense of them (is) أَنْ that عَلَيْهِمْ (rests) عَلَيْهِمْ on them (rests) لَعْنَةُ Allah ﷻ curse (of) ALLAH ﷻ وَالْمَلَائِكَةُ and (of) mankind وَالنَّاسِ and (of) angels أَجْمَعِينَ <sup>(٨٧)</sup> all

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allâh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Dhalimân* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ <sup>(٨٥)</sup> إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ <sup>(٨٦)</sup> إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا كُنْ قَبْلَ تَوْبَتِهِمْ وَأُولَئِكَ هُمُ الضَّالُّونَ <sup>(٨٧)</sup> إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ أَفْنَدْنَا بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ <sup>(٨٨)</sup>

خَالِدِينَ فِيهَا they will abide forever neither لَا in it يُخَفَّفُ they lightened عَنْهُمْ from them الْعَذَابُ the torment وَلَا nor هُمْ they would be reprieved <sup>(٨٥)</sup> إِلَّا except الَّذِينَ those who تَابُوا repent مِنْ بَعْدِ after ذَلِكَ that وَأَصْلَحُوا and make amends فَإِنَّ for Most Merciful Allah ﷻ (is) رَحِيمٌ <sup>(٨٦)</sup> ALLAH ﷻ indeed إِنَّ verily الَّذِينَ those who كَفَرُوا disbelieved بَعْدَ after إِيْمَانِهِمْ their belief ثُمَّ then أَزْدَادُوا grew كُفْرًا (in their) disbelief لَنْ will never be قَبْلَ accepted تَوْبَتِهِمْ their repentance وَأُولَئِكَ and those

هُمْ (are) الضَّالُّونَ ﴿٩٠﴾ astray إِنَّ verily الَّذِينَ those who كَفَرُوا  
 (are) كُفَّارًا while they وَهُمْ and died وَمَاتُوا disbelieved  
 any أَحَدِهِمْ from مَنْ accepted يُقْبَلُ will not be فَكُنْ disbelievers  
 even if وَلَوْ (of) gold ذَهَبًا (of) earth الْأَرْضِ fill مِلءُ one of them  
 for them لَهُمْ those are أُولَئِكَ by it بِهِ he offered as ransom أَفْتَنَكُنَّ  
 وَعَدَاكَ أَلِيمٌ torment أَلِيمٌ (is) وَمَا (there will be) not لَهُمْ and  
 helpers نَصِيرِينَ ﴿٩١﴾ any مِنْ for them

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٧﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾ فَمَنْ أَفْترَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٩﴾

لَنْ نَنَالُوا the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).  
 you attain the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ عَلِيمٌ ﴿١٧﴾

قُلْ صَدَقَ say Allah has spoken the truth so follow the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

and a guidance وَهْدَى full of blessing مُبَارَكًا at Bakkah  
 manifest مَنَامٌ signs بَيِّنَاتٌ in it (are) فِيهِ for the worlds  
 enters دَخَلَ and whoever وَمَنْ (of) Abraham إِبْرَاهِيمَ (like) station  
 it كَانَ he becomes آمِنًا secure وَلِلَّهِ and Allah has (a right) عَلَى  
 (to) the النَّاسِ on the people حُجُّ to perform pilgrimage الْبَيْتِ  
 House مَنْ who أَسْتَطَاعَ is able إِلَيْهِ to it سَبِيلًا a journey وَمَنْ  
 and who كَفَرَ (the Hajj) فَإِنَّ denies (the Hajj) اللَّهُ then verily اللَّهُ  
 of the worlds أَلَمَلَيْنِ ١٦٦ stands not in need عَنْ

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn*. 97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm; whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj*, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Âlamîn*."

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاللّٰهِ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ١٦٦ قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللّٰهِ مَنۢ ءٰمَنَ تَبِعُونَهَا عِوَجًا وَأَنْتُمْ شٰهَدَآءُ ۚ وَمَا اللّٰهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ١٦٧ يٰٓأَيُّهَا الَّذِيْنَ ءٰمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِيْنَ أَوْفُوا الْكِتٰبَ يَرُدُّكُمْ بَعْدَ إِيمٰنِكُمْ كٰفِرِيْنَ ١٦٨

قُلْ say يٰٓأَهْلَ O People الْكِتٰبِ (of) the Scripture لِمَ (of) why تَكْفُرُونَ  
 the Signs do you reject بِآيٰتِ (of) اللّٰهِ (of) اللّٰهِ when شَهِيدٌ  
 (is) Witness عَلَىٰ to مَا what تَعْمَلُونَ ١٦٦ قُلْ you do يٰٓأَهْلَ  
 O People الْكِتٰبِ (of) the Book لِمَ (of) why تَصُدُّونَ do you stop  
 from سَبِيلِ Way اللّٰهِ (of) اللّٰهِ those who ءٰمَنَ have believed  
 (the way) تَبِعُونَهَا seeking (to make) it عِوَجًا crooked وَأَنْتُمْ when  
 you شٰهَدَآءُ (are) witnesses وَمَا (are) اللّٰهِ and not اللّٰهِ (is)  
 of what تَعْمَلُونَ ١٦٧ يٰٓأَيُّهَا O you الَّذِيْنَ who  
 if تَطِيعُوا you obey فَرِيقًا a party مِّنَ of the الَّذِيْنَ

they would **يُرَدُّوْكُمْ** the Scripture **الْكِتَابَ** were given **أُوتُوا** those who  
disbelievers **كَافِرِينَ** your belief **إِيْمَانِكُمْ** after **بَعْدَ** render you

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (verses, signs, revelations, etc.) while Allâh is Witness to what you do?" 99. Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

**وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ**  
**يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ**

**وَكَيْفَ** and how **تَكْفُرُونَ** would you disbelieve **وَأَنْتُمْ** when you **تُتْلَىٰ**  
and **عَلَيْكُمْ** are recited **آيَاتُ اللَّهِ** (of) Allah **وَفِيكُمْ** Verses  
**وَمَنْ** His Messenger **رَسُولُهُ** among you (is) **يَعْتَصِم** and whoever  
**هُدِيَ** then indeed **فَقَدْ** to Allah **بِاللَّهِ** holds fast  
**صِرَاطٍ** to **مُسْتَقِيمٍ** a Straight **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا**  
(that) He **تَقَاتِهِ** (as is His) right **حَقَّ** Allah **اتَّقُوا** feared  
**وَلَا** should be feared **تَمُوتُنَّ** and do not **إِلَّا** you die **وَأَنْتُمْ**  
Muslims **مُسْلِمُونَ** when you are

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path. 102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].



وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِرَحْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَاَعْتَصِمُوا (of) Allah the Rope and hold fast  
and (together) وَلَا you divided تَفَرَّقُوا and be not  
remember نِعْمَتَ (of) Allah Favours on you إِذْ on you  
when كُنْتُمْ you were أَعْدَاءُ enemies فَأَلَّفَ then he  
made friendship بَيْنَ between قُلُوبِكُمْ your hearts فَأَصْبَحْتُمْ and you  
became بِرَحْمَتِهِ by His Grace إِخْوَانًا brethren وَكُنْتُمْ and you were  
on شَفَا brink حُفْرَةٍ (of) pit النَّارِ of the Fire فَأَنْقَذَكُمْ and He  
saved you مِنْهَا from it كَذَلِكَ thus يُبَيِّنُ Allah makes clear  
to you آيَاتِهِ His Signs لَعَلَّكُمْ so that you تَهْتَدُونَ may be  
guided

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favours on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His (Ayât verses, signs, revelations, etc.,) clear to you, that you may be guided.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا  
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ  
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَلَتَكُنْ and there must be مِنْكُمْ out of you أُمَّةٌ a group of people  
يَدْعُونَ إِلَى who invite إِلَى the good وَالْخَيْرِ and command وَيَأْمُرُونَ بِالْمَعْرُوفِ  
the right وَيَنْهَوْنَ عَنِ (from) الْمُنْكَرِ the wrong وَأُولَئِكَ  
and those (are) هُمُ they (who will be) الْمُفْلِحُونَ the successful  
وَلَا and (do) not تَكُونُوا you be كَالَّذِينَ like those who تَفَرَّقُوا  
divided وَاخْتَلَفُوا and disputed مِنْ بَعْدِ after مَا that جَاءَهُمْ  
had come عَذَابٌ to them الْبَيِّنَاتُ the clear signs وَأُولَئِكَ and those لَهُمْ  
for them عَذَابٌ

on the Day (when) **يَوْمَ** (is) an awful torment عَظِيمٌ and would be وَسَوَدُّ (some) faces **وُجُوهُ** would be brightened **وُجُوهُ** blackened **وُجُوهُ** those الَّذِينَ as for **فَأَمَّا** (some) faces **وُجُوهُ** blackened **وُجُوهُهُمْ** did you disbelieve? أَكْفَرْتُمْ their faces **وُجُوهُهُمْ** blackened **وُجُوهُهُمْ** after **إِيمَانِكُمْ** your faith **فَذُوقُوا** then taste **الْعَذَابَ** the torment **بِمَا** the torment **تَكْفُرُونَ** you used to **كُنْتُمْ** for [that] disbelieve

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوهُهُمْ فَبِمَا خَلَدُوا ﴿١٠٤﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٥﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٦﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوهُهُمْ brightened those الَّذِينَ and as for **فَبِمَا** they **هُمْ** (of) Allah **اللَّهُ** Mercy **رَحْمَةً** (are) in **فِي** it **خَلَدُوا** ﴿١٠٤﴾ these **تِلْكَ** will abide forever **آيَاتُ اللَّهِ** (are) Verses **تَتْلُوهَا عَلَيْكَ** to you **بِالْحَقِّ** and **وَمَا** in truth **وَاللَّهُ** (does) not **يُرِيدُ** Allah **اللَّهُ** desire **ظُلْمًا** injustice **لِلْعَالَمِينَ** ﴿١٠٥﴾ **وَلِلَّهِ** (is) in **مَا** and for Allah (is) **فِي** the **السَّمَاوَاتِ** (is) in **وَمَا** and to **وَالْأَرْضِ** (is) in **فِي** and what **وَاللَّهُ** heavens **تُرْجَعُ** Allah **اللَّهُ** go back **الْأُمُورُ** ﴿١٠٦﴾ the matters **كُنْتُمْ** you are **خَيْرَ** best **أُمَّةٍ** people **أُخْرِجَتْ** raised **لِلنَّاسِ** for mankind **تَأْمُرُونَ** you command **وَتَنْهَوْنَ** the good **بِالْمَعْرُوفِ** and forbid **عَنِ** from **الْمُنْكَرِ** the

and had وَلَوْ in Allah بِاللَّهِ and you believe وَتُؤْمِنُونَ wrong (evil) it كَانَ (of) the Scripture الْكِتَابِ People أَهْلٌ believed آمَنَ was خَيْرٌ لَّهُمْ better لَهُمْ for them مِنْهُمْ (some) of them الْمُؤْمِنُونَ (are) but most of them وَكَثَرَهُمْ (are) believers transgressors

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allâh. We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the 'Âlamîn (mankind, jinn and all that exists). 109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. 110. You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

لَنْ يَضُرَّوْكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُواكُمْ يَوْلُوكُمْ إِلَّا ذُبَابٌ ثُمَّ لَا يُضُرُّوكُمْ ۚ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّهُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُ وَبَغَضٌ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٠﴾

لَنْ Never يَضُرُّوْكُمْ they harm you إِلَّا except أَذًى a little they will turn to you يَوْلُوكُمْ they fight you وَإِنْ hurt and if يُقَاتِلُواكُمْ they fight you يَوْلُوكُمْ they will be helped إِلَّا then لَا not يَضُرُّوْكُمْ ۚ wherever ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ upon them was stamped الذِّلَّةُ disgrace أَيْنَ wherever تَفَقَّهُوا from مَانَفَقُوا إِلَّا they are found يَحْبِلُ except وَحَبْلٌ from النَّاسِ men and they وَبَاءُ and a covenant and was بَغَضٌ from اللَّهِ wrath ضُرِبَتْ from اللَّهِ Allah and was الْمَسْكَنَةُ upon them stamped ضُرِبَتْ that (is) ذَلِكَ the humiliation يَكْفُرُونَ used to because they كَانُوا reject بِآيَاتِ Verses اللَّهِ

they disobeyed **عَصَوْا** because **بِمَا** that (is) **ذَٰلِكَ** right **حَقٌّ** without **وَكَاوُوا** and used to **يَعْتَدُونَ** transgress **وَقَتْلُونَ** (of) Allah **وَالْأَنْبِيَاءَ** the Prophets **بِغَيْرِ**

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾ ﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ﴾ ﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾

﴿لَيْسُوا﴾ they are not (all) **سَوَاءً** alike **مِّنْ أَهْلِ الْكِتَابِ** People of the Scripture **أُمَّةٌ قَائِمَةٌ** (of) the Scripture **يَتْلُونَ** upright **آيَاتِ اللَّهِ** (of) Allah **آنَاءَ اللَّيْلِ** (during) hours of the night **وَهُمْ يَسْجُدُونَ** and they **يُؤْمِنُونَ** believe **وَالْيَوْمِ الْآخِرِ** the Last Day **وَيَأْمُرُونَ بِالْمَعْرُوفِ** and they hasten **وَيَنْهَوْنَ عَنِ الْمُنْكَرِ** the good **وَيُسْرِعُونَ فِي الْخَيْرَاتِ** in **وَأُولَٰئِكَ مِنَ الصَّالِحِينَ** and they (are) **وَمَا يَفْعَلُوا مِنْ خَيْرٍ** deeds **وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ** the righteous **وَمَا يَفْعَلُوا مِنْ خَيْرٍ** and whatever **يُكْفَرُوهُ** they be denied (its reward) **وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ** the pious well

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad

(صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn*.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٥﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٦﴾

never (will) لَنْ disbelieved كَفَرُوا those who الَّذِينَ indeed  
 their أَوْلَادُهُمْ nor وَلَا their wealth أَمْوَالُهُمْ them عَنْهُمْ avail تُغْنِيَ  
 [and] they وَأُولَئِكَ anything شَيْئًا Allah اللَّهِ from مِّن offspring  
 in it (therein) فِيهَا they هُمْ of the Fire النَّارِ companions أَصْحَابُ are  
 خَالِدُونَ ﴿١١٥﴾ (of) what مَا example مَثَل they will abide forever  
 (of) the world الدُّنْيَا life الْحَيَاةِ this هَذِهِ in فِي they spend  
 severe cold صِرٌّ in it فِيهَا (of) a wind رِيح (is) like the example  
 who wronged ظَلَمُوا (of) people قَوْمٍ harvest حَرْث it struck أَصَابَتْ  
 and (did) not وَمَا and destroyed it فَأَهْلَكَتْهُ themselves أَنْفُسُهُمْ  
 themselves ظَلَمَهُمُ Allah اللَّهُ wronged them وَلَكِنْ but أَنْفُسُهُمْ  
 they did wrong يَظْلِمُونَ ﴿١١٦﴾

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْمُرُكُمْ بِحَبَالٍ وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٧﴾

يَتَّخِذُوا do not لَا believe آمَنُوا those who الَّذِينَ O يَا أَيُّهَا  
 بِطَانَةٌ from مِنْ as friends دُونَكُمْ out of you (your religion) لَا  
 يَأْتُونَكَمُ they spare effort to make you خَبَالًا corrupt وَدُّوا they  
 مَا desire عَنِتُّمُ whatever distresses you قَدْ indeed بَدَتْ has  
 الْبَغْضَاءُ (their) hatred مِنْ (from) أَفْوَاهِهِمُ (the) become apparent  
 وَنَمَاتُ utterances) of their mouths and what تُخْفِي conceal صُدُورُهُمْ  
 أَكْبَرُ their breasts (is) (even) greater قَدْ (is) (even) greater بَيْنَا  
 لَكُمْ made plain لَكُمْ to you الْآيَاتِ the Verses إِنْ if كُنْتُمْ you did  
 تَعْلَمُونَ ﴿١١٨﴾ understand

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

هَآأَنْتُمْ أَوْلَآءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَآبِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَٰلَيْكُمْ الْآيَآتِ  
 مِنَ الْفَتْرِ قُلْ مُوتُوا يَغْشَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٨﴾ إِنْ تَمَسَّكُمْ حَسَنَةٌ سَوْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ  
 يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١١٩﴾

هَآأَنْتُمْ but وَلَا you love them يُحِبُّونَهُمْ those (that) أَوْلَآءُ lo! you are  
 يُحِبُّونَكُمْ (do) not تُؤْمِنُونَ and you believe بِالْكِتَآبِ and you believe  
 قَالُوا they meet you لَقُوكُمْ and when وَإِذَا all of it. كُلِّهِ in the Scripture  
 عَصَوْا they go apart خَلَوْا but when وَإِذَا we believe آمَنَّا they say  
 عَٰلَيْكُمْ they bite الْآيَآتِ at you (tips of their) fingers مِنَ in الْفَتْرِ  
 قُلْ مُوتُوا say مُوتُوا perish يَغْشَىٰكُمْ in your rage إِنَّ certainly اللَّهُ  
 عَلِيمٌ Allah (is) All-Knower بِذَاتِ of what is in الصُّدُورِ (their)  
 تَمَسَّكُمْ if تَمَسَّكُمْ a good حَسَنَةٌ befalls you سَوْهُمْ it grieves  
 تُصِيبُكُمْ and if تُصِيبُكُمْ a misfortune سَيِّئَةٌ overtakes you يَفْرَحُوا  
 تَصْبِرُوا but if تَصْبِرُوا at it وَإِنْ they rejoice بِهَا

وَتَقْتُلُوا (would) not لَا and become pious (fear Allah) كَيْدُهُمْ their designs سَيِّئًا at all إِنَّ Allah indeed envompasses مُحِيطٌ they do يَعْمَلُونَ of what بِمَا

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

وَإِذْ عَدَوْتَ and when عَدَوْتَ you left early morning مِنْ (from) أَهْلِكَ your household تُبَوِّئُ to post الْمُؤْمِنِينَ the believers مَقْعِدَ at (their) stations الْقِتَالِ for the battle وَاللَّهُ and سَمِيعٌ (is) All-Hearer عَلِيمٌ All-Knower ﴿١٢١﴾ إِذْ All-Knower (remember) when هَمَّتْ inclined طَائِفَتَانِ two groups مِنْكُمْ of you أَنْ to تَفْشَلَا show weakness وَاللَّهُ and وَلِيَهُمَا their Protector وَعَلَى (was) in ALLAH in فَلْيَتَوَكَّلِ should trust الْمُؤْمِنُونَ the believers ﴿١٢٢﴾ وَلَقَدْ and certainly نَصَرَكُمُ Allah helped you بِبَدْرٍ at Badr وَأَنْتُمْ utterly weak أَذِلَّةٌ when you were فَاتَّقُوا so fear Allah لَعَلَّكُمْ that you may تَشْكُرُونَ be grateful ﴿١٢٣﴾

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allâh was their *Wâlî* (Supporter and Protector). And in Allâh should the believers put their trust. 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

إِذْ تَقُولُ when you said to the believers أَلَنْ يَكْفِيكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ you Lord helps you that suffice you thousand by three of angels مُزْلِينَ sent down وَتَتَّقُوا you are steadfast if تَصْبِرُوا and fear Allah and come to you رُشِدًا [this] they (the enemy) rushingly and your Lord will help you with five thousand of angels مُسَوِّمِينَ marked and (did) مَا جَعَلَهُ not but بُشْرَىٰ glad tiding for you وَلِنُظْمِنَ and assure قُلُوبَكُمْ your hearts with it وَمَا النَّصْرُ (there is) no help إِلَّا مِنْ عِنْدِ اللَّهِ from Allah the All-Mighty الْحَكِيمِ the All-Wise

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا تَهَمِّمْ ظَالِمُوتَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

لَيَقْطَعَ cuts off طَرَفًا a (part) group of the الَّذِينَ كَفَرُوا who disbelieved أَوْ or يَكْبِتُهُمْ subdue them فَيَنْقَلِبُوا خَائِبِينَ return خَائِبِينَ frustrated لَيْسَ (is) not لَكَ for you مِنَ الْأَمْرِ the decision شَيْءٌ أَوْ at all يَتُوبُ whether He turns (in mercy) عَلَيْهِمْ



verily they are **فَإِنَّهُمْ** He punishes them **يُعَذِّبُهُمْ** or **أَوْ** them  
 in **فِي** what (is) **مَا** and (is) for Allah **وَلِلَّهِ** wrong-doers **ظَالِمُونَ**  
 the earth **الْأَرْضِ** in **فِي** and what (is) **وَمَا** the heavens **السَّمَوَاتِ**  
 and He **وَيُعَذِّبُ** He wills **يَشَاءُ** (to) whom **لِمَنْ** He forgives  
 (is) **عَفْوُهُ** and Allah **وَاللَّهُ** He wills **يَشَاءُ** whom **مَنْ** punishes  
 Most Merciful **رَحِيمٌ** All-Forgiving

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Dhâlimûn* (polytheists, disobedients and wrongdoers). 129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ** **وَأَتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ** **وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ** **وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ**

**يَا أَيُّهَا** O you **الَّذِينَ آمَنُوا** who believe **لَا** (do) not **تَأْكُلُوا** (eat)  
 devour **الرِّبَا** interest **أَضْعَافًا** doubled (and) **مُضَاعَفَةً** redoubled **وَأَتَّقُوا**  
 achieve success **تُفْلِحُونَ** that you may **لَعَلَّكُمْ** Allah **بُتَّ** but fear  
 is prepared **أُعِدَّتْ** which **الَّتِي** the Fire **وَأَتَّقُوا** and fear **وَأَطِيعُوا**  
 for the disbelievers **لِالْكَافِرِينَ** and obey **وَأَطِيعُوا** for the disbelievers **لِالْكَافِرِينَ**  
 be shown **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** and the Messenger  
 of **مَغْفِرَةٍ** forgiveness **إِلَى** and hasten **وَسَارِعُوا** mercy  
 whose width (is like **عَرْضُهَا** and Paradise **وَجَنَّةٍ** your Lord **رَبِّكُمْ**  
 which is **أُعِدَّتْ** and the earth **وَالْأَرْضُ** the heavens **السَّمَوَاتُ** that of)  
 for the pious **لِلْمُتَّقِينَ** prepared

130. O you who believe! Eat not *Ribâ* doubled and multiplied, but fear Allâh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. 133. And march forth in the way (which leads to)

forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظَيْمِ وَالْقَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾  
وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ  
وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

الَّذِينَ and the good-doers ﴿١٣٤﴾ and who control adversity ﴿١٣٤﴾ and who spend in prosperity and adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers). 135. And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers). 135. And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرُ الْعَمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٣٨﴾

أُولَئِكَ those who their reward مَغْفِرَةٌ (is) forgiveness مِنْ رَبِّهِمْ their Lord وَجَنَّاتٌ and Gardens تَجْرِي flow مِنْ تَحْتِهَا they will abide forever خَالِدِينَ the rivers الْأَنْهَارُ underwhich for نِعَمَ therein أَجْرُ and how excellent (is) reward الْعَمِلِينَ ﴿١٣٦﴾

before you **مِنْ قَبْلِكُمْ** passed **قَدْ خَلَتْ** those who do (good deeds) **سُنُّ** in (through) **فِي** so travel **فَسِيرُوا** (many such) situations **عَنْهُ** end **كَانَ** how **كَيْفَ** and see **فَانْظُرُوا** the earth (is) **يَا أَيُّهَا** this **هَٰذَا** (of) the deniers (of truth) **الْمُكَذِّبِينَ** and a guidance **وَهُدًى** for mankind **لِلنَّاسِ** a declaration for Allah-fearing **لِلْمُتَّقِينَ** and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٦﴾ إِنْ يَمَسُّكُمْ فَتْرٌ فَقَدْ مَسَّ الْقَوْمَ فَتْرٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٧﴾ وَلِيَمِخَصَّ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٣٨﴾

وَلَا be grieved **تَحْزَنُوا** nor **وَلَا** be weak **تَهِنُوا** and do not you are **كُنْتُمْ** if **إِنْ** upper-handed **الْأَعْلَوْنَ** and you (will be) **مُؤْمِنِينَ** (true) believers **إِنْ** if **يَمَسُّكُمْ** has touched you **فَتْرٌ** the (disbelieving) people **الْقَوْمَ** touched **مَسَّ** so has **فَقَدْ** wound days **الْأَيَّامُ** and these **وَتِلْكَ** similar to that **مِثْلُهُ** a wound **فَتْرٌ** [and] so **نُدَاوِلُهَا** We turn them **بَيْنَ** among **النَّاسِ** people **وَلِيَعْلَمَ** (really) believe **آمَنُوا** those who **اللَّهُ** Allah **الَّذِينَ** that knows **وَيَتَّخِذَ** He may take **مِنْكُمْ** from (among) you **شُهَدَاءَ** martyrs **وَاللَّهُ** and Allah **لَا** (does) not **يُحِبُّ** like **الظَّالِمِينَ** the wrong-doers **وَلِيَمِخَصَّ** [and] so that may purge **اللَّهُ** Allah **الَّذِينَ** those who **آمَنُوا** believed **وَيَمْحَقَ** and destroys **الْكَافِرِينَ** the disbelievers

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Dhâlimûn* (polytheists and wrongdoers). 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَلْعَلِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٣٩﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ  
الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٠﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ  
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ or did أَنْ you think that تَدْخُلُوا you would enter الْجَنَّةَ Paradise وَلَمَّا and has not yet يَلْعَلِ Allah [known] tried الَّذِينَ those who جَاهَدُوا strove hard مِنْكُمْ of you وَيَعْلَمَ and (has not) الصَّابِرِينَ (known) tried ﴿١٣٩﴾ and وَلَقَدْ those who are the steadfast تَمَنَّوْنَ you used to كُنْتُمْ indeed you have تَلْقَوْهُ so verily فَقَدْ you met it [that] أَنْ before and رَأَيْتُمُوهُ you faced it وَأَنْتُمْ and you تَنْظُرُونَ ﴿١٤٠﴾ (were) observing (it) وَمَا [indeed] مُحَمَّدٌ (is) not إِلَّا but رَسُولٌ a Messenger قَدْ passed away خَلَتْ مِنْ قَبْلِهِ Messengers أَفَإِنْ (will) you turn انْقَلَبْتُمْ (is) killed أَوْ or he died مَاتَ then if turns back عَلَى back and who يَنْقَلِبْ on أَعْقَابِكُمْ your heels وَمَنْ his heels فَلَنْ he will not يَضُرَّ Allah شَيْئًا harm (to) الشَّاكِرِينَ ﴿١٤١﴾ Allah and will give reward وَسَيَجْزِي at all the grateful

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)? 143. You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. 144. Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.





وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلَكُمْ مِنْ أَنْ تَحِبُّوا مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

وَلَقَدْ and indeed صَدَقَكُمُ Allah Truthful to you وَعْدَهُ with you were destroying them بِإِذْنِهِ when إِذْ promise you showed weakness فَشِلْتُمْ until حَتَّى His Leave the order تَنَزَّعْتُمْ about فِي and you fell to disputing وَعَصَيْتُمْ what مَا after مِنْ بَعْدِ and you disobeyed أَرْسَلَكُمْ He showed you what ثَحِبُّوا you love مِنْكُمْ of you مَنْ who desires الدُّنْيَا this world وَمِنْكُمْ and of you مَنْ who desires الْآخِرَةَ the Hereafter ثُمَّ then صَرَفَكُمْ He made you flee عَنْهُمْ from them لِيَبْتَلِيَكُمْ that He may test you وَلَقَدْ and عَفَا indeed He forgave عَنْكُمْ you وَاللَّهُ and ذُو فَضْلٍ the believers الْمُؤْمِنِينَ (is) Most Gracious عَلَى to

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

﴿١٥٢﴾ إِذْ تَصْعَدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَانِكُمْ فَأَتَيْنَاكُمْ عَمَّا يَنْفَرُ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

﴿١٥٢﴾ إِذْ (and remember) when تَصْعَدُونَ you were climbing (the hill) وَلَا and not تَكُونُوا you paying a heed عَلَى to أَحَدٍ any وَالرَّسُولُ one and the Messenger يَدْعُوكُمْ was calling you فِي in أَخْرَانِكُمْ your rear فَأَتَيْنَاكُمْ then He rewarded you عَمَّا grief يَنْفَرُ for grief لِكَيْلَا so that may neither تَحْزَنُوا you grieve

on which مَا nor وَلَا escaped you فَاتَكُمْ what مَا over عَلَى  
 أَصَابَكُمْ befell you وَاللَّهُ and خَبِيرٌ Well-Aware (is) بِمَا  
 you do تَمْعَلُونَ ﴿١٥٣﴾ of what

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

ثُمَّ أَنْزَلَ then He sent down عَلَيْكُمْ upon you مِّن بَعْدِ after الْغَمِّ  
 (this) grief (distress) أَمْنَةً an inner peace نُّعَاسًا slumber يَغْشَى  
 and (members of) طَائِفَةً of you مِّنكُمْ a group وَطَائِفَةٌ overtakes  
 themselves قَدْ أَهَمَّتْهُمْ another) group أَنفُسُهُمْ were concerned about  
 يَظُنُّونَ thinking بِاللَّهِ of Allah غَيْرَ الْحَقِّ wrongly ظَنَّ thought  
 for لَنَا is they say يَقُولُونَ (of) (days of) ignorance الْجَاهِلِيَّةِ  
 us [of] in the affair الْأَمْرِ any شَيْءٍ thing قُلْ say إِنَّ  
 indeed the affair الْأَمْرُ كُلُّهُ all of it لِلَّهِ (is) for يُخْفُونَ they  
 hide فِي within أَنفُسِهِمْ themselves مَا what لَا (do) not يُبْدُونَ  
 they reveal لَكَ to you يَقُولُونَ they say لَوْ if كَانَ (there) was لَنَا  
 we for us مِّن (of) the affair الْأَمْرِ شَيْءٌ anything مَا not قُتِلْنَا  
 were killed هَهُنَا here قُلْ say لَوْ (even) if كُنْتُمْ you had been فِي  
 in بُيُوتِكُمْ your houses لَبَرَزَ would have gone forth الَّذِينَ those  
 كُتِبَ عَلَيْهِمُ was decreed for them الْقَتْلُ the death إِلَى to مَضَاجِعِهِمْ  
 what مَا Allah وَاللَّهُ and so that tests وَلِيَبْتَلِيَ places of their death  
 and so that He may وَلِيُمَحَّصَ your breasts (is) in فِي  
 purge مَا what فِي (is) in قُلُوبِكُمْ your hearts وَاللَّهُ and عَلَيْهِمُ  
 in the breasts (is) All-Knower (of what is in) الصُّدُورِ ﴿١٥٤﴾



154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٤﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٥﴾

of you مِنْكُمْ turned their backs تَوَلَّوْا those who الَّذِينَ surely إِنَّ  
only only the two hosts الْجَمْعَانِ met الْتَقَى on (the) day يَوْمَ  
for some (of) بَعْضِ Satan الشَّيْطَانُ made them slip اسْتَزَلَّهُمُ  
what كَسَبُوا but indeed وَلَقَدْ they had earned  
Allah عَنْهُمْ them إِنَّ اللَّهَ verily اللَّهُ غَفُورٌ All-Forgiving (is)  
حَلِيمٌ ﴿١٥٤﴾ All-Forbearing يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا لَا believe  
disbelieved كَفَرُوا like those who كَالَّذِينَ you be تَكُونُوا (do) not  
and said وَقَالُوا لِإِخْوَانِهِمْ to their brethern إِذَا when ضَرَبُوا فِي الْأَرْضِ  
or كَانُوا were غُرَىٰ they were traveling through the earth  
neither مَا with us عِنْدَنَا they had been كَانُوا if fighting  
nor قُتِلُوا they would have been killed  
so that makes لِيَجْعَلَ اللَّهُ ذَٰلِكَ it حَسْرَةً a cause of regret  
and قُلُوبِهِمْ their hearts وَاللَّهُ وَاللَّهُ وَيُحْيِي and gives life وَيُمِيتُ  
causes death وَاللَّهُ وَاللَّهُ بِمَا تَعْمَلُونَ of what you do بَصِيرٌ ﴿١٥٥﴾  
(is) All-Seer

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٥﴾ وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٦﴾ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٧﴾

وَلَيْنَ قُتِلْتُمْ and if indeed قُتِلْتُمْ in the Way سَبِيلِ the Way of Allah (of) or أَوْ die مَتُّمْ surely forgiveness مَغْفِرَةٌ from Allah وَرَحْمَةٌ Allah and خَيْرٌ (are) better مِمَّا يَجْمَعُونَ ﴿١٥٥﴾ than what they amass وَلَيْنَ مُتُّمْ and if indeed مُتُّمْ or أَوْ you did die قُتِلْتُمْ they will be gathered تُحْشَرُونَ ﴿١٥٦﴾ Allah surely to لَإِلَى killed قُتِلْتُمْ or أَوْ you dealt gently لَيْتَ Allah of اللَّهِ Mercy رَحِمَهُ and by فِيمَا رَحِمَهُ with them وَلَوْ كُنْتَ فَظًّا غَلِيظَ (and) rough غَلِيظَ fierce (of) heart الْقَلْبِ surely they would have broken لَانْفَضُّوا away from مِنْ حَوْلِكَ about you فَاعْفُ عَنْهُمْ so pardon عَنْهُمْ them وَاسْتَغْفِرْ and ask forgiveness لَهُمْ for them وَشَاوِرْهُمْ and consult them فِي الْأَمْرِ in the (public) matters فَإِذَا عَزَمْتَ but when عَزَمْتَ you have resolved فَتَوَكَّلْ then put your trust تَوَكَّلْ عَلَى اللَّهِ in Allah إِنَّ اللَّهَ verily Allah يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٧﴾ loves those who put their trust (in Allah)

157. And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, unto Allâh you shall be gathered. 159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾  
وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُفَ وَمَنْ يَفْغُلْ يَأْتِ بِمَا غَلَّ عَلَى يَوْمِ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾  
أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَا أُوتِيَ جَهَنَّمَ وَرِيسَ الْمَصِيرِ ﴿١٦٢﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا Allah helps you if (can) غَالِبَ then none then He forsakes you فَمَنْ you overcome and if وَإِنْ لَكُمْ (is there) who (can) ذَا الَّذِي who after يَنْصُرُكُمْ help you (can) مِنْ بَعْدِهِ should put their trust فَلْيَتَوَكَّلِ Allah and in وَعَلَى Him for a Prophet لِنَبِيٍّ it was كَانَ and not وَمَا the believers ﴿١٦٠﴾ الْمُؤْمِنُونَ أَن يَغْلُفَ that يَغْلُفَ He defrauds وَمَنْ and he who يَفْغُلْ defrauds يَأْتِ (on) the Day يَوْمَ he had defrauded غَلَّ what will bring forth shall be fully recompensed تُوَفَّى then ثُمَّ (of) Resurrection الْقِيَامَةِ كُلُّ every نَفْسٍ person مَا what كَسَبَتْ he has earned وَهُمْ and they لَا not يُظْلَمُونَ ﴿١٦١﴾ so then who أَفَمَنْ shall be wronged (is) like one كَمَنْ (of) Allah good Pleasure رِضْوَانُ followed and who بَاءَ is laden بِسَخَطِ with wrath وَمَا أُوتِيَ Allah of رِيسَ the worst and the worst الْمَصِيرِ ﴿١٦٢﴾ destination

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرِيٍّ يَمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾  
أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْنَا إِنَّ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾



وَالَّذِينَ الَّذِينَ and that He might know believers وَلَيَعْلَمَ those who تَأْتُوا come قَاتِلُوا fight فِي in سَبِيلِ the Way اللَّهُ Allah (of) أَوْ or أَدْفَعُوا defend (yourselves) قَالُوا they said لَوْ that we known نَعْلَمُ had قَاتِلَا fighting لَا تَتَّبِعَنَّكُمْ you we would have certainly followed you هُمْ from لِّلْكَافِرِ to disbelief يَوْمَئِذٍ that day أَقْرَبُ nearer مِنْهُمْ with their بِأَفْوَاهِهِمْ they say يَقُولُونَ to faith لِّئَلَّا يَكُنَ them than لَيْسَ what مَا mouths and قُلُوبِهِمْ their hearts وَاللَّهُ and اللَّهُ Aَعْلَمُ Allah of what يَكْتُمُونَ ﴿١٦٧﴾ they conceal

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allâh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

الَّذِينَ الَّذِينَ قَالُوا لَا يُخَوِّنُهُمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٦﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٧﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ. وَكَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٨﴾

الَّذِينَ الَّذِينَ قَالُوا those who لَا يُخَوِّنُهُمْ to their brethern وَقَعَدُوا while قُتِلُوا not مَا they followed us أَطَاعُونَا had لَوْ they sat (at home) your أَنْفُسِكُمْ from عَنْ avert قُلْ they had been killed truthful صَادِقِينَ ﴿١٦٦﴾ you are كُنْتُمْ if إِنْ the death الْمَوْتَ ownselves وَلَا and (do) not تَحْسَبَنَّ you think الَّذِينَ (about) those who قُتِلُوا (as) dead أَمْوَاتًا (of) Allah اللَّهُ the Way سَبِيلِ in فِي are killed they أَحْيَاءُ but (they are) alive عِنْدَ with رَبِّهِمْ their Lord يُرْزَقُونَ ﴿١٦٧﴾ they are well-provided فَرِحِينَ بِمَا آتَاهُمُ for what فَضْلِهِ (out) of Allah اللَّهُ bestowed upon them وَكَسْتَبْشِرُونَ بِالَّذِينَ and rejoice لَمْ for those who يَلْحَقُوا (have) not

خَوْفُ that no **آلَا** left behind **خَلْفَهُمْ** (of) **يَمِ** them (yet) joined  
**يَخْزَوْنَ** they **هُمْ** and not **وَلَا** on them (shall come) **عَلَيْهِمْ** fear  
 will grieve

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those as dead who are killed in the way of Allâh . Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ  
 مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ  
 فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

يَسْتَبْشِرُونَ they rejoice بِنِعْمَةٍ at favour of اللَّهِ Allah وَفَضْلٍ will waste  
 (His) Bounty and أَنَّ and that لَا Allah لا يُضِيعُ not أَجْرَ reward الْمُؤْمِنِينَ ﴿١٧١﴾ (of) the believers الَّذِينَ those who  
 اسْتَجَابُوا after and the Messenger الرَّسُولِ to اللَّهِ responded the injury الْقَرْحُ befell them (they had received) مَا what  
 أَصَابَهُمُ the injury لِلَّذِينَ for those who أَحْسَنُوا did good مِنْهُمْ of them وَاتَّقُوا and  
 feared Allah أَجْرَ great عَظِيمٍ ﴿١٧٢﴾ الَّذِينَ those قَالَ said لَهُمُ the people النَّاسَ verily إِنَّ the people  
 (to) them النَّاسُ but فَزَادَهُمْ so fear them فَاخْشَوْهُمْ against you لَكُمْ have gathered  
 (is) حَسْبُنَا and they said وَقَالُوا in faith إِيْمَانًا increased them اللَّهُ sufficient for us  
 الْوَكِيلُ ﴿١٧٣﴾ and (He is) Excellent وَنِعْمَ Guardian

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers. 172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. 173. Those

(i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

فَانْقَلَبُوا بِبِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزِنَكَ الَّذِينَ يَسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

and Bounty وَفَضْلٍ Allah of مِّنَ with Favours so they returned فَانْقَلَبُوا  
(of) Allah good Pleasure رِضْوَانَ and they followed وَاتَّبَعُوا  
Great (of) Bounty فَضْلٍ (is) Lord of ذُو and Allah عَظِيمٍ  
suggests fear يُخَوِّفُ Satan الشَّيْطَانُ that-to you ذَلِكُمْ it is only إِنَّمَا  
أَوْلِيَائَهُ you fear them تَخَافُوهُمْ so (do) not فَلَا (of) his allies  
and (true) believers مُّؤْمِنِينَ you are كُنتُمْ if but fear Me إِن  
(in) rush يَسْرِعُونَ those who الَّذِينَ grieve you (let) not  
harm يَصُرُوا will never لَن verily they إِنَّهُمْ disbelief towards  
Allah شَيْئًا the least يُرِيدُ Allah wills أَلَّا that not يَجْعَلَ  
the الْآخِرَةِ in any portion حِطًّا to them لَهُمْ He will give  
(is a) great عَظِيمٍ torment عَذَابٌ and for them وَلَهُمْ Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty. 175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ الَّذِينَ أَشْرَكُوا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْزِنَ الَّذِينَ كَفَرُوا إِنَّمَا نُمَلِّئُهُمْ خَيْرٌ لِّنَفْسِهِمْ إِنَّمَا نُمَلِّئُهُمْ لِيُزِدُوا إِيمَانًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

disbelief الْكُفْرَ have purchased اشْتَرَوْا those who الَّذِينَ indeed إِنَّ  
 بِالْإِيمَانِ they harm يَضُرُّوْا will never لَنْ at the price of faith  
 اللَّهُ (is) torment عَذَابٌ and for them وَلَهُمْ the least شَيْئًا Allah  
 وَلَا painful and (let) not يَحْسَبَنَّ think الَّذِينَ those who كَفَرُوا  
 (is) خَيْرٌ to them هُمْ We give respite نُؤْتِي that انَّ disbelieved  
 هُمْ We give respite نُؤْتِي only إِنَّمَا for themselves لِنَفْسِهِمْ good  
 هُمْ in sinfulness إِنَّمَا so that they may grow لِيَزْدَادُوا to them  
 (is a) humiliating مُهِينٌ torment عَذَابٌ and for them

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٨﴾

مَا كَانَ is اللَّهُ Allah لِيَذَرَ He leaves الْمُؤْمِنِينَ the believers  
 عَلَى on مَا what أَنْتُمْ you (are) عَلَيْهِ on it حَتَّى till يَمِيزَ He  
 الْخَبِيثَ the wicked مِنَ the good الطَّيِّبِ and وَمَا the good  
 الْغَيْبِ about going to inform you يُطْلِعُكُمْ Allah اللَّهُ is كَانَ not  
 وَلَكِنَّ the unseen but اللَّهُ Allah يَجْتَبِي chooses مِنْ of رُسُلِهِ His  
 يَشَاءُ whom He wills فَآمِنُوا so believe بِاللَّهِ in  
 وَرُسُلِهِ Allah and His Messengers وَإِنْ and if تَقُوا and fear  
 فَلكم and أَجْرٌ then for you (is) a reward عَظِيمٌ great ﴿١٧٩﴾

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (Unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.



وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاكُم مَّا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاةَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾

وَلَا يَحْسَبَنَّ those who think الَّذِينَ (do) not covetously يَبْخُلُونَ of what withheld بِمَا of Allah ﷻ has granted them مِنْ His Bounty هُوَ it (is) خَيْرٌ good لَّهُمْ but بَلْ for them سَرٌّ bad (is) لَّهُمْ will be hung about their necks سَيُطَوَّقُونَ for them (on) the يَوْمَ of it they covetously withheld يَبْخُلُوا what مَا (is) Day الْقِيَامَةِ and for Allah ﷻ and مِيرَاثُ heritance (of) the السَّمٰوٰتِ heavens (of) وَالْأَرْضِ the earth and ﷻ (is) Well-Acquainted خَبِيرٌ you do تَعْمَلُونَ with what بِمَا Allah (of) saying قَوْلَ Allah ﷻ has heard سَمِعَ indeed لَقَدْ (of) those who قَالُوا إِنَّ Allah ﷻ verily فَقِيرٌ (is) poor وَنَحْنُ and we (are) أَغْنِيَاكُم rich سَتَكْتُبُ We shall record مَّا what قَالُوا they have said وَقَتْلَهُمُ and their killing الْأَنْبِيَاةَ (of) the Prophets بِغَيْرِ (of) right حَقٍّ in defiance وَنَقُولُ (of) right حَقٍّ and We shall say ذُوقُوا taste عَذَابَ the torment الْحَرِيقِ (of) burning (Fire) ﴿١٨٢﴾

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. 181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعٰلَمِیْنَ ﴿١٨١﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدُا۟ اِلَیْنَا اَلَّا نُوْمِنَ بِرُسُوْلِهِ حَقَّ یٰۤاٰیٰتِنَا یَقْرٰٓءَانِ تَاْكُلُهُۥ النَّارُ قُلْ قَدْ جَاۤءَكُمْ رُسُلٌ مِّنْ قَبْلِیۡ بِالْبَیِّنٰتِ وَبِالَّذِی قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمۡ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿١٨٢﴾ اِنْ كَذَّبُوْكَ فَقَدْ كَذَّبَ رُسُلٌ مِّنْ قَبْلِكَ جَاۤءُوْا بِالْبَیِّنٰتِ وَالرُّبْرِیِّ وَالْكِتٰبِ الْمُنِیْرِ ﴿١٨٣﴾

and وَأَنَّ your hands أَيْدِيكُمْ sent مَدَّتْ for what بِمَا that (is) ذَلِكَ  
 to His إِلَهِهِ unjust بَظْلًا (is) never لَيْسَ Allah اللَّهُ that  
 Allah اللَّهُ verily إِنَّ said قَالُوا those who الَّذِينَ slaves  
 we shall believe نُؤْمِنُ that not أَلَّا has taken our promise  
 an offering بِضَرَبَانِ he brings to us يَايُنَا until حَتَّى a Messenger  
 came to جَاءَكُمْ verily قَدْ say قُل the fire النَّارُ devours it  
 with clear signs بِالْبَيِّنَاتِ before me قَبْلِي Messengers رُسُلُ you  
 and with what قُلْتُمْ then why قَدْ you speak of فَدَى then why قُلْتُمْ  
 then if كُنْتُمْ you are صَادِقِينَ truthfully فَإِنْ then if كَذَّبُوا  
 they have rejected you فَقَدْ so كَذَّبَ were rejected  
 Messengers مِنْ قَبْلِكَ before you جَاءُوا (who) had come بِالْبَيِّنَاتِ  
 and the Book وَالْكِتَابِ and the Scripture وَالزَّبُورِ with clear signs  
 (of Enlightenment) illuminating الْمُنِيرِ

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Baiyyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ دُخِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ  
 فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ ﴿١٨٣﴾ لَتَسْلُوكُنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ  
 الَّذِينَ أَوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ  
 مِنْ عَزْمِ الْأُمُورِ ﴿١٨٤﴾

كُلُّ every نَفْسٍ being ذَائِقَةُ (shall) taste الْمَوْتِ death وَإِنَّمَا and  
 only تُوَفَّوْنَ أَجُورَكُمْ you shall be paid (on) the يَوْمَ your reward  
 Day الْقِيَمَةِ (of) Resurrection فَمَنْ (of) دُخِيَ then who was drawn

and was admitted وَأَدْخِلَ the Fire النَّارِ from عَنِ away  
 and is nothing وَمَا he is successful فَإِنَّ indeed فَقَدْ (to) Paradise  
 enjoyment الْحَيَاةِ الدُّنْيَا (of this) world إِلَّا except/but مَتَاعُ  
 you would certainly تَتَّبَلُّوْا (of) illusory (deception) ﴿١٨٥﴾  
 and your وَأَنْفُسِكُمْ your wealth أَمْوَالِكُمْ in فِي be put to test  
 those الَّذِينَ from مِنْ and you shall certainly hear وَالسَّمْعَ lives  
 before أَوْثُوا the Book الْكِتَابِ have been given مِنْ قَبْلِكُمْ who  
 practiced polytheism أَشْرَكُوا those who الَّذِينَ and from وَمِنْ you  
 you remain قَصِيْرًا and if وَإِنْ many things كَثِيْرًا hurtful أَذًى  
 that (is) ذَلِكَ indeed فَإِنَّ and become pious وَتَتَّقُوا patient  
 matters الْأُمُورِ ﴿١٨٦﴾ great عِزْرًا from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا كَانُوا يَكْتُمُونَ ﴿١٨٥﴾ فَلَا تَحْسَبَتْهُمْ بِمَقَارِفٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٦﴾

وَإِذْ and (remember) when أَخَذَ took اللَّهُ Allah مِيثَاقَ covenant  
 الَّذِينَ (of) those who أُوتُوا were given الْكِتَابَ the Scripture لَتُبَيِّنُنَّهُ  
 you hide تَكْتُمُونَهُ (do) not وَلَا to people لِلنَّاسِ that you explain it  
 their backs ظُهُورِهِمْ behind وَرَاءَ but they threw it away فَنَبَذُوهُ  
 and أَشْرَوْا and bought بِهِ with it مِمَّا gain قَلِيْلًا a little فَيَسَّرَ  
 you تَحْسَبَتْهُمْ (do) not لَا they buy يَشْتَرُونَ ﴿١٨٦﴾ what مَا worst (is)

they **أَتَوْا** for what **بِمَا** rejoice **يَفْرَحُونَ** those who **الَّذِينَ** think (that) they **يُحْمَدُونَ** that **أَنَّ** and they love **وَيُحِبُّونَ** have brought (done) so do not **فَلَا** they do **يَفْعَلُوا** did not **لَمْ** for what **بِمَا** are praised the **تَحْسَبُهُمْ** from **مِنْ** escape **بِمَقَازَرٍ** you think that they will **تَحْسَبُهُمْ** (is a) painful **أَلِيمٌ** torment **عَذَابٌ** but for them **وَلَهُمْ** torment

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٧﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِزَتِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٨٨﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٨٩﴾

(of) the **السَّمَوَاتِ** (is the) dominion **مُلْكُ** and for Allah **وَلِلَّهِ** heavens **وَالْأَرْضِ** and the earth **وَاللَّهُ** and Allah **عَلَىٰ** over **كُلِّ** every **شَيْءٍ** thing **قَدِيرٌ** (is) All-Powerful **إِنَّ** indeed **فِي** in **خَلْقِ** creation **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَآخِزَتِ** (are) **لَآيَاتٍ** and day **وَالنَّهَارِ** (of) night **أَلِيلِ** and (in) alternation **لِأُولِي** verily signs **الَّذِينَ** (of) understanding **الَّذِينَ** for men **أَلْبَابِ** those who **يَذْكُرُونَ** remember **اللَّهُ** Allah **قِيَمًا** standing **وَقُعُودًا** [and] sitting **وَعَلَىٰ** (lying) on **جُنُوبِهِمْ** è their sides **وَيَتَفَكَّرُونَ** (of) the heavens **السَّمَوَاتِ** creation **فِي** (on) **خَلْقِ** and they reflect You create **خَلَقْتَ** did not **مَا** our Lord! **رَبَّنَا** and the earth **وَالْأَرْضِ** then save us **فَقِنَا** Glory be to You **سُبْحَنَكَ** in vain **بَطْلًا** this **هَذَا** (of) the Fire **النَّارِ** the torment **عَذَابٌ** (from)

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩١﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٢﴾ رَبَّنَا وَمَا آتَيْنَاكَ عَلَى رُسُلِكَ وَلَا نَحْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٣﴾

رَبَّنَا our Lord! إِنَّكَ verily مَنْ whom تُدْخِلُ You admit to the النَّارَ Fire فَقَدْ surely أَخْزَيْتَهُ You disgraced him وَمَا (there will be) لِلظَّالِمِينَ no helpers مِنْ أَنْصَارٍ our رَبَّنَا helpers سَمِعْنَا indeed we heard مُنَادِيًا a crier يُنَادِي calling in your Lord رَبِّكُمْ believe that آمِنُوا for the faith إِنَّ for the faith رَبَّنَا so we have believed فَآمَنَّا us فَاغْفِرْ our Lord! رَبَّنَا our Lord! فَغْفِرْ our sins وَكَفِّرْ and expiate عَنَّا from us سَيِّئَاتِنَا our evil ذُنُوبَنَا sins وَتَوَفَّنَا deeds مَعَ and make us die with الْأَبْرَارِ the truly ﴿١٩٢﴾ وَآتَيْنَا what [and] grant us رَبَّنَا our Lord! وَمَا [and] grant us وَعَدْتَنَا You virtuous and do not عَلَى Your Messengers رُسُلِكَ through رُسُلِكَ Your Messengers وَلَا do not وَعَدْتَنَا promised us نَحْزِنَا disgrace us يَوْمَ (on) Day الْقِيَمَةِ (of) Ressurrection إِنَّكَ (of) Ressurrection (Your) promise الْمِيعَادَ violate never لَا indeed You

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous). 194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنَ الْآخَرِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١١٥﴾

do I to them and answered رَبُّهُمْ their Lord أَنِّي I لَا of أَضِيعُ not (of) a worker عَمَلٍ labour let go to waste عَمَلٍ of you (is) female بَعْضُكُم or أَوْ male ذَكَرٍ from you مِنْ of the other الْآخَرِينَ so those who هَاجَرُوا emigrated and were driven out دِيَارِهِمْ from and were persecuted فِي in سَبِيلِي My Cause and were fought وَقُتِلُوا and were killed أَكْفِرُنَّ surely I will remit عَنْهُمْ from them and would certainly أَذْخِلُهُمْ their evil deeds جَنَّاتٍ Gardens تَجْرَىٰ flow (to) admit them (of) the Presence اللَّهِ the from a reward ثَوَابًا rivers الْأَنْهَارُ and Allah وَاللَّهُ and Allah عِنْدَهُ with Him (is) حُسْنُ best الثَّوَابِ (of) rewards

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْإِهَادُ ﴿١١٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلْنَا مِنَ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١١٨﴾

لَا يَغُرُّكَ deceive you تَقَلُّبُ Fluctuation (free disposal) الَّذِينَ (of) those who كَفَرُوا disbelieved فِي in الْبِلَادِ the land مَتَاعٌ their destination ثُمَّ then مَأْوَاهُمْ and enjoyment قَلِيلٌ a brief جَهَنَّمُ Hell (is) وَبِئْسَ the worst الْإِهَادُ resing place لَكِنَّ but الَّذِينَ

(are) جَنَّاتٌ for them رَبُّهُمْ their Lord fear اتَّقُوا those who  
 جَنَّاتٍ flowing Gardens جَرَى مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ  
 from مِنْ a hospitality نُزُلًا therein فِيهَا they would dwell for ever  
 عِنْدِ and that (which is) وَمَا (of) Allāh اللَّهُ the Presence  
 for the truly virtuous لِلْأَبْرَارِ (is) best خَيْرٌ Allāh اللَّهُ with

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allāh; and that which is with Allāh is the Best for *Al-Abrâr* (the pious, believers of Islamic Monotheism).

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَائِدَتِ  
 اللَّهُ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٨﴾ يَتَأْتِيهَا الَّذِينَ  
 ءَامَنُوا أَصِيدُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٩﴾

وَإِنَّ (of) the أَهْلِ People الْكِتَابِ among مِنْ and certainly  
 in Allah يُؤْمِنُ (there are) those who لَمَنْ Scripture  
 وَمَا and what أُنْزِلَ has been revealed إِلَيْكُمْ to you وَمَا  
 they bow in humility خَاشِعِينَ to them إِلَيْهِمْ has been revealed  
 (of) اللَّهُ Verses لَا they sell بِعَائِدَتِ (do) not to Allah  
 for them اللَّهُ ثَمَنًا a little قَلِيلًا (at) price أُولَئِكَ those لَهُمْ  
 indeed (is) أَجْرُهُمْ their reward عِنْدَ with رَبِّهِمْ their Lord إِنَّ  
 اللَّهُ سَرِيعُ Allāh (is) Swift الْحِسَابِ (to take) account يَتَأْتِيهَا  
 and الَّذِينَ O you أَصِيدُوا believe وَصَابِرُوا be steadfast  
 and رَابِطُوا as guards وَرَابِطُوا and stand firm  
 successfull لَعَلَّكُمْ so that you (may be) اللَّهُ fear

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward

with their Lord. Surely, Allâh is Swift in account. **200.** O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

## سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَثِيرًا ﴿٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ and created you from نَفْسٍ single person وَخَلَقَ single and created وَمِنْهَا from it (him) زَوْجَهَا mate (his) وَبَثَّ spread and from رِجَالًا them both and fear نِسَاءً many women وَاتَّقُوا and women وَالْأَرْحَامَ through Him you demand Whom Allah تَسَاءَلُونَ indeed and the wombs إِنَّ اللَّهَ is عَلَيْكُمْ over you رَقِيبًا Watchful ﴿١﴾ وَآتُوا الْيَتَامَىٰ orphans and give أَمْوَالَهُمْ their wealth وَلَا تَتَبَدَّلُوا and (do) not الْخَيْرَ بِالْظَلِيمِ bad you exchange their wealth أَمْوَالَكُمْ you devour and (do) not تَأْكُلُوا (by) إِلَىٰ their wealth إِنَّهُ your wealth أَمْوَالِكُمْ adding (it) to a sin حُوبًا is إِنَّهُ indeed this great ﴿٢﴾

### Sûrat An-Nisâ'

### (The Women) IV

In the Name of Allâh,  
the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. 2. And give unto







left **تَرَكَ** from what **مِمَّا** (there is) (is) a share **نَصِيبٌ** for men **لِلرِّجَالِ**  
 and for **وَاللِّسَاءِ** and near relatives **وَالْأَقْرَبُونَ** (by) parents **الْوَالِدَانِ**  
 (by) parents **الْوَالِدَانِ** left **تَرَكَ** from what **مِمَّا** a share **نَصِيبٌ** women  
**وَالْأَقْرَبُونَ** and near relatives **وَالْأَقْرَبُونَ** **قَلَّ** little **مِنْهُ** of it **أَوْ**  
**كَثُرَ** or **كَثُرَ** much **نَصِيبًا** a share **مَقْرُوصًا** (by Allah) **وَإِذَا**  
**حَضَرَ** and when **وَالْقِسْمَةَ** division **أَوَّلُوا الْقُرْبَى** (at the time of)  
 and the needy **وَالْمَسْكِينِ** and the orphans **وَالْيَتَامَى** the relatives  
**فَارْزُقُوهُمْ** then feed them **مِنْهُ** out of it **وَقُولُوا** and say **لَهُمْ**  
**قَوْلًا** words **مَعْرُوفًا** (of) kindness **وَلِيَخْشَ** and let fear **الَّذِينَ**  
 offspring **دُريَّةً** after them **مِنْ خَلْفِهِمْ** they left **تَرَكُوا** if **لَوْ** those who  
**ضَعْفًا** weak **خَافُوا** they would have feared **عَلَيْهِمْ** about them  
**فَلْيَخْشَ** so let them fear **اللَّهَ** Allah **وَلْيَقُولُوا** and speak **قَوْلًا**  
**سَدِيدًا** well-directed (right and fair) **إِنَّ** indeed **الَّذِينَ** those who  
**يَأْكُلُونَ** eat up **أَمْوَالَ الْيَتَامَى** (of) orphans **ظُلْمًا** wrongfully  
**يَأْكُلُونَ** only **فِي** they eat up **بُطُونِهِمْ** their bellies **نَارًا** fire  
**وَسَيَصْلَوْنَ** and they will soon be burnt **سَوِيرًا** (in) blazing Fire

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share.  
 8. And when the relatives and the orphans and *Al-Masâkin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُّ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُّ مِّنْ بَعْدِ وَصِيَّتِهِ يُوْصَى بِهَا أَوْ دِينٍ أَمْبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

يُوصِيكُمُ اللَّهُ اللَّهُ enjoins you في in أولادكم your children لِلذَّكَرِ (of) two females الْأُنثَيَيْنِ share حَظٌّ equal to مِثْلٌ for the male كُنَّ if (there) are نِسَاءً women فَوْقَ more (than) اثْنَتَيْنِ two فَلَهُنَّ (they) left ثُلُثُ (of) what مَا two-thirds ثُلُثَا then for them(is) and if كَانَتْ (there) is وَاحِدَةً (only) one فَلَهَا (only) one and for parents وَلِلْوَالِدَيْنِ the half النِّصْفُ and for each وَاحِدٍ and لِكُلِّ if (was) left إِنْ (was) left ثُلُثُ of what وَمَا a sixth أَلشُّدُسُ of them وَمِنْهُمَا if (was) left إِنْ (was) left ثُلُثُ of what وَمَا a sixth أَلشُّدُسُ of them وَلَهُ وَلَدٌ he has وَلَدٌ a child فَإِنْ and if لَمْ did not يَكُنْ لَهُ he have وَلَدٌ then for his وَلَدٌ a child وَوَرِثَتُهُ and inherit him آبَاؤُهُ his parents فَلِلْأُمِّهِ brothers فَلِلْأُمِّهِ mother أَلثُّلُثُ a third فَإِنْ and if كَانَ لَهُ he has إِخْوَةٌ brothers فَلِلْأُمِّهِ then for his mother أَلشُّدُسُ a sixth مِنْ بَعْدِ after وَصِيَّتِهِ payment debts or دَيْنُهُ [of] which يَهَا he bequests of) bequest (do) not لَا or your children وَأَبْنَاؤُكُمْ your parents تَدْرُونَ (is) nearer أَكْرَبُ which of them أَنْتُمْ you know لَكُمْ to you نَقَصًا in benefit فَرِيشَةً prescribed مِنْ by اللَّهُ Allah إِنَّ indeed اللَّهُ All-Wise عَلِيمًا All-Knowing عَكِيمًا ﴿٥١﴾

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

﴿٥١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّتِهِ يُوَصِّيهنَّ بِهَا أَوْ دَيْنٌ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّتِهِ نَوْصُوتٍ بِهَا أَوْ دَيْنٌ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ فَإِنْ كَانُوا أَكْثَرَ



تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

تِلْكَ these (are) حُدُودُ Allah limits (set by) وَمَنْ and whosoever يُطِيعِ Allah obeys and His Messenger وَرَسُولَهُ He would be admitted جَنَّاتٍ (to) Gardens تَجْرِي flow under them الْأَنْهَارُ the rivers مِنْ تَحْتِهَا to abide for خَالِدِينَ the rivers under them the great الْعَظِيمُ and that (would be) وَذَلِكَ therein ever success and whosoever يَعْصِ and transgresses وَيَتَعَدَّ and His Messenger Allah and he will have عَذَابٌ a torment مُهِينٌ disgraceful

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَقَادُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ commit and those who يَأْتِيكَ of نِسَائِكُمْ your women فَاسْتَشْهِدُوا so call to witness عَلَيْهِنَ they bear شَهِدُوا and if فَإِنْ of you مِنْكُمْ four أَرْبَعَةً them (their) الْبُيُوتِ [in] to ي then confine them فَأَمْسِكُوهُنَّ witness

or (the) death الْمَوْتُ comes to them يَتَوَفَّيْنَهُنَّ until حَتَّى houses  
 and وَالَّذَانَ a way سَبِيلًا ﴿١٥﴾ for them هُنَّ Allah اللَّهُ makes يَجْعَلُ  
 of you مِنْكُمْ who commit that يَأْتِيَنَّهَا those two  
 and mend وَأَصْلَحَا they repent تَابَا then if فَلَايُpunish them both  
 indeed إِنَّ then leave them alone فَأَعْرِضُوا عَنْهُمَا their ways  
 Most رَجِيمًا ﴿١٦﴾ Accepter of the repentance تَوَّابًا is Allah  
 [on] (acceptance of) repentance التَّوْبَةُ verily إِنَّمَا Merciful  
 by اللَّهُ Allah لِلَّذِينَ (is) for those who يَفْعَلُونَ do الشُّعْرَ evil يَجْهَلُونَ  
 soon مِنْ قَرِيبٍ they repent يَتُوبُونَ then ثُمَّ in ignorance  
 of theirs عَلَيْهِمُ Allah اللَّهُ accepts repentance يَتُوبُ and those  
 All-Wise عَزِيمًا ﴿١٧﴾ All-Knowing حَكِيمًا Allah اللَّهُ is

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا  
 الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ  
 أَنْ تَرْتَابُوا لِلنِّسَاءِ كُفْرَهُنَّ وَلَا تَتَّبِعُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَدْحَةٍ مَبِينَةٍ  
 وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسَاجِدَ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَبَرًا كَثِيرًا ﴿١٦﴾

for those who لِلَّذِينَ the repentance التَّوْبَةُ and (is) not وَلَيْسَتِ  
 faces حَضَرَ when إِذَا until حَتَّى evil deeds السَّيِّئَاتِ do يَعْمَلُونَ  
 verily I إِنِّي he says قَالَ the death الْمَوْتُ one of them أَحَدَهُمُ  
 die يَمُوتُونَ those who الَّذِينَ nor وَلَا now الْفَنَ repent

We **أَعْتَدْنَا** those **أُولَئِكَ** (are) disbelievers **عَمَّا** while they (are) a painful **أَلِيمًا** torment **عَذَابًا** for them **لَهُمْ** have prepeared it is lawful **يَحِلُّ** not **لَا** believe **آمَنُوا** who **الَّذِينَ** O you **يَا أَيُّهَا** **لَكُمْ** for you **أَنْ** that **تَرِثُوا** you inherit **النِّسَاءَ** the women **كَرِهًا** you put constraints upon them **وَلَا** and (do) not **تَقْضُوا** by force you **تَذْهَبُوا** what **مَا** a part of **بَعْضٍ** that you take away **عَائِثَتُهُنَّ** they commit **بِأَيِّنَ** except **إِلَّا** have given them in a **بِالْمَعْرُوفِ** and live with them **وَعَاشِرُهُنَّ** open **مُبِينَةً** lewdness then it **فَقَسَى** you dislike them **وَكَرِهْتُمُوهُنَّ** and if **فَإِنْ** good manner and has **وَجَعَلَ** a thing **شَيْئًا** you dislike **تَكْرَهُوا** that **أَنْ** may be much **كَثِيرًا** good **خَيْرًا** in it **فِيهِ** Allah **اللَّهُ** placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا بُيِّنَّا ۖ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ۖ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ قُرْشٌ وَاقِفًا ۖ وَسَاءَ سَبِيلًا ۖ

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ giving up you decide/intend **زَوْجٍ** (your) wife **مَّكَاتٍ** (and in her) place **زَوْجٍ** (have a new) wife a heap of gold **قِنْطَارًا** one of them **إِحْدَهُنَّ** and you have given anything **شَيْئًا** from it **مِنْهُ** you take away **تَأْخُذُوا** so do not **فَلَا** and wrong **بُهْتَنًا** would you take it **وَأِنَّمَا** by slander **بُيِّنَّا** manifest **وَكَيْفَ** and how **تَأْخُذُونَهُ** you could take it **وَقَدْ**



when أَفْضَى has gone بِمَضْكُمْ one of you إِلَى (in) to بَعْضٍ from you مِنْكُمْ and they have taken وَأَخَذَتْ another strong وَلَا and do not تَنْكِحُوا you marry مَا a covenant غَلِيظًا ﴿١٦﴾ of whom نَكَحَ your fathers أَبَاؤُكُمْ of the نِسَاءِ women إِلَّا except مَا what قَدْ سَلَفَ has happened before إِنَّهُ and abomination وَمَقْتًا lewdness فَحِشَّةٌ was كَانَ indeed it وَسَاءَ and an evil سَبِيلًا ﴿١٧﴾ way

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ يَكُونَا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٧﴾

your mothers حُرِّمَتْ عَلَيْكُمْ are forbidden أُمَّهَاتُكُمْ to you and your sisters وَأَخَوَاتُكُمْ and your daughters وَبَنَاتُكُمْ and your mother's sisters وَخَالَاتُكُمْ and daughters (of) الْأُخْتِ and (of) brother الْأَخِ daughters (of) sister وَأُمَّهَاتُكُمُ اللَّاتِي who أَرْضَعْنَكُمْ and your (foster) mothers وَأَخَوَاتُكُمُ اللَّاتِي who أَرْضَعْنَكُمْ gave you suck وَأُمَّهَاتُ نِسَائِكُمْ and your wives نِسَائِكُمْ and mothers وَأُمَّهَاتُكُمْ milk suckling وَرَبِّبَاتُكُمُ اللَّاتِي who are رَبِّبَاتُكُم and your step-daughters وَأُمَّهَاتُكُمْ in حُجُورِكُمْ who are رَبِّبَاتُكُم from نِسَائِكُمْ your wives نِسَائِكُمْ your laps (guardianship) who رَبِّبَاتُكُم

دَخَلْتُمْ but if فَإِنْ with them بِهِنَّ you had conjugal relations  
 with conjugate relations دَخَلْتُمْ you have تَكُونُوا did not  
 them فَلَا then (there is) no جُنَاحَ sin عَلَيْكُمْ on you وَحَلَائِلُ  
 from مَنْ who (are) الَّذِينَ (of) your sons and wives أَبْنَائِكُمْ  
 you gather تَجْمَعُوا and that وَأَنْ your (own) loins أَصْلَابِكُمْ  
 except إِلَّا two sisters الْأَخْتَيْنِ [between] يَتْنِ together  
 is مَا except إِلَّا two sisters الْأَخْتَيْنِ [between] يَتْنِ together  
 what قَدْ سَلَفَ happened before إِنَّك indeed اللَّهُ Allah كَانَ  
 عَفُورًا رَحِيمًا Most Merciful All-Forgiving

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاءَ ذَلِكَُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٩﴾

those مَا except إِلَّا women مِنَ النِّسَاءِ and married وَالْمُحْصَنَاتُ whom a decree كَتَبَ your right hands أَيْمَانُكُمْ possess مَلَكَتْ Allah (of) عَلَيْكُمْ (binding) upon you وَإِجْلَ (limits) for you لَكُمْ those who وَرَاءَ (are) beyond ذَلِكَُمْ lawful by your wealth بِأَمْوَالِكُمْ you seek (them) تَبْتَغُوا that أَنْ (limits) debauchery مُسْفِحِينَ not غَيْرَ desiring wedlock chastity مُحْصِنِينَ فَمَا for what اسْتَمْتَعْتُمْ you benefit بِهِ [of it] مِنْهُنَّ as a duty فَرِيضَةً their bridal-due أُجُورَهُنَّ you give them فَآتُوهُنَّ وَلَا (there is) no جُنَاحَ and عَلَيْكُمْ sin فِيمَا on you (its) تَرَضَيْتُمْ you mutually agree بِهِ [of it] مِنْ بَعْدِ after الْفَرِيضَةِ (its) All-Knowing عَلِيمًا is كَانَ Allah إِنَّ prescription All-Wise حَكِيمًا ﴿١٩﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَيَدَيْتِكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْبَبْتُمْ فَمِنْ أَنْتُمْ يَفْجَسُو فَعَلْتُمْ يَصِفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصِيرُوا خَيْرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

to afford طَوْلًا of you مِنْكُمْ is able يَسْتَطِيع not لَمْ and who وَمَنْ  
believing يُنكِحَ Free chaste الْمُحْصَنَاتِ he marries أَنْ that  
your أَيْسَرَكُمْ possess مَلَكَتْ those whom مَا from فَمِنْ women  
and believing الْمُؤْمِنَاتِ your girls فَنِكَحَتْكُمْ of right hands مِنْ  
you أَعْلَمُ Allah knows all بِإِيمَانِكُمْ about your faith بَعْضُكُمْ مِنْ بَعْضٍ  
with بِإِذْنٍ then marry them فَأَنْكِحُوهُنَّ are one from another  
and give them وَأَمْثَلُهُنَّ their gaurdians أَهْلَهُنَّ permission of  
(they تُحْصِنَتْ in a fair manner بِالْمَعْرُوفِ their bridal-due أَجُورَهُنَّ  
adulterous مُسْتَفْحِجَاتٍ not عَدْرٌ sould be) chaste (in wedlock)  
and when مُتَخَذَاتٍ secret love affairs أَخَذَا given to مُتَخَذَاتٍ nor  
أُحْصَيْنَ they commit أَتَيْنَ and if فَإِنَّ they are married  
(what عَلَى of مَا (is) half نِصْفٌ then upon them فَلَهُنَّ lewdness  
the الْعَذَابِ of مِنْ the free unmarried women الْمُحْصَنَاتِ is) upon  
fear خَشِيَ for those who لِمَنْ this (is) ذَلِكَ punishment  
you persevere تَصْبِرُوا but that وَأَنْ of you مِنْكُمْ (falling into) sin  
(is) عَفْوٌ and Allah وَاللَّهُ for you لَكُمْ (is) better خَيْرٌ

Most Merciful ﴿١٦﴾ All-Forgiving

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِيكُمْ وَيُكْمِلَ فِيكُمْ مَتْنَهُ مِنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾ وَاللَّهُ  
يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُقْبِلُوا مَيْلًا عَظِيمًا ﴿١٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ  
عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾

to you لَكُمْ to make clear يُبَيِّنُ Allah ﷻ wishes يُرِيدُ  
(of) those who الَّذِينَ (to) ways سُنَنَ and to guide you وَهَدِيَكُمْ  
and to accept repentance وَيَتُوبَ (were) before you مِنْ قَبْلِكُمْ  
عَلَيْكُمْ of you وَاللَّهُ and Allah ﷻ (is) All-Knowing حَكِيمٌ ﴿١٦﴾  
He accepts that أَنْ wishes يُرِيدُ and Allah ﷻ All-Wise  
those who الَّذِينَ and wishes وَرُيْدُ of you عَلَيْهِمْ repentance  
تَشِيعُونَ follow الشَّهَوَاتِ (their) lusts أَنْ (that) you deviate مِيلًا  
that أَنْ Allah ﷻ wishes يُرِيدُ tremendous عَظِيمًا ﴿١٧﴾ deviation  
and was created وَخُلِقَ for you عَنْكُمْ He lightens (burden) يُخَفِّفُ  
weak الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾ man

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. 27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ  
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفِرْ عَنْكُمْ سِغَاتِكُمْ  
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمٍ ﴿١٨﴾

يَأْتِيهَا O you الَّذِينَ ءَامَنُوا who لَا believe تَأْكُلُوا you  
unjustly بَيْنَكُمْ your wealth أَمْوَالَكُمْ eat up  
إِلَّا أَنْ except تَكُونَ it is تِجَارَةً by trading عَنْ تَرَاضٍ  
you kill تَقْتُلُوا and do not وَلَا among you مِنْكُمْ mutual consent  
to you بَيْنَكُمْ is كَانَ Allah ﷻ indeed إِنَّ yourselves أَنْفُسَكُمْ  
that رَحِيمًا ﴿١٦﴾ Most Merciful وَمَنْ يَفْعَلْ and whoever عُدْوَانًا  
then shall ظُلْمًا and injustice فَسَوْفَ through aggression  
نُصْلِيهِ We burn him in نَارًا Fire وَكَانَ and is ذَلِكَ that عَلَى  
for Allah ﷻ يَسِيرًا ﴿١٧﴾ easy إِنْ if تَجْتَنِبُوا you avoid كَبَائِرَ

from عَنْهُ you have been forbidden تَهَوَّنَ that مَا major sins  
 your (minor) سَيِّئَاتِكُمْ from you عَنْكُمْ We shall remit تُكَفِّرُ which  
 مَذَخَلَا and We would admit you to وَنُدْخِلُكُمْ offences  
 a noble كَرِيمًا ﴿٢٩﴾ an entrance

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ  
 وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٠﴾ وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ  
 وَالْأَقْرَبُونَ ۚ وَلَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَتَأْتُوهُمْ نَصِيْبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣١﴾

conferred فَضَّلَ what مَا you covet تَتَمَنَّوْا and (do) not وَلَا  
 on some of you بَعْضَكُمْ of it بِهِ Allah اللَّهُ abundantly  
 over بَعْضٍ (others) لِلرِّجَالِ نَصِيبٌ for men نَصِيبٌ (is) a share مِمَّا from  
 and for women وَلِلنِّسَاءِ they earned اِكْتَسَبُوا what  
 a share مِمَّا a share اِكْتَسَبْنَ for what سَأَلُوا and you ask اللَّهُ  
 of Allah مِنْ فَضْلِهِ of His Bounty إِنَّ indeed اللَّهُ Allah  
 of every شَيْءٍ thing عَلِيمًا ﴿٣٠﴾ All-Knowing وَلِكُلِّ to  
 We have appointed جَعَلْنَا every one مَوْلَىٰ heirs مِمَّا of that تَرَكَ  
 left الْوَالِدَانِ (by) parents وَالْأَقْرَبُونَ and relatives وَلَّذِينَ with  
 whom عَقَدْتَ أَيْمَانُكُمْ made covenant your right hands فَتَأْتُوهُمْ  
 give them نَصِيْبُهُمْ their share إِنَّ indeed اللَّهُ Allah كَانَ is عَلَى  
 over كُلِّ شَيْءٍ thing شَهِيدًا ﴿٣١﴾ a Witness

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.

Surely, Allâh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - wills). Truly, Allâh is Ever a Witness over all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقْنَا لِحْنَتَ قَدِيدَتِكَ حَافِظَتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّيَّ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

الرِّجَالُ men قَوَّامُونَ (are) in charge عَلَى women النِّسَاءِ of بِمَا women on one of فَضَّلَ Allah الله because abundantly بَعْضَهُمْ they spend أَنْفَقُوا and because بَعْضٍ others وَبِمَا them thus the righteous قَدِيدَتِكَ their wealth فَأَلْصَقْنَا (out) of أَمْوَالِهِمْ women قَدِيدَتِكَ (are) devoutly obedient حَافِظَتٌ who guard لِلْغَيْبِ who guard حَافِظَ that which in (husband's) absence بِمَا Allah has guarded وَالَّذِينَ تَخَافُونَ you fear نُشُوزَهُنَّ but those whom Allah and leave them فَعِظُوهُنَّ admonish them وَأَهْجُرُوهُنَّ rebellion then do not تَبْغُوا then do not they obey you if أَطَعْنَكُمْ they obey you سَبِيلًا against them a way إِنَّ indeed اللَّهُ Allah كَات is عَلِيمًا Most Great كَبِيرًا Most High ﴿٣٤﴾

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

وَلِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٥﴾

between the two <sup>بَيْنَهُمَا</sup> a breach <sup>شِقَاقٌ</sup> you fear <sup>خِفْتُمْ</sup> and if <sup>وَإِنْ</sup>  
his family <sup>أَهْلِهِ</sup> from <sup>مِنْ</sup> an arbitrator <sup>حَكَمًا</sup> then appoint <sup>فَأَقْضُوا</sup>  
وَحَكَمًا and an arbitrator <sup>مِنْ</sup> and an arbitrator <sup>أَهْلِهَا</sup> from <sup>مِنْ</sup> her family <sup>إِنْ</sup> if <sup>يُرِيدَا</sup>  
will bring <sup>يُوفِّي</sup> to set things right <sup>إِصْلَاحًا</sup> they both wish  
Allah <sup>إِنَّ</sup> indeed <sup>بَيْنَهُمَا</sup> Allah <sup>إِنَّ</sup> reconciliation  
Aware (of every thing) <sup>خَبِيرًا</sup> All-Knower <sup>عَلِيمًا</sup> is <sup>كَانَ</sup> Allah  
and do not <sup>وَلَا</sup> Allah <sup>اللَّهُ</sup> and you serve (worship) <sup>وَأَعْبُدُوا</sup>  
and to <sup>وَبِالْوَالِدَيْنِ</sup> anything <sup>شَيْعًا</sup> with Him <sup>بِهِ</sup> you associate <sup>تُشْرِكُوا</sup>  
and <sup>وَالْيَتَامَىٰ</sup> and relatives <sup>وَبِذِي الْقُرْبَىٰ</sup> do good <sup>إِحْسَنًا</sup> parents  
orphans <sup>وَالْمَسْكِينِ</sup> and the needy <sup>وَالْجَارِ</sup> and the neighbour <sup>ذِي</sup>  
(who is) <sup>وَالْجَارِ</sup> relative <sup>وَالْقُرْبَىٰ</sup> (who is) <sup>وَالْجَارِ</sup> and the neighbour <sup>وَالْجَارِ</sup>  
a stranger <sup>وَالصَّاحِبِ</sup> and (to) companion <sup>وَالْجَانِبِ</sup> and by your side <sup>وَابْنِ</sup>  
possessed <sup>مَلَكَتْ</sup> and those <sup>وَمَا</sup> and the wayfarer <sup>السَّبِيلِ</sup>  
dose not <sup>لَا</sup> Allah <sup>إِنَّ</sup> indeed <sup>بِهِمْ</sup> Allah <sup>إِنَّ</sup> (by) your right hands  
(and) boastful <sup>فَخُورًا</sup> proud <sup>مُخْتَالًا</sup> is <sup>كَانَ</sup> one who <sup>مَنْ</sup> love

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا  
لِلكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٦﴾ وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ  
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٧﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ  
وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٨﴾



الَّذِينَ and command وَيَأْمُرُونَ are stingy يَبْخُلُونَ those who  
 مَا and (who) hide وَيَكْتُمُونَ with stinginess يَبْخُلِ people  
 His Bounty فَضْلِهِ of Allah ﷻ gave them مَا أَنَّهُمْ what  
 وَأَعَدْنَا for the disbelievers لِلْكَافِرِينَ and We have prepared عَذَابًا  
 مُّهِينًا ۝٣٧ and those who وَالَّذِينَ a humiliating ۝ torment  
 وَلَا of men النَّاسِ to be seen رِجَالَهُمْ spend  
 in Day الْيَوْمِ nor وَلَا in Allah ﷻ they believe يُؤْمِنُونَ neither  
 for Satan الشَّيْطَانُ is يَكْفُرُ and who وَمَنْ the Last  
 قَرِينًا him قَرِينًا (as) a companion فَسَاءَ then what a bad قَرِينًا ۝  
 they would have عَلَيْهِمْ and what (harm) وَمَا companion (he has)  
 the الْآخِرِ and Day الْيَوْمِ in Allah ﷻ they believed مَا آمَنُوا had  
 gave them for رَزَقَهُمْ out of what وَمِمَّا and spent  
 عَلَيْهِمَ ۝ of them اللَّهُ ﷻ and is وَكَانَ Allah ﷻ sustenance  
 All-Knower

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۝٣٨ فَكَيْفَ إِذَا جِئْنَا مِنْ  
 كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝٣٩ يَوْمَ يُدْعَى الَّذِينَ كَفَرُوا وَأَعَصَوْا الرَّسُولَ لَوْ سَوَّيْهِمْ  
 الْأَرْضَ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝٣٧

إِنَّ اللَّهَ ﷻ indeed لَا does not يَظْلِمُ wrong مِثْقَالَ (not even of)  
 a good حَسَنَةً there is تَكَ and if وَإِنْ an atom ذَرَّةٍ weight (of)  
 يُضْعِفُهَا He doubles it وَيُؤْتِ and gives مِنْ and from لَدُنْهُ  
 Him أَجْرًا عَظِيمًا ۝٣٨ a great فَكَيْفَ how then إِذَا when

جَمَعْنَا We bring from كُلِّ أُمَّةٍ community these هَؤُلَاءِ on/against عَلَىكَ you and we bring وَجَمَعْنَا witness people شَهِيدًا ﴿١٠﴾ as a witness يَوْمَئِذٍ on that Day يَوْمَئِذٍ would wish يَوَدُّ on that Day كَفَرُوا those who الَّذِينَ disbelieved وَعَصَوْا and disobeyed الرُّسُولَ the Messenger لَوْ if سُوءٌ was levelled with them الْأَرْضُ the earth لَا but (would) not يَكْتُمُونَ but (would) not هُتِفُوا Allah حَدِيثًا ﴿١١﴾ any matter

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْجَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿١٢﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا (do) not تَقْرَبُوا draw near الصَّلَاةَ the prayer وَأَنْتُمْ (to) while you are سُكَرَىٰ intoxicated حَتَّىٰ until تَعْلَمُوا what مَا you know تَقُولُونَ you utter وَلَا nor جُنُبًا (while you are) defiled (or in a state of sexual impurity) إِلَّا except (when) عَابِرِي way سَبِيلٍ passing on حَتَّىٰ until تَغْتَسِلُوا you wash yourselves وَإِنْ and if كُنْتُمْ you are مَرْجَىٰ ill أَوْ or عَلَىٰ on سَفَرٍ a journey أَوْ or جَاءَ came أَحَدٌ one مِنْكُم of you لَمَسْتُمُ a sexual contact أَوْ or لَمَسْتُمُ a toilet الْغَائِطِ from of you النِّسَاءَ (with) women فَلَمْ (but) did not يَجِدُوا you find مَاءَ water فَتَيَمَّمُوا do Tayammum صَعِيدًا earth طَيِّبًا clean فَامْسَحُوا and your faces وَأَيْدِيكُمْ your hands وَأَيْدِيكُمْ and your hands إِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا Oft-Pardoning غَفُورًا ﴿١٢﴾ All-Forgiving

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۖ وَاللَّهُ يَعْلَمُ بِأَعْدَابِكُمْ  
وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ۖ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا  
وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ  
وَأَقْوَمَ وَلَٰكِن لَّمْ يَلْمِهِمُ اللَّهُ بِكَفَرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٦﴾

أَلَمْ تَرَ those who (to) الَّذِينَ you seen تَرَ have not أُوْتُوا they  
نَصِيبًا given they يَشْتُرُونَ the Book الْكِتَابِ of يَمِّنَ a portion  
الضَّلَالَةَ purchase they وَيُرِيدُونَ error أَنْ تَضِلُّوا that  
السَّبِيلَ (the) Right) Path وَاللَّهُ but اللَّهُ أَعْلَمُ knows well  
بِأَعْدَابِكُمْ your enemies وَكَفَى and suffices بِاللَّهِ Allah وَلِيًّا (as a)  
نَصِيرًا Protector وَكَفَى and suffices بِاللَّهِ Allah نَصِيرًا (as a) Helper  
الَّذِينَ of the الَّذِينَ هَادُوا those who يُحَرِّفُونَ they change الْكَلِمَ  
عَنْ مَوَاضِعِهِ their places وَيَقُولُونَ and they say سَمِعْنَا  
وَعَصَيْنَا we heard and we disobeyed وَأَسْمَعُ (us) and hear  
غَيْرَ twisting لَيًّا and hearken to us وَرَاعِنَا hearkening without  
مُسْمِعٍ the (true) الَّذِينَ [in] and slandering وَطَعْنَا their tongues  
بِأَلْسِنَتِهِمْ religion وَلَوْ أَنَّهُمْ they قَالُوا (had) said سَمِعْنَا we heard  
وَأَطَعْنَا it and look at us وَانْظُرْنَا and hear (us) وَأَسْمَعُ and we obeyed  
وَأَقْوَمَ better لَّهُمْ for them وَأَقْوَمَ and more proper  
وَلَٰكِن but لَّمْ يَلْمِهِمُ Allah cursing them بِكَفَرِهِمْ due to their  
فَلَا disbelief so do not يُؤْمِنُونَ they believe إِلَّا except قَلِيلًا ﴿١٦﴾  
• a few



أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ بُرْهَانٌ مِّنْ بَيْنِهِمْ ۖ وَلَا يَظْلُمُونَ فِتْنَةً ﴿٤٩﴾ أَنْظِرْ كَيْفَ يَقْضُونَ عَلَى اللَّهِ الْكَذِبَ  
وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَالطَّغُوتِ وَيَقُولُونَ  
لِلَّذِينَ كَفَرُوا هَذِهِ آهْدَىٰ مِنَ الْآزِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

أَلَمْ (did) not تَرَ you see إِلَى (to) الَّذِينَ those who يُزْعُمُونَ claim  
أَنفُسَهُمْ purity for themselves بِلِ (it is) though اللَّهُ Allah بُرْهَانٌ  
مِّنْ Bَيْنِهِمْ Who purifies whom يَشَاءُ He pleases وَلَا and not يَظْلُمُونَ  
they will be wronged فِتْنَةً ﴿٤٩﴾ أَنْظِرْ the least كَيْفَ see how يَقْضُونَ  
and suffices عَلَى they invent against اللَّهُ Allah الْكَذِبَ a lie وَكَفَى  
it إِثْمًا to be a sin مُّبِينًا ﴿٥٠﴾ أَلَمْ manifest (have) not تَرَ you  
seen إِلَى (to) الَّذِينَ those who أُوتُوا were given نَصِيبًا a portion  
of the الْكِتَابِ the Book يُؤْمِنُونَ they believe بِالْجَنَّةِ in baseless  
superstitions وَالطَّغُوتِ and false deities وَيَقُولُونَ and they say لِلَّذِينَ  
to those who كَفَرُوا disbelieved هَذِهِ (that) they are آهْدَىٰ better  
than الْآزِينَ those who ءَامَنُوا believed سَبِيلًا ﴿٥١﴾ (to the  
Right) Path

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatîlâ* (a scallish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ نَجْعِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾  
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّا كَانُوا يَحْسُدُونَ ﴿٥٤﴾

عَظِيمًا ﴿٥٥﴾

أُولَٰئِكَ they are الَّذِينَ those لَعَنَهُمُ whom cursed اللَّهُ Allah وَمَنْ and  
whom يَلْعَنِ اللَّهُ curses فَلَنْ then will not نَجْعِدَ you find لَهُ for  
him نَصِيرًا ﴿٥٢﴾ أَمْ any helper لَهُمْ or هُمْ they have نَصِيبٌ a share مِّنْ  
الْمُلْكِ the dominion فَإِذَا then لَا not يُؤْتُونَ they would give النَّاسَ

or (even) a speck on the back of a date-stone ﴿٥٢﴾ people  
 gave مَا أَنْتَهُمْ what مَا on people أَنَاَس do they envy  
 We اللَّهُ indeed فَقَدْ His Bounty فَضْلِهِ of Allah مِنْ  
 the Book الْكِتَابِ (of) Abraham إِبْرَاهِيمَ family آل gave  
 a kingdom مُلْكًا and We gave them وَمَا آتَيْنَهُمْ and the Wisdom  
 great عَظِيمًا ﴿٥٣﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date stone). 54. Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٤﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا  
 نُصِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٥﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا  
 ظَلِيلًا ﴿٥٦﴾

فَمِنْهُمْ in him بِهِ believed ءَامَنَ who مَّنْ of them (the Jews) فَمِنْهُمْ  
 from him عَنْهُ turned away صَدَّ who مَّنْ and of them (were some)  
 وَكَفَىٰ بِجَهَنَّمَ Hell سَعِيرًا ﴿٥٤﴾ إِنَّ indeed الَّذِينَ  
 We نُصْلِيهِمْ shall سَوْفَ Our Signs بِآيَاتِنَا rejected كَفَرُوا those who  
 (are) burnt نُصِجَتْ as often as كَمَا (in) Fire نَارًا shall burn them  
 skins جُلُودًا We shall change them بَدَلْنَاهُمْ their skins  
 غَيْرَهَا other (than) that لِيَذُوقُوا الْعَذَابُ that they may taste  
 All-Mighty عَزِيزًا is كَانَ Allah اللَّهُ indeed إِنَّ punishment  
 and All-Wise حَكِيمًا ﴿٥٥﴾ وَالَّذِينَ ءَامَنُوا and those who  
 الصَّالِحَاتِ We shall admit them to سَنُدْخِلُهُمْ good deeds  
 جَنَّاتٍ Gardens تَجْرَىٰ مِنْ تَحْتِهَا under which الْأَنْهَارُ rivers خَالِدِينَ

abide فيها therein أبداً forever لهم for them فيها in it أزواجٌ  
 spouses مُطَهَّرَةٌ pure وَنُدْخِلُهُمْ and We shall admit them to ظِلًّا  
 a shelter ظليلاً ﴿٥٧﴾ with plenteous shade

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

﴿٥٧﴾ إِنَّ اللَّهَ verily الله يأمركم that أن commands you تؤدُّوا you  
 deliver الْأَمَانَاتِ the trusts إِلَىٰ to أَهْلِهَا (those who are) worthy of  
 وَإِذَا them (their owners) حَكَمْتُمْ you judge بَيْنَ  
 النَّاسِ between people أن that تَحْكُمُوا you should judge بِالْعَدْلِ with  
 justice إِنَّ indeed الله الله نِعِمَّا excellently يَعِظُكُمْ admonishes  
 ﴿٥٨﴾ of it إِنَّ verily الله الله كَانَ All- Hearing سَمِيعًا is بَصِيرًا ﴿٥٩﴾  
 you obey أَطِيعُوا believe آمَنُوا who الَّذِينَ O يَا أَيُّهَا All-Seeing  
 الله وَأَطِيعُوا Allah and you obey الرَّسُولَ the Messenger وَأُولِيَ الْأَمْرِ  
 those having authority مِنْكُمْ and you تَنَازَعْتُمْ then if فَإِنْ among you  
 yourselves dispute في in شَيْءٍ anything فَرُدُّوهُ refer it إِلَى  
 to الله وَالرَّسُولِ Allah and the Messenger إِنْ if كُنْتُمْ you تُؤْمِنُونَ  
 believe بِاللَّهِ in Allah وَالْيَوْمِ الْآخِرِ the Last ذَلِكَ that خَيْرٌ  
 (is) better وَأَحْسَنُ and more suitable تَأْوِيلًا ﴿٥٩﴾ (for final)

Interpretation

58. Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمْ تَمَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٠﴾

أَلَمْ تَرَ have not تَرَ you seen إِلَى (to) الَّذِينَ those who يَزْعُمُونَ claim أَنَّهُمْ that they ءَامَنُوا believe بِمَا in what أُنزِلَ has been sent down إِلَيْكَ to you وَمَا and what أُنزِلَ was sent down مِنْ قَبْلِكَ they go for يَتَحَاكَمُوا that أَنْ they wish يُرِيدُونَ before you إِلَى judgement to الطَّاغُوتِ Taghut (fake judges) وَقَدْ while أُمِرُوا they should reject يَكْفُرُوا that أَنْ they had been ordered he misleads يُضِلُّهُمْ that أَنْ Satan الشَّيْطَانُ but wishes وَيُرِيدُ it it ضَلَالًا misleading بَعِيدًا ﴿٥٩﴾ far away وَإِذَا and when قِيلَ it is said لَهُمْ to them تَمَالَوْا come إِلَى مَا to what أَنزَلَ sent down اللَّهُ Allah وَإِلَى and to الرَّسُولِ the Messenger رَأَيْتَ you see الْمُنَافِقِينَ the hypocrites يَصُدُّونَ turn away عَنْكَ from you صُدُودًا ﴿٦٠﴾ with aversion

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt* (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray. 61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦١﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ



قَوْلًا بَلِيغًا ﴿٦٢﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْتُمْ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٣﴾

كَفَيْتْ إِذَا how then أَصَابَتْهُمْ when اُصْبَبَتْهُمُ a مُصِيبَةٌ befalls them  
 بِمَا calamity قَدَّمَتْ sent forth آيَاتِهِمْ their hands ثُمَّ then  
 جَاءُوكَ they came to you بِحِلْفُونَ swearing بِاللَّهِ by  
 إِن Allah أردنا verily We wanted إِلَّا only إِحْسَنًا good will  
 وَتَوْفِيقًا ﴿٦٢﴾ and reconciliation أُولَئِكَ they are الَّذِينَ those of whom  
 يَعْلَمُ اللَّهُ knows مَا what فِي in (is) قُلُوبِهِمْ their hearts  
 فَأَعْرِضْ عَنْهُمْ so turn away عَنْهُمْ from them وَعِظْهُمْ and admonish them  
 وَقُلْ لَهُمْ to them فِي about أَنْفُسِهِمْ themselves قَوْلًا  
 بَلِيغًا ﴿٦٣﴾ penetrating وَمَا never and أَرْسَلْنَا We sent مِنْ رَّسُولٍ by  
 إِلَّا a Messenger لِيُطَاعَ that he is obeyed بِإِذْنِ Leave they  
 (of) اللَّهُ Allah وَلَوْ and if أَنْتُمْ they إِذْ when ظَلَمْتُمْ they  
 wronged أَنْفُسَهُمْ themselves جَاءُوكَ they came to you فَاسْتَغْفَرُوا  
 and asked forgiveness (of) اللَّهُ Allah وَاسْتَغْفَرَ and asked  
 forgiveness لَهُمْ for them الرَّسُولُ the Messenger لَوَجَدُوا they  
 Allah تَوَّابًا All-Forgiving رَحِيمًا ﴿٦٣﴾ Most Merciful

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves. 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allâh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ do not by your Lord but no  
 حَتَّى يُحَكِّمُوكَ in what they make you judge until  
 بَيْنَهُمْ rose (disputes) and ثُمَّ لَا يَجِدُوا  
 فِي أَنْفُسِهِمْ themselves on what anguish  
 قَضَيْتَ and submit (accept) you have decided  
 تَسْلِيمًا and if We أَنَا and with full submission  
 عَلَيْهِمْ had enjoined كَتَبْنَا We upon them  
 أَوْ أَنْفُسَكُمْ or yourselves that اقْتُلُوا  
 أَنْفُسَكُمْ you kill upon them  
 أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ leave (from) your homes  
 مَا فَعَلُوهُ not they would  
 إِلَّا قَلِيلٌ but/except very few of them  
 وَمِنْهُمْ they were admonished  
 يُوعَظُونَ what they had done  
 مَا فَعَلُوا if they were  
 لَكَانَ of it it would have been  
 خَيْرًا better for them  
 وَأَشَدَّ (to their) firmness  
 تَثْبِيثًا and (would have) added

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.  
 66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَإِذَا لَآتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْتَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُلِمْ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧٠﴾

وَإِذَا لَآتَيْنَهُمْ from We would have given them and then  
 أَجْرًا عَظِيمًا a great reward  
 وَلَهَدَيْتَهُمْ and We would  
 صِرَاطًا مُسْتَقِيمًا Straight (to the) Way  
 وَمَنْ have guided them

وَأُولَئِكَ and the Messenger وَالرَّسُولُ Allah obeys يُطِيعُ whoso they مَعَ (will be) with الَّذِينَ those أَنْعَمَ (His) Blessings bestowed Allah عَلَيْهِمْ upon them مِنَ of النَّبِيِّينَ the Prophets وَالصَّادِقِينَ and the truthful وَالشَّهَدَاءَ and the martyrs وَالصَّالِحِينَ and the righteous وَحَسَنَ righteaus وَأُولَئِكَ these are رَفِيقًا ﴿١٩﴾ these are companions ذَلِكَ (is) الْفَضْلُ the Bounty مِنَ the BOUNTY from اللَّهِ Allah وَكَفَى and suffices بِاللَّهِ Allah عَلِيمًا ﴿٢٠﴾ (as) All-Knower

67. And indeed We should then have bestowed upon them a great reward from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who خُذُوا believe حِذْرَكُمْ you take فَانفِرُوا precautions and ثُبَاتٍ in groups أَوْ or انفِرُوا advance جَمِيعًا ﴿٧١﴾ advance all together وَإِنْ and indeed مِنْكُمْ and أَصَابَتْكُمْ befell you لَيُبَطِّئَنَّ he who لَمَنْ then if أَصَابَتْكُمْ then if لَيُبَطِّئَنَّ he who لَمَنْ he said قَالَ a calamity مُصِيبَةٌ indeed قَدْ he said قَالَ a calamity مُصِيبَةٌ I was مَعَهُمْ I was مَعَهُمْ not أَكُنْ that إِذْ upon me عَلَيَّ Allah Blessings شَهِيدًا ﴿٧٢﴾ present وَلَئِنْ and if أَصَابَكُمْ befell you فَضْلٌ the Bounty مِنَ the BOUNTY from اللَّهِ Allah لَيَقُولَنَّ he would say كَأَنْ as if لَمْ (had) not تَكُنْ there been بَيْنَكُمْ between you وَبَيْنَهُ between you وَبَيْنَهُ between you مَوَدَّةٌ an affection يَلْبِسَنِي would that كُنْتُ I had been مَعَهُمْ with them فَأَفُوزَ then I should have achieved فَوْزًا success عَظِيمًا ﴿٧٣﴾ a great

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them." 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ﴿٧١﴾ وَمَا لَكُم لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴾ ﴿٧٢﴾

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ ﴾ let fight (of) Allah the Way in ﴿ الَّذِينَ يَشْرُونَ ﴾ those who sell life الدُّنْيَا (of this) world ﴿ بِالْآخِرَةِ ﴾ in exchange of the Hereafter ﴿ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ ﴾ and whoever fights in the Cause of Allah, and is killed or gets victory, ﴿ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ﴿٧١﴾ We grant him soon shall a great reward ﴿ وَمَا لَكُم لَا تُقَاتِلُونَ ﴾ and what is wrong with you that you fight not in the Cause of Allah, ﴿ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ ﴾ (of) Allah the Way in (that) you fight for weak (and oppressed) men, women and children, ﴿ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ﴾ Our Lord say who oppressors (are) of this town, ﴿ وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا ﴾ and appoint for us one who will protect, and raise for us from You one who will help. ﴿ وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴾ ﴿٧٢﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."



أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قَالِ هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

أَيْنَمَا تَكُونُوا wherever you may be يُدْرِكَكُمُ death will overtake you وَلَوْ even if you are in بُرُوجٍ towers مُّشِيدَةٍ built up lofty and if تُصِيبَهُمْ a good حَسَنَةٌ happens to them يَقُولُوا they say هَذِهِ this (is) from عِنْدِ اللَّهِ (is) from you وَإِنْ and if تُصِيبَهُمْ an evil سَيِّئَةٌ they say يَقُولُوا an evil سَيِّئَةٌ they say هَذِهِ this (is) from عِنْدِكَ (is) from you قُلْ say all قُلْ all (is) from عِنْدِ اللَّهِ (is) from Allah قَالِ these هَؤُلَاءِ people لَا do not يَكَادُونَ they seem يَفْقَهُونَ they seem to understand حَدِيثًا ﴿٧٨﴾ any word مَا whatever أَصَابَكَ happened to you of حَسَنَةٍ good فَمِنَ (is) from اللَّهِ Allah وَمَا and whatever أَصَابَكَ befell you of سَيِّئَةٍ evil فَمِنَ (is) from نَفْسِكَ yourself وَأَرْسَلْنَاكَ and We have sent you رَسُولًا for mankind as a Witness شَهِيدًا ﴿٧٩﴾ Allah and suffices a Messenger

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُنْهَوْنَ عَنْهُمُ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْفَرِيقَانِ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

مَنْ who يُطِيعِ the Messenger الرَّسُولَ obeys فَقَدْ the Messenger has indeed أَطَاعَ obeyed اللَّهَ Allah وَمَنْ and who تَوَلَّى turned away فَمَا as a keeper حَفِظًا ﴿٨٠﴾ over them عَلَيْهِمُ We have sent you أَرْسَلْنَاكَ

وَقَالُوا **وَقَالُوا** and they say **طَاعَةٌ** obedience **فَإِذَا** but  
 spends night **بِزُرُوا** they leave **مِنْ عِنْدِكَ** your presence **بَيْنَ** when  
**طَائِفَةٌ** (planning) a group **مِنْهُمْ** of them **غَيْرَ** other than **الَّذِي**  
 what **تَقُولُ** you say **وَاللَّهُ** and Allah **يَكْتُبُ** records **مَا**  
**يُفْسِدُونَ** they spend night (in planning) **فَاعْرِضْ** so turn **عَنْهُمْ** (from)  
 and suffices **وَكُنْ** Allah **عَلَى** in and put your trust **وَتَوَكَّلْ** them  
 ponder **يَذَّبُرُونَ** do they not **أَلَا** as a trustee **وَكَيْلًا** Allah  
 over **الْقُرْآنَ** the Quran **وَلَوْ** and had it **كَانَ** been **مِنْ عِنْدِ** from  
 certainly they would have found **لَوْجَدُوا** Allah **أَلَا** other than  
 many **كَثِيرًا** contradictions **أَخِلَافًا** in it

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمُهُ الَّذِينَ  
 يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨١﴾ فَقِيلَ فِي سَبِيلِ اللَّهِ لَا  
 تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَن يَكْفِ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ تَنكِيلًا ﴿٨٢﴾

وَإِذَا **جَاءَهُمْ** and whenever **أَمْرٌ** a matter **مِّنَ** comes to them  
**الْأَمْنِ** peace **أَوْ** or **الْخَوْفِ** fear **أَذَاعُوا** they spread **بِهِ** it **وَلَوْ**  
 but had **رَدُّوهُ** they reffered it **إِلَى** to **الرَّسُولِ** the Messenger **وَإِلَى**  
 and to **أُولَى الْأَمْرِ** those having authority **مِنْهُمْ** among them **لَعِلِمُهُ**  
 may infer **يَسْتَنبِطُونَهُ** those who **الَّذِينَ** would have been known by  
 and had not (there **وَلَوْلَا** from them **مِنْهُمْ** (right conclusions)  
 and His **رَحْمَتُهُ** on you **عَلَيْكُمْ** (of) Allah **بُounty** been)  
 Satan **الشَّيْطَانَ** certainly you would have followed **لَاتَّبَعْتُمُ** Mercy

إِلَّا but قَلِيلًا ﴿٨٣﴾ a few فَقَاتِلْ so fight in فِي سَبِيلِ the Way اللَّهُ for (of) Allah لَا not تُكَلَّفُ (you are) accountable إِلَّا but نَفْسَكَ for yourself وَخَوِّضْ and rouse الْمُؤْمِنِينَ the believers عَسَى maybe اللَّهُ أَن Allah أَنْ that يَكُفَّ restrain بَأْسَ evil الَّذِينَ (of) those who كَفَرُوا in might بَأْسًا (is) Stronger and Allah وَأَشَدُّ disbelieved in punishing تَنْكِيلًا ﴿٨٤﴾ and Stronger وَأَشَدُّ

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.  
84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِينًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

مَنْ whoever يَشْفَعْ intercedes شَفْعَةً intercession حَسَنَةً a good يَكُنْ he shall have لَهُ a share نَصِيبٌ مِنْهَا of it وَمَنْ and يَشْفَعْ whoever يَشْفَعْ intercedes شَفْعَةً intercession سَيِّئَةً an evil يَكُنْ He shall have لَهُ for him كِفْلٌ burden مِنْهَا of it وَكَانَ and is اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ thing مُقِينًا ﴿٨٥﴾ Reckoner وَإِذَا and you حَيِّيتُمْ when بِتَحِيَّةٍ with a greeting فَحَيُّوا greet يَا أَحْسَنَ better مِنْهَا than that أَوْ or رُدُّوهَا return it (equally) إِنَّ indeed اللَّهُ Allah كَانَ is عَلَى over كُلِّ every شَيْءٍ thing حَسِيبًا ﴿٨٦﴾ Account-Taker اللَّهُ Allah لَا (there is) no إِلَهَ god إِلَّا هُوَ but هُوَ Him لِيَجْمَعَ بَيْنَكُمْ He would certainly gather you together إِلَى to يَوْمِ Day الْقِيَامَةِ (of) Resurrection لَا (there is) no رَيْبَ doubt فِيهِ in it وَمَنْ (about which) أَصْدَقُ and who (is) truer مِنْ than اللَّهُ Allah حَدِيثًا ﴿٨٧﴾ in statement



85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. 87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ وَذُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٨﴾

﴿فَمَا﴾ then what (is the matter) regarding you with you *لَكُمْ* then what (is the matter) *فَمَا* the hypocrites *الْمُنَافِقِينَ* (you have become) two parties *فِتْنَةٍ* they *كَسَبُوا* for what *بِمَا* cast them back *أَرَكْسَهُمْ* when Allah whom you guide *تَهْدُوا* that *أَنْ* do you want *أُرِيدُونَ* earned lets go astray *يُضِلِّ* and whom *وَمَنْ* Allah *اللَّهُ* lets go astray *أَضَلَّ* a way *سَبِيلًا* for him *لَهُ* you find *تَجِدَ* will not *فَلَنْ* Allah *اللَّهُ* they wish *لَوْ* if *تَكْفُرُونَ* as *كَمَا* you disbelieve *كَفَرُوا* so do *فَلَا* alike (equal) *سَوَاءً* and you become *فَتَكُونُونَ* disbelieve *تَتَّخِذُوا* not *تَتَّخِذُوا* you take *مِنْهُمْ* from them *أَوْلِيَاءَ* friends *حَتَّىٰ* till *يُهَاجِرُوا* but if *فَإِنْ* (of) Allah *اللَّهُ* the Way *سَبِيلِ* in *فِي* they emigrate *يُضِلُّوهُمْ* seize them *وَأَقْتُلُوهُمْ* and kill them *حَيْثُ* wherever *وَجَدْتُمُوهُمْ* you find them *وَلَا* (and) neither *تَتَّخِذُوا* you take *مِنْهُمْ* from them *وَلَا* a friend *وَلِيًّا* nor *نَصِيرًا* a helper

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad ﷺ). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْنَلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقْنَلُوكُمْ فَلِنْ أَعْتَزَلُوكُمْ فَلَمْ يَقْتُلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

إِلَّا الَّذِينَ أَلَيْنَ those who يَصِلُونَ join إِلَى (to) قَوْمٍ a group بَيْنَكُمْ between you وَبَيْنَهُمْ and between them مِيثَاقٌ (is) a treaty أَوْ or جَاءُوكُمْ those who come to you حَصِرَتْ restraining صُدُورُهُمْ they fight يَقْنَلُوا or أَوْ they fight you يَقْتُلُوكُمْ that أَنْ breasts He would لَسَلَّطَهُمْ Allah الله willed شَاءَ and had وَلَوْ their people and they would فَلَقْنَلُوكُمْ over you عَلَيْكُمْ have given them power فَلِنْ they withdraw from you أَعْتَزَلُوكُمْ so if have fought you فَلَمْ they fight against you وَأَلْقُوا إِلَيْكُمُ (to) and offer السَّلَامَ you peace فَمَا then has not جَعَلَ Allah الله made لَكُمْ a way سَبِيلًا ﴿٩٠﴾ against them عَلَيْهِمْ for you

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ مَآخِرِينَ يَرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْلُبُوا قَوْمَهُمْ حَيْثُ تَقِفُوهُمْ وَأَوَلَتِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

سَتَجِدُونَ you will find مَآخِرِينَ others يَرِيدُونَ who wish أَنْ that يَأْمَنُوكُمْ they be secure from قَوْمَهُمْ they be secure from وَيَأْمَنُوا قَوْمَهُمْ their people كُلٌّ their people مَا whenever رَدُّوا they are returned إِلَى to الْفِتْنَةِ a mischief/temptation أُرْكَسُوا they plunge فِيهَا into it فَإِنْ so if لَمْ did not يَعْتَزِلُوكُمْ they withdraw from you وَيُلْقُوا إِلَيْكُمُ and offer السَّلَامَ (to) you peace وَيَكْفُوا أَيْدِيَهُمْ and they hold فَخُذُوهُمْ then seize them وَأَقْلُبُوا قَوْمَهُمْ and kill them حَيْثُ wherever

We have جَعَلْنَا and those people وَأُولَئِكَكُمْ you find them تَوَفَّنَاهُمْ  
 a مُبَيِّنًا sanction سُلْطَانًا against them عَلَيْهِمْ for you لَكُمْ made  
 clear clear

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ  
 إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ  
 كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ  
 لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩١﴾

he يَقْتُلُ that أَنْ for a believer لِمُؤْمِنٍ it is كَانَتْ and not  
 and وَمَنْ by mistake خَطَاً except إِلَّا a believer مُؤْمِنًا kills  
 whosoever قَتَلَ killed مُؤْمِنًا a believer خَطَاً by mistake فَتَحْرِيرُ  
 (of) person (slave) رَقَبَةٍ then (upon him) freedom  
 his أَهْلِهِ to اللَّهِ be paid مُسَلَّمَةٌ and blood-money وَدِيَةٌ believing  
 family إِلَّا except أَنْ that يَصَدَّقُوا they remit it as a charity فَإِنْ  
 to you لَكُمْ enemy عَدُوٍّ people قَوْمٍ from مِنْ he is كَانَتْ and if  
 وَهُوَ and he is مُؤْمِنٌ a believer فَتَحْرِيرُ then freedom رَقَبَةٍ  
 (of) a believing مُؤْمِنَةٍ person (slave) وَإِنْ he is كَانَتْ and if  
 and between بَيْنَكُمْ وَبَيْنَهُمْ people بَيْنَكُمْ from قَوْمٍ  
 them مِيثَاقٌ (is) a covenant فَدِيَةٌ (is) blood-money مُسَلَّمَةٌ then  
 slave رَقَبَةٍ and freedom وَتَحْرِيرُ his family أَهْلِهِ to اللَّهِ paid  
 find it يَجِدُ did not لَمْ but who فَمَنْ (of) a believing مُؤْمِنَةٍ  
 (for) two شَهْرَيْنِ then fasting (he should fast) فَصِيَامٌ (possible)  
 months مُتَتَابِعَيْنِ consecutive تَوْبَةً (seeking) repentance مِنَ  
 All-Knowing اللَّهُ Allah وَكَانَ and is عَلِيمًا All-Wise  
 حَكِيمًا ﴿٩١﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٢﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَرْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَوَعَدَ اللَّهُ مَغَانِمَ كَثِيرَةً كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَكَ اللَّهُ عَلَيْكُمْ فَتَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ and whosoever مُؤْمِنًا a believer kills مُتَعَمِدًا intentionally to abide خَالِدًا (is) Hell جَهَنَّمُ his reward and became angry وَغَضِبَ in it (therein) فِيهَا forever and He has prepared وَأَعَدَّ and cursed him وَلَعَنَهُ with him عَلَيْهِ and He has prepared عَذَابًا a great (severe) عَظِيمًا punishment ﴿٩٢﴾ O يَأَيُّهَا a great (severe) عَظِيمًا punishment ﴿٩٢﴾ you go forth (to ضَرَرْتُمْ when إِذَا believe ءَامَنُوا who الَّذِينَ you fight) فِي in سَبِيلِ the Way اللَّهِ Allah (of) فَتَيَّنُوا (of) you discern وَلَا you offers أَلْفَىٰ to whoever لِمَنْ you say تَقُولُوا and do not اَلْسَلَامَ (to) you لَسْتَ greetings of peace مُؤْمِنًا you are not a مُؤْمِنًا you are not تَبْتَغُونَ seeking عَرَضَ advantage (of) الْحَيَاةِ life الدُّنْيَا (of this) world فَوَعَدَ then has اللَّهُ Allah مَغَانِمَ booties كَثِيرَةً abundant كَذَلِكَ like this كُنْتُمْ you were مِنْ you were قَبْلُ before فَمَنْ but then graced بَكَ Allah اللَّهُ عَلَيْكُمْ upon you فَتَيَّنُوا so discern إِنَّ Allah اللَّهِ كَانَ is بِمَا of what تَعْمَلُونَ you do خَبِيرًا Well-Aware ﴿٩٣﴾

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٤﴾

of those who sit (are) equal لَا يَسْتَوِي the believers الْمُؤْمِنِينَ except غَيْرُ أُولِي الضَّرَرِ those who are (disabled) handicapped وَالْمُجَاهِدُونَ in the Way سَبِيلِ and those who strive وَالْمُجَاهِدُونَ (of) Allah اللَّهُ with their wealth وَأَمْوَالِهِمْ وَأَنْفُسِهِمْ and their lives فَضَّلَ Allah has exalted those who strive الْمُجَاهِدِينَ Allah اللَّهُ wealth وَأَنْفُسِهِمْ and their lives عَلَى over the قَاعِدِينَ those who sit and unto each وَكُلًّا in rank دَرَجَةً Allah الْحُسْنَىٰ good وَفَضَّلَ and has graced اللَّهُ Allah الْمُجَاهِدِينَ those who sit those who strive عَلَى over the قَاعِدِينَ great عَظِيمًا ﴿٩٤﴾ reward

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.

دَرَجَتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٥﴾ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتَ مَاؤُنْهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٦﴾ وَلَا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٧﴾

and رَحْمَةً and forgiveness وَمَغْفِرَةً from Him رَتَبَاتٍ ranks  
 Most رَحِيمًا All-Forgiving اللَّهُ and is وَكَانَ Mercy  
 Merciful إِنَّ الَّذِينَ تَوَفَّاهُمُ caused death تَوَفَّاهُمُ those whom  
 the angels ظَالِمِينَ while they are wronging أَنفُسِهِمْ themselves قَالُوا  
 they said قَالُوا you were كُنْتُمْ in what (condition)? فِيمَ they said  
 we were كُنَّا مُسْتَضْعِفِينَ oppressed فِي الْأَرْضِ the land قَالُوا  
 said أَلَمْ يَكُنْ is not أَرْضُ اللَّهِ (of) Allah وَاسِعَةً spacious  
 enough فَنُهَاجِرُوا to emigrate فِيهَا in it فَأُولَئِكَ those people مَاؤُهُمْ  
 their abode جَهَنَّمَ (is) Hell وَسَاءَتْ مَصِيرًا an evil destination لَا  
 except الْمُسْتَضْعِفِينَ the oppressed ones مِنَ الرِّجَالِ men وَالنِّسَاءِ women  
 and children وَالْوِلْدَانِ and لا يَسْتَطِيعُونَ cannot devise حِيلَةً  
 and cannot يَهْتَدُونَ they direct سَبِيلًا (their) way

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

قَالُوا لَكَ عَسَىٰ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٦﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا  
 وَسَعَةً وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾  
 وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ  
 عَدُوًّا مُّبِينًا ﴿٩٨﴾

قَالُوا لَكَ عَسَىٰ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٦﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا  
 وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٧﴾ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٨﴾  
 He pardons that عَسَىٰ these people قَالُوا لَكَ  
 عَفُوًّا All-Pardoning اللَّهُ and is وَكَانَ them  
 وَمَنْ يُهَاجِرْ and he who هَاجِرًا in سَبِيلِ  
 (of) اللَّهُ Way يَجِدْ in the land الْأَرْضِ  
 and abundant resources وَسَعَةً many كَثِيرًا places of refuge

as an emigrant مُهَاجِرًا his home يَتِيَهُ (from) مِنْ leaves who يَخْرُجُ to إِلَى Allah ﷻ and His Messenger رَسُوْلِهِ ثُمَّ then يَذِيكُهُ became incumbent وَقَعَ certainly فَقَدْ death اَلْوَتْ overtakes him اَجْرُهُ reward عَلَى on Allah ﷻ وَكَانَ and is غَفُوْرًا Allah ﷻ and when وَإِذَا Most Merciful رَحِيْمًا All-Forgiving you عَلَيْكُمْ (there is) not فَلَيْسَ the land اَلْأَرْضِ in فِي travel you تَقْصُرُوْا that أَنْ sin you shorten مِنَ الصَّلَاةِ the prayer إِنْ the if خِفْتُمْ you have كَفَرُوا those who اَلَّذِيْنَ will harm you بَقِيْعَتَكُمْ that أَنْ fear for you اِنَّ disbelieved اَلْكَافِرِيْنَ indeed اَلَّذِيْنَ are كَاٰثِرًا the disbelievers عَدُوًّا enemy مُّبِيْنًا open

99. These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْيَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠١﴾

and you كُنْتَ and when إِذَا among them فِيهِمْ you are فَأَقَمْتَ a group لَهُمْ lead them الصَّلَاةَ (in) فَلْيَقُمْ طَائِفَةٌ let stand مِنْهُمْ of them مَعَكَ with you وَلْيَأْخُذُوا and let them take أَسْلِحَتَهُمْ they have prostrated سَجَدُوا and when إِذَا their arms (with them) and let فَلْيَكُونُوا then let them be مِنْ وَرَائِكُمْ in your rear وَلْتَأْتِ

طَائِفَةٌ طَائِفَةٌ group other أُخَرُونَ (who) has not يُصَلُّوا and let them قَلِيلًا (yet) prayed قَلِيلًا with you مَعَكَ to pray وَلْيَأْخُذُوا and their arms وَأَسْلِحَتُهُمْ their precaution وَدَّ take جُذِرُهُمْ if لَوْ disbelieve تَقْفُلُونَ you neglect then they قِيَمُوا and your baggage وَأَمْنَكُمْ your arms but لَا (in) a single وَاحِدَةً rush مَيْلَةً upon you عَلَيْكُمْ swoop (there is) no جُنَاحَ blame عَلَيْكُمْ on you إِنْ if كَانَ was بِكُمْ you كُنْتُمْ or رَأَى due to مَطَرٍ inconvenience مِنْ with you مَرْضَى are مَرْضَى أَنْ that تَضَعُوا you lay aside أَسْلِحَتَكُمْ your arms وَخُذُوا but take جُذِرَكُمْ precaution for yourselves إِنَّ verily اللَّهُ has prepared أَعَدَّ for the disbelievers الْكَافِرِينَ a humiliating مُهِينًا torment

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ فِيمَا وُقُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٢﴾ وَلَا تَهَيَّؤُوا فِي آبِعَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمَلُونَ فَإِنَّهُمْ يَأْمَلُونَ كَمَا تَأْمَلُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٣﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ you have finished قَضَيْتُمُ and when قَضَيْتُمُ فَادْكُرُوا اللَّهَ remember اللَّهُ فِيمَا وُقُودًا standing قِيَمُوا and sitting وَعَلَى جُنُوبِكُمْ (lying) on جُنُوبِكُمْ and when قَضَيْتُمُ فَادْكُرُوا اللَّهَ you are secure قَضَيْتُمُ الصَّلَاةَ verily إِنَّ prayer الصَّلَاةَ offer قَضَيْتُمُ are secure كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا the believers كِتَابًا Mَوْقُوتًا enjoined



pursuit **الْقَوِّمَ** in **فِي** be weak **وَلَا** and do not **at fixed time**  
**تَأْلَمُونَ** you are **تَكُونُوا** if **إِنْ** (of these) people (the enemy)  
**تَأْلَمُونَ** as **كَمَا** suffering **بِالْمَوْتِ** they (too) are **مُتَأَلِّمِينَ** suffering  
**مَا** Allah **اللَّهُ** from **مِنْ** while you hope **وَتَرْجُونَ** you are suffering  
**عَلَيْهَا** Allah **اللَّهُ** and is **وَكَانَ** they hope **يَرْجُونَ** do not **لَا** what  
 All-Wise **حَكِيمًا** All-Knowing

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

**إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لَتَعْلَمَنَّ بَيْنَ النَّاسِ مَا أَرَبَكَ اللَّهُ وَلَا تَكُنْ لِلْخَافِينَ خَصِيمًا**  
**وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا** وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ  
 كَانَ خَوَّانًا أَثِيمًا **يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ**  
**وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا**

**إِنَّا أَنْزَلْنَاهُ** surely **إِلَيْكَ** We have sent down **لَتَعْلَمَنَّ** the  
**بِالْحَقِّ** Book **لَتَعْلَمَنَّ** with the truth **بَيْنَ** so that you may judge  
**بَيْنَ** the people **مَا أَرَبَكَ اللَّهُ** has shown you **وَلَا** Allah  
 Allah **لِلْخَافِينَ** you be **تَكُنْ** and do not **وَلَا** Allah  
**وَأَسْتَغْفِرِ اللَّهَ** a pleader **رَحِيمًا** Most  
**إِنَّ** Allah **كَانَ** is **غَفُورًا** All-Forgiving **رَحِيمًا** Most  
 those who **لِلَّذِينَ** for **عَنِ** argue **وَلَا** Merciful  
 does **لَا** Allah **إِنَّ** themselves **يَخْتَانُونَ** deceive  
 treacherous (and) **خَوَّانًا** is **كَانَ** anyone who **مَنْ** like **يُحِبُّ** not  
**أَثِيمًا** sinful **يَسْتَخْفُونَ** they may hide **مِنْ** from **النَّاسِ** people **وَلَا**  
 as He (is) **وَهُوَ** Allah **مِنْ** they hide **يَسْتَخْفُونَ** but cannot

مَعَهُمْ with them إِذْ when يُبَيِّنُونَ they plot by night مَا what لَا and is اللَّهُ and is رَضِيَ He approve مِنْ of/in الْقَوْلِ words وَكَانَ and is اللَّهُ Encompasser مُحِيطًا they do يَعْمَلُونَ of what بِمَا Allah

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

هَآأَنَآ هَآؤَلَا جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۖ وَمَنْ يَعْمَلْ سُوْءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۖ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۖ

هَآأَنَآ you are هَآؤَلَا those who جَدَلْتُمْ argued عَنْهُمْ for them فِي in the الْحَيَاةِ الدُّنْيَا life of (this) world فَمَنْ but who يُجَادِلُ shall (with) اللَّهَ اللَّه argue عَنْهُمْ Allah عَنْهُمْ for them يَوْمَ the Day (on) الْقِيَمَةِ over them عَلَيْهِمْ will be يَكُونُ who or أَمْ (of) Resurrection وَكِيلًا ۖ (their) defender وَمَنْ who يَعْمَلْ does سُوْءًا evil أَوْ or يَظْلِمْ wrongs نَفْسَهُ himself ثُمَّ then يَسْتَغْفِرِ he seeks اللَّهَ forgiveness of يَجِدِ Allah he will find غَفُورًا All-Forgiving رَحِيمًا ۖ Most Merciful وَمَنْ and whoever يَكْسِبْ only فَإِنَّمَا a sin إِثْمًا earns (commits) عَلَى he earns يَكْسِبُهُ only اللَّهُ and is وَكَانَ himself شَرًّا against عَلِيمًا All-Knowing حَكِيمًا All-Wise ۖ

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

وَمَنْ يَكْسِبْ a sin or إِثْمًا or a fault خَطِيئَةً commits and whoever ثُمَّ يَرْمِ then it يَرْمِ throws بِرِيئًا (to) an innocent (person) فَقَدِ indeed احْتَمَلَ he burdened (himself) بُهْتَانًا with false charge وَإِثْمًا and sin مُّبِينًا ﴿١١٢﴾ and had not been وَلَوْلَا flagrant فَضْلُ the Grace of Allah عَلَيْكَ (of) Allah upon you وَرَحْمَتُهُ and His Mercy لَهُمَّتْ they will that يُضِلُّوكَ of them أَنْ a group طَائِفَةٌ decided except إِلَّا they mislead يُضِلُّونَ but did not وَمَا mislead you أَنْفُسَهُمْ themselves وَمَا and did not يَضُرُّونَكَ they harm you مِنْ شَيْءٍ to you اللَّهُ Allah and has sent down وَأَنْزَلَ in the least and taught you الْكِتَابَ the Book وَالْحِكْمَةَ and the Wisdom وَعَلَّمَكَ you that which you knew not. And Ever Great is the Grace of Allah مَا what لَمْ did not تَكُنْ you تَعْلَمُ know وَكَانَ and is فَضْلُ the Grace of Allah اللَّهُ (of) Allah عَلَيْكَ upon you عَظِيمًا ﴿١١٣﴾ Great

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ ﴿١١٤﴾ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولَوْنِ مَا تَوَلَّوْا وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

﴿لَا﴾ (there is) no **حَيْرَ** good **فِي** in **كَثِيرَ** most **مِنْ** of **تَجَوُّهُمْ** in their secret talks **إِلَّا** except **مَنْ** he who **أَمَرَ** commanded **بِصَدَقَةٍ** in charity **أَوْ** or **مَعْرُوفٍ** good deeds **أَوْ** or **إِصْلَاحٍ** conciliation **بَيْنَ** between **النَّاسِ** people **وَمَنْ** and who **يَفْعَلُ** does **ذَلِكَ** this **أَبِيْعَةً** seeking **مَرْضَاتِ** Allah **اللَّهِ** (of) Allah **فَسَوْفَ** then shall **تُؤْتِيهِ** We give him **أَجْرًا** great **عَظِيمًا** reward **وَمَنْ** and whosoever **يُشَاقِقِ** opposes **الرَّسُولَ** the Messenger **مِنْ بَعْدِ** after **مَا** what **نَبَيَّنَ** had become clear **لَهُ** to him **الْهُدَى** the guidance **وَيَتَّبِعِ** and follows **غَيْرَ** other than **سَبِيلِ** the way **الْمُؤْمِنِينَ** (of) the believers **وَلَهُ** We will burn **وَنُصْلِيهِ** he has turned **تَوَلَّى** what **مَا** will turn him to **جَهَنَّمَ** him (in) Hell **وَسَاءَتْ** and what an evil **مَصِيرًا** destination (it is) **إِنَّ** verily **اللَّهَ** Allah **لَا** does not **يَغْفِرُ** but He **يَغْفِرُ** with Him **يَوْمَ** someone is associated **يُشْرِكُ** that **أَنْ** to whom **مَا** forgives **دُونَ** other than **ذَلِكَ** that **لِمَنْ** with **اللَّهِ** associates others **يَشَاءُ** He wills **وَمَنْ** and who **يُشْرِكْ** far **أَلَّا** Allah **فَقَدْ** indeed **ضَلَّ** he is mislead **مَضَلًّا** misleading **بَعِيدًا** away

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! 116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٦﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا تُخِذَنَّ مِنْ عِبَادِكَ نَفِيسًا مَفْرُوضًا ﴿١١٧﴾ وَلَا تَضِلَّهُمْ وَلَا تَمْنَنْهُمْ وَلَا تَمُرَّنْهُمْ فَلْيَبْتَكَنْ مَا ذَاتَ الْأَنْفَعِ وَلَا تَمُرَّنْهُمْ فَلْيَغْفِرْكَ خَلَقَ اللَّهُ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٨﴾

but **إِلَّا** besides Him **يَدْعُونَ** they invoke **فَإِنْ** do not **بِشَيْءٍ** but **يَدْعُونَ** they invoke **وَأَنَّ** females **وَقَالَ** and **اللَّهُ** Allah cursed him **لَمَنَّهُ** rebellious **مَرِيدًا** Satan **وَأَتَّخِذَنَّ** he said **مِنْ** I will take **عِبَادِكَ** Your slaves **وَأُضِلَّهُمْ** and I will mislead them **مَقْرُوضًا** appointed **وَلَأَمْرِئَهُمْ** and I will arouse in them false desires **وَلَأَمْرِئَهُمْ** and they will cut off **فَلْيَمِزْكَ** order them **وَأَمَّا** ears **وَلَأَمْرِئَهُمْ** and I will order them **وَلَأَمْرِئَهُمْ** the cattle **وَمَنْ** and who **يَسْخِطُ** change **وَلَا** creation **وَاللَّهُ** Allah (of) **وَلَيْسَ** Satan **وَلَيْسَ** as a guardian **وَلَيْسَ** besides **وَلَيْسَ** he has suffered **خَسِرَ** certainly **فَقَدْ** Allah **مُتَبَيِّنًا** a manifest

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel! 118. Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves. 119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely, suffered a manifest loss.

**يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا** **أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا** **وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا**

and arouses in them **وَيُمَنِّيهِمْ** he makes promises to them **يَعِدُهُمْ** and does not **وَمَا** false desires **وَالَّذِينَ** Satan **بِغُرُورٍ** but **أُولَٰئِكَ** these people **مَأْوَاهُمْ** their **عَنْهَا** they will find **يَجِدُونَ** and not **وَلَا** is Hell **جَهَنَّمُ** abode **يَحْيَا** but those who **وَالَّذِينَ** an escape **يَحْيَا** believed **وَعَمِلُوا** We shall admit them **سَنُدْخِلُهُمْ** good deeds **وَالَّذِينَ** and did

جَنَّاتٍ (to) Gardens تجري flowing مِنْ تَحْتِهَا under which الْأَنْهَارُ streams  
 خَالِدِينَ therein أَبَدًا forever وَعَدَ they will abide  
 اللَّهُ Promise (of) Allah حَقًّا is truth وَمَنْ and who أَصْدَقُ (is)  
 in utterance قِيلًا Allah than مِنْ truer

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân's* (Satân) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none.)

لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٢﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٣﴾

لَيْسَ neither بِأَمَانِيَّتِكُمْ your desires وَلَا nor أَمَانِي desires (of) أَهْلِ  
 الْكِتَابِ People (of) the Scripture مَنْ whoever يَعْمَلْ does سُوءًا  
 evil يُجْزَى shall be requited بِهِ for it وَلَا and not يَجِدْ he will  
 find لَهُ for him مِنْ دُونِ besides اللَّهُ Allah وَلِيًّا any protector وَلَا  
 (and not) or نَصِيرًا ﴿١٢١﴾ وَمَنْ any helper وَمَنْ whoever يَعْمَلْ does  
 مِنَ الصَّالِحَاتِ good deeds مِنْ (of)/whether ذَكَرٍ male أَوْ or أَنثَىٰ  
 female وَهُوَ and he مُؤْمِنٌ (is) a believer فَأُولَٰئِكَ these people  
 يَدْخُلُونَ would enter الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ  
 (even) a speck on the back of a date-stone نَقِيرًا ﴿١٢٢﴾ be wronged  
 وَمَنْ and who أَحْسَنُ can be better دِينًا in religion مِمَّنْ than he  
 who أَسْلَمَ submitted وَجْهَهُ His face لِلَّهِ to Allah وَهُوَ to  
 مُحْسِنٌ (is) righteous وَاتَّبَعَ and followed مِلَّةَ religion إِبْرَاهِيمَ (of)  
 Abraham حَنِيفًا the upright وَأَتَّخَذَ and took اللَّهُ Allah  
 Abraham خَلِيلًا ﴿١٢٣﴾ as a friend

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَانَ اللهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٤﴾ وَتَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمُّ النِّسَاءَ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعِفِيْنَ مِنَ الْوِلْدَانِ اَنْ تَقُوْمُوْا لِيَتِمُّ بِالْقِسْطِ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللهَ كَانَ بِهٖ عَلِيْمًا ﴿١٢٥﴾

وَلِلَّهِ (is) in what and for Allah (is) السَّمٰوٰتِ the heavens  
وَمَا (is) in and what the earth اَلْاَرْضِ and is وَكَانَ Allah  
Ever-Encompassing كُلِّ شَيْءٍ of every thing مُّحِيطًا ﴿١٢٤﴾  
وَتَسْتَفْتُونَكَ (is) and they ask you about النِّسَاءِ women قُلِ اللهُ say  
يُفْتِيكُمْ Allah فِيهِنَّ instructs you about them وَمَا and what يُتْلٰى  
عَلَيْكُمْ is recited to you in the Book الْكِتَابِ فِي يَتِمُّ about  
النِّسَاءِ girls الَّتِي whom لَا not تُوْتُوْنَهُنَّ you give them مَا  
كُتِبَ was ordained لَهُنَّ for them وَرَغِبُوْنَ and you desire اَنْ  
تَنْكِحُوْهُنَّ that you marry them وَالْمُسْتَضْعِفِيْنَ and weak (and helpless)  
مِنِ الْوِلْدَانِ children اَنْ and that تَقُوْمُوْا you stand  
لِيَتِمُّ for orphans بِالْقِسْطِ with justice وَمَا and whatever تَفْعَلُوْا  
of it خَيْرٍ good فَاِنَّ indeed اللهُ Allah كَانَ is بِهٖ of it  
عَلِيْمًا ﴿١٢٥﴾ All-Aware

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited

unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْإِنْسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا of feared a woman and if نُشُورًا or cruelty أَوْ or إِعْرَاضًا then (there is) no جُنَاحَ then (there is) no عَلَيْهِمَا blame on both of them أَنْ that يُصْلِحَا they reconcile بَيْنَهُمَا and the صُلْحًا a reconciliation وَالصُّلْحُ and are swayed the أَنْفُسُ and are swayed (is) better خَيْرٌ reconciliation وَأُحْضِرَتِ the الشُّحَّ souls by greed وَإِنْ by تُحْسِنُوا you do good but if وَتَتَّقُوا you do good and keep away from evil, verily, اللَّهُ then verily فَإِنَّ fear Allah and never will وَلَنْ Well-Acquainted خَبِيرًا you do تَعْمَلُونَ between أَنْ you be able تَسْتَطِيعُوا that أَنْ you do justice بَيْنَ you do justice so do لَا you ardently desire حَرَصْتُمْ even if الْإِنْسَاءِ wives وَلَوْ wives you incline تَمِيلُوا not كُلَّ the whole الْمِيلِ inclination فَتَذَرُوهَا you act but if وَإِنْ as hanging كَالْمُعَلَّقَةِ and leave her rightly وَتَتَّقُوا and fear Allah فَإِنَّ then indeed اللَّهُ Allah كَانَ is عَفُورًا All-Forgiving رَحِيمًا Most Merciful

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.



وَلَا يَنْفَرَقَانِ اللَّهُ كَلَّا مِنْ سَعَتِهِ. وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

وَلَا يَنْفَرَقَانِ and if they (two) separate will make يُعْنِ His Bounty independent اللَّهُ Allah كَلَّا مِنْ all مِنْ سَعَتِهِ. وَكَانَ اللَّهُ and is وَاسِعًا All-Bounteous حَكِيمًا All-Wise وَلِلَّهِ (is) in مَا and for (is) the السَّمَوَاتِ heavens وَمَا and whatever فِي (is) the earth الْأَرْضِ وَلَقَدْ and those who أُوتُوا We had advised الَّذِينَ the Scripture مِنْ قَبْلِكُمْ and to you وَإِيَّاكُمْ and to you أَنْ اتَّقُوا that you fear اللَّهُ Allah وَإِنْ and if تَكْفُرُوا you disbelieve فَإِنَّ the السَّمَوَاتِ (is) in مَا what belongs to اللَّهُ Allah then verily وَمَا heavens and what فِي (is) the earth الْأَرْضِ وَكَانَ and is اللَّهُ Allah Ever Rich غَنِيًّا Most Praise-worthy حَمِيدًا

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾ يَأْتِيهَا الَّذِينَ آمَنُوا كُوفًا قَوْمِينَ بِالْأُقْسَطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَى بِهَا فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

وَلِلَّهِ (is) in مَا and belongs to اللَّهُ Allah the السَّمَوَاتِ heavens وَمَا and what فِي (is) the earth الْأَرْضِ وَكَفَى

as a Defender/Disposer pf affairs **وَكَيْلًا** Allah **بِالله** suffices  
 if **يَشَاءُ** He wills **يُذْهِبْكُمْ** He can take you away **أَيُّهَا** O الناس  
 people **وَيَأْتِ** and bring **بِآخَرِينَ** others **وَكَانَ** and is Allah **عَلَى**  
 over **ذَلِكَ** that **قَدِيرًا** All-Potent **مَنْ** whoever **كَانَ يُرِيدُ** desires  
 reward **ثَوَابَ** الدنيا (of) (this) world **فَوَسَدَ** then with Allah  
 reward **ثَوَابُ** (is) الدنيا (of this) world **وَالْآخِرَةِ** and the Hereafter  
 and is **وَكَانَ** Allah **سَمِيعًا** All-Hearing **بَصِيرًا** All-Seeing  
**يَا أَيُّهَا** O الذين **الَّذِينَ** who **آمَنُوا** believe **كُونُوا** you be  
 upholder **بِالْقِسْطِ** of justice **شُهَدَاءَ** as witnesses **لِلّهِ** for Allah  
 though (it be) **عَلَى** against **أَنْفُسِكُمْ** yourselves **أَوْ** or **الْوَالِدِينَ**  
 parents **وَالْأَقْرَبِينَ** and relatives **إِنْ** if **يَكُنْ** he be **غَنِيًّا** rich **أَوْ** or  
 poor **فَإِنَّ** Allah **أَوْلَى** more right **بِهِمَا** (has) than both of  
 them **فَلَا** so do not **تَتَّبِعُوا** you follow **الْهَوَى** desires (your) **أَنْ**  
 that **تَمْدُلُوا** justice **وَأَنْ** you do **وَأَنْ** and if **تَكُونُوا** you distort  
 or **تَعْرِضُوا** you refrain **فَإِنَّ** then Allah **كَانَ** is **بِمَا** what  
 you do **خَبِيرًا** Well-Aware

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.

**يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللّهِ وَرَسُولِهِ. وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ. وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ**  
**وَمَنْ يَكْفُرْ بِاللّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا** **إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا**  
**ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا**



you مَعَهُمْ when إِذَا that أَنْ the Scripture الْكِتَابِ in فِي  
 (these) هَآؤُلَٰئِكَ being rejected يَكْفُرُ (of) Allah اللَّهُ Verses آيَاتِ hear  
 وَاسْتَهْزَآ then do not فَلَا (these) هَآؤُلَٰئِكَ and being mocked at  
 حَرْثِ in فِي they engage يُخَاصُّوْا until حَتَّى with them مَعَهُمْ you sit  
 (are) وَنَاهُمْ then إِذَا indeed you إِنْكَرُ other than that غَيْرِهَا a talk  
 (would) collect جَامِعُ Allah اللَّهُ certainly إِنَّ like them  
 Hell جَهَنَّمَ in فِي and the disbelievers وَالْكَافِرِينَ the hypocrites  
 all together جَمِيعًا ﴿١٣٩﴾

138. Give to the hypocrites the tidings that there is for them a painful torment.  
 139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

الَّذِينَ يَتَّبِعُونَكُمْ يَحْكُمُ اللَّهُ وَأَن تَكُن مَّعَكُمْ وَلَا يَكُنْ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٣٩﴾ إِنَّ الْمُتَّقِينَ يَخِذُّوْنَ اللَّهَ وَهُوَ خَازِنُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُتَاتٍ إِرَآءُ وَهُوَ يُرَآءُ وَكَانَ النَّاسُ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٠﴾

if إِذَا to you يَحْكُمُ watching closely يَتَّبِعُونَ those who are الَّذِينَ  
 Allah اللَّهُ from مِّنَ a victory فَتَحَ for you لَكُمْ (there) was كَانَ  
 and if وَإِن with you مَعَكُمْ we كُنْ were not أَلَمْ they said قَالُوا  
 they قَالُوا a chance نَصِيبٌ for disbelievers لِلْكَافِرِينَ (there) was كَانَ  
 said أَلَمْ did not نَسْتَحِذْ we have mastery عَلَيْكُمْ over you مَعَكُمْ وَنَمْنَعُكُمْ  
 اللَّهُ the believers مِنَ الْمُؤْمِنِينَ and (did) we protect you  
 (on) the Day يَوْمَ between you بَيْنَكُمْ will judge يَحْكُمُ and Allah  
 اللَّهُ make يَجْعَلُ and never will وَلَنْ (of) Resurrection الْقِيَمَةِ  
 the believers الْمُؤْمِنِينَ over عَلَى for the disbelievers لِلْكَافِرِينَ Allah

سَيِّلاً ﴿١٤١﴾ a way إِنَّ indeed the hypocrites الْمُنَافِقِينَ (seek to) يُخَدِّعُونَ deceives خَدَعَهُمْ but (it is) He (Who) وَهُوَ Allah ﷻ deceive them وَإِنَّمَا and when قَامُوا they stand up إِلَى to الصَّلَاةِ the prayer قَامُوا they stand كَسَالًا with laziness رِأَافَةً to be seen النَّاسِ (of) but لَا men وَلَا and do not يَذْكُرُونَ they remember Allah ﷻ إِلَّا but لِيَلَا ﴿١٤٢﴾ little

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

مُذَبِّحِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٢﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٣﴾

مُذَبِّحِينَ between بَيْنَ that ذَلِكَ (this and) neither إِلَى to هَؤُلَاءِ these وَلَا nor إِلَى to هَؤُلَاءِ those وَمَنْ and whom يُضِلِلِ Allah ﷻ sends astray فَلَنْ then will never يَجِدَ you find لَهُ for him سَبِيلًا ﴿١٤١﴾ يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take الْكَافِرِينَ the disbelievers أَوْلِيَاءَ as allies مِنْ دُونِ instead of الْمُؤْمِنِينَ believers أُرِيدُونَ أَنْ do you wish? تَجْعَلُوا that عَلَيْكُمْ Allah ﷻ you give سُلْطَانًا against yourselves مُبِينًا ﴿١٤٢﴾ إِنَّ a clear the hypocrites الْمُنَافِقِينَ (will be) in فِي the الدَّرَكِ depths الْأَسْفَلِ the lowest مِنَ of النَّارِ the Fire وَلَنْ and will يَجِدَ not لَهُمْ for them نَصِيرًا ﴿١٤٣﴾ any helper

**143.** (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). **144.** O you who believe! Take not for *Auliâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? **145.** Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٢٦﴾

إِلَّا except the الَّذِينَ who تابُوا repented وَأَصْلَحُوا mended (their ways) وَاعْتَصَمُوا and held fast إِلَى اللَّهِ to Allah وَأَخْلَصُوا and purified دِينَهُمْ their religion لِلَّهِ for Allah فَأُولَئِكَ they مَنْ (will be) with الْمُؤْمِنِينَ the believers وَسَوْفَ and shall يُؤْتَى grant مَا a great عَظِيمًا reward (to) believers اللَّهُ Allah بِفَعْلٍ what shall do اللَّهُ Allah بِعَذَابِكُمْ by your punishment إِنْ if شَكَرْتُمْ you have thanked وَءَامَنْتُمْ and you believed وَكَانَ and is اللَّهُ Allah شَاكِرًا All-Appreciative عَلِيمًا All-Knowing

**146.** Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward. **147.** Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ ١٤٨ إِنْ بُدِّدُوا خَيْرًا أَوْ تُخْفَوُوهُ أَوْ تُعْفَوُا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

﴿لَا يُحِبُّ﴾ does not like اللَّهُ Allah the جَهْرَ publicly (should be) uttered of the الْقَوْلِ words إِلَّا except (by him) مَنْ who ظَلَمَ has been wronged and is سَمِيعًا All-Hearing عَلِيمًا All-Knowing إِنْ if بُدِّدُوا you disclose خَيْرًا good أَوْ or تُخْفَوُوهُ keep it secret أَوْ or تُعْفَوُا عَنْ سُوءٍ pardon سُوءٍ evil فَإِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا All-Pardoning قَدِيرًا All-Powerful إِنَّ verily الَّذِينَ those who يَكْفُرُونَ disbelieve بِاللَّهِ in Allah وَرُسُلِهِ and His Messengers وَيُرِيدُونَ and they wish أَنْ and they differentiate بَيْنَ between اللَّهُ Allah وَرُسُلِهِ and that يُفَرِّقُوا they say نُوْمِنُ and they believe بِبَعْضٍ in some وَنَكْفُرُ and we disbelieve in others وَيُرِيدُونَ and they wish أَنْ that يَتَّخِذُوا between بَيْنَ that سَبِيلًا that أُولَٰئِكَ those هُمُ they (are) الْكَافِرُونَ disbelievers حَقًّا in truth وَأَعْتَدْنَا and We have prepared لِلْكَافِرِينَ for the disbelievers عَذَابًا a humiliating مُهِينًا torment

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرَنَا

اللَّهُ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ أَلْيَيْنَتْ فَعَفَوْنَا عَنْ ذَلِكَ  
وَمَا آتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

and His رُسُلِهِ in Allāh believe آمَنُوا and those who وَالَّذِينَ they differentiate يُفَرِّقُوا and did not وَلَكِنْ Messengers shall أَحَدٌ between سَوَّفَ those أُولَئِكَ of them وَمِنْهُمْ (any) one يُؤْتِيهِمْ He (Allah) give them أَجْرَهُمْ and is وَكَانَ their reward اللَّهُ عَفُورًا All-Forgiving رَحِيمًا ﴿١٥٢﴾ Most Merciful يَسْأَلُكَ ask you أَنْ تُنَزِّلَ that (of) the Scripture الْكِتَابِ the People أَهْلَ heaven عَلَيْهِمْ upon them كِتَابًا a book مِنَ السَّمَاءِ from the sky to descend فَقَدْ verily سَأَلُوا they had asked مُوسَى Moses أَكْبَرَ greater مِنْ أَنْ تُنَزِّلَ that فَقَالُوا they had said أَرِنَا show us اللَّهُ Allah جَهْرَةً a thunderbolt الصَّاعِقَةُ so they were struck with فَأَخَذَتْهُمُ in public they took (to) اتَّخَذُوا then ثُمَّ for their wickedness بِظُلْمِهِمْ had come جَاءَتْهُمْ what مَا after مِنْ بَعْدِ the calf الْعِجْلَ worshipping) أَلْيَيْنَتْ clear signs فَعَفَوْنَا عَنْ them (even so) We forgave ذَلِكَ authority وَمَا آتَيْنَا مُوسَى and We gave مُوسَى سُلْطَانًا that a manifest مُبِينًا ﴿١٥٣﴾

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allāh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ مُجْتَعًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا  
عَظِيمًا ﴿١٥٤﴾ فَمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقُلْنَا لَهُمُ الْآيَاتُ بغيرِ حَقٍّ وَقَوْلِهِمْ قُلُونَا غُلْفٌ بَلْ طَبَعَ اللَّهُ  
عَلَيْهَا بِكَفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَكَفَرُوا بِمَا كُفِّرُوا عَنْ رَبِّهِمْ وَمَا كُفِّرُوا عَنْ رَبِّهِمْ بِهَتْئَانًا عَظِيمًا ﴿١٥٦﴾



وَرَفَعْنَا وَرَفَعْنَا the mount الطُّور over them قَوْلَهُمْ and We raised وَرَفَعْنَا their covenant وَقُلْنَا and We said وَقُلْنَا prostrating (or bowing) the gate مُحَمَّدًا to them ادْخُلُوا and We said وَقُلْنَا Sabbath وَأَخَذْنَا [in] السَّبْتِ you violate قَوْلُوا do not لَا them وَمِنْهُمْ and We took مِيثَاقًا covenant عَظِيمًا ﴿١٥٦﴾ a firm قَوْلِهِمْ their breaking مِيثَاقَهُمْ because of and their وَقِيلُوا (of) Allah Signs وَكَانَتْ and their rejecting killing الْأَنْبِيَاءَ the Prophets بِغَيْرِ without حَقٍّ right وَقَوْلِهِمْ and their saying قُلُوبُنَا our hearts خُلِفَتْ (are) wrapped بَلْ but طَعَّ has due to بِكُفْرِهِمْ upon them (their hearts) Allah عَلَيَّهَا set a seal فَلَا their disbelief يَوْمُنَ so do not إِلَّا they believe ﴿١٥٧﴾ but قَلِيلًا a few وَكَفَرِهِمْ and due to their disbelief وَقَوْلِهِمْ and their uttering عَلَى and their uttering مَرْيَمَ Mary بَهْتًا slander عَظِيمًا ﴿١٥٨﴾ a mighty

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayât* of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا that we قَتَلْنَا and (due to) their saying قَوْلِهِمْ the Messiah عِيسَى Jesus ابْنِ Mary مَرْيَمَ (of) رَسُولَ Messenger Allah وَمَا قَتَلُوهُ and not وَمَا (of) Allah قَتَلُوهُ they killed him صَلَبُوهُ nor وَلَكِنْ they crucified him شُبِّهَ but (it was made) لَمْ to resemble وَلَئِنْ and verily الَّذِينَ those who اخْتَلَفُوا



159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Îsâ (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh’s Way; 161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

لَكِنَّ الرَّاٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ  
الرَّكُوْةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُوْثِرُهُمْ اَجْرًا عَظِيْمًا ﴿١٦٠﴾ اِنَّا اَوْحَيْنَا اِلَيْكَ كَمَا اَوْحَيْنَا اِلٰى نُوْحٍ  
وَالنَّبِيِّنَّ مِنْ بَعْدِهٖ ۚ وَاَوْحَيْنَا اِلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيسٰى ۚ وَاَيُوْبَ وَيُوْثُسَ  
وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَاَتَيْنَا دَاوُدَ رُجُوْمًا ﴿١٦١﴾

لَكِنَّ but الرَّاٰسِخُوْنَ firmly rooted in الْعِلْمِ knowledge and the believers الْمُؤْمِنُوْنَ among them believe بِمَا in what was sent down اُنْزِلَ and what وَمَا to you اِلَيْكَ has been sent down from قَبْلِكَ before you and those who offer الْمُقِيمِيْنَ الصَّلٰوةَ the and who pay الرَّكُوْةَ Zakat and who pay الْمُؤْتُوْنَ prayer it is اُولٰٓئِكَ (in) the Last الْاٰخِرِ and Day وَالْيَوْمِ in Allah بِاللّٰهِ believe great اُولٰٓئِكَ they سَنُوْثِرُهُمْ to whom We shall give اَجْرًا عَظِيْمًا ﴿١٦٠﴾ ﴿١٦١﴾ We have revealed اَوْحَيْنَا as revealed اِلَيْكَ to you كَمَا as اَوْحَيْنَا verily We اِنَّا ﴿١٦١﴾ and the Prophets النَّبِيِّنَّ Noah اِلٰى to نُوحٍ We had revealed اِبْرٰهِيْمَ to اِلٰى and We revealed اَوْحَيْنَا after him مِنْ بَعْدِهٖ and اِسْمٰعِيْلَ Ishmael and اِسْحٰقَ Isaac and يَعْقُوْبَ Jacob and اَيُوْبَ Job and وَيُوْثُسَ (his) offspring and اِسْبَاطِ and Jonah وَهٰرُوْنَ and Solomon وَاَتَيْنَا and We gave دَاوُدَ David رُجُوْمًا ﴿١٦٢﴾ the Psalms

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O



النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا those who disbelieved وَصَدُّوا (of) Allah Way سَبِيلُ prevented (people) قَدْ certainly they strayed ضَلُّوا straying بَعِيدًا ﴿١٦٧﴾ far away إِنَّ verily الَّذِينَ كَفَرُوا those who disbelieved وَظَلَمُوا and did wrong اللَّهُ will not يَكْفُرُ forgive لَهُمْ them وَلَا nor لِيَهْدِيَهُمْ He will guide them طَرِيقًا ﴿١٦٨﴾ to any way إِلَّا except طَرِيقَ way جَهَنَّمَ (of) Hell خَالِدِينَ they would abide فِيهَا in it (therein) أَبَدًا forever وَكَانَ and is ذَلِكَ that عَلَى for اللَّهُ Allah يَسِيرًا ﴿١٦٩﴾ easy يَأْتِيهَا O النَّاسُ mankind قَدْ verily جَاءَكُمْ has come to you الرَّسُولُ your Lord رَبِّكُمْ from رَبِّكُمْ with the truth بِالْحَقِّ Messenger but if لَكُمْ (it is) better خَيْرًا for you وَإِنْ what (is) for اللَّهُ then indeed فَإِنَّ you disbelieve تَكْفُرُوا and is وَكَانَ the heavens السَّمَوَاتِ and the earth وَالْأَرْضِ All-Knowing عَلِيمًا All-Wise حَكِيمًا ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allâh; they have certainly strayed far away. (*Tafsir Al-Qurtubî*). 168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsir Al-Qurtubî*). 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

يَتَأَهَّلَ الْكِتَابَ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَكُمْ وَلَدٌ لَمْ يَلِدْ وَلَمْ يَلَمْ يَلِدْ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

يَتَأَمَّلْ O People أَلْكِتَابِ (do) not لَا (of) the Scripture and (do) not وَلَا your religion دِينِكُمْ in فِي exceed the limits only the truth الْحَقُّ but إِلَّا Allah اللَّهُ of عَلَى you say تَقُولُوا the Messiah عيسى the son of مَرْيَمَ Mary رَسُولُ which أَلْقَاهَا and His Word وَكَلِمَتُهُ (of) Allah اللَّهُ a Messenger from Him مِنْهُ and a soul وَرُوحُ Mary مَرْيَمَ إِلَى He conveyed فَآمِنُوا so believe بِاللَّهِ Allah in وَرُسُلِهِ and His Messengers وَلَا (it is) better خَيْرًا give up أَنْتَهُمَا three ثَلَاثَةً you say تَقُولُوا do not لَكُمْ for you إِنَّمَا only Allah اللَّهُ God وَحِدٌ (is) One سُبْحَانَهُ Glory be to Him أَنْ that يَكُونُ لَهُ He should have وَلَدٌ a son لَهُ for Him مَا فِي what السَّمَوَاتِ (is) in the heavens وَمَا and suffices وَكَفَى the earth الْأَرْضُ (is) in what وَكَبِيلًا ﴿١٧١﴾ as a Guardian

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَبَرِّضَهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

لَنْ the Messiah الْمَسِيحُ disdain يَسْتَنْكِفُ will never أَنْ the slave عَبْدًا he be يَكُونُ of Allah اللَّهُ وَلَا nor الْمَلَائِكَةُ the angles الْمُقَرَّبُونَ (to Him) near وَمَنْ and whoever يَسْتَنْكِفُ disdains and shows arrogance وَرَسْتَكْبِرُ His worship عَنْ from عِبَادَتِهِ

فَسَيَجْثِرُهُمْ unto Himself إِلَيْهِ He will certainly gather them  
 and قَامًا then as for الَّذِينَ who believed وَعَمِلُوا and did  
 their أَجُورَهُمْ He would give them فَيُؤْتِيهِمْ good deeds  
 His (out) of بَيْنَ and give them more وَزَيْدُهُمْ reward  
 who disdained أَسْتَكْفُوا those الَّذِينَ but as for وَأَمَّا Bounty  
 He will punish them فَيُعَذِّبُهُمْ and showed arrogance  
 they will find عَذَابًا أَلِيمًا torment وَلَا a painful  
 or لَهُمْ for them مِنْ دُونِ Allah إِلَهُ besides  
 any helper نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. 173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

يَأْتِيَا النَّاسَ قَدْ جَاءَكُمْ بُرْهَنٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٣﴾ قَامًا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ  
 فَسَيُدْخِلُهُمْ فِي رَحْمَةِ مَتْنِهِ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٤﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي  
 الْكَلَالَةِ إِنْ أَسْرَأْ هَٰذَا فَلَيْسَ لَكُمْ وَلَدٌ وَلَكِنْ أُخْتُ هَٰذَا فَهِيَ بَضْفٌ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا  
 أُخْتَيْنِ فَلَهُمَا النِّسَابَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن  
 تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٥﴾

يَأْتِيَا O النَّاسُ قَدْ جَاءَكُمْ verily مَنْكِنْدُmankind  
 and We have sent down أَنْزَلْنَا your Lord رَبِّكُمْ from بَيْنَ proof  
 those الَّذِينَ so for as قَامًا a clear مُبِينًا light  
 to ءَامَنُوا who believed بِاللَّهِ in Allah وَأَعْتَصَمُوا and held fast بِهِ  
 Him فَسَيُدْخِلُهُمْ He will admit them فِي (to) رَحْمَةِ Mercy مَتْنِهِ  
 to إِلَيْهِ and guide them وَيَهْدِيهِمْ and Bounty وَفَضْلٍ from Him  
 they ask you to يَسْتَفْتُونَكَ a Straight مُسْتَقِيمًا Way  
 pronounces for يُفْتِيكُمْ Allah اللَّهُ say قُلِ pronounce a ruling

Kalala (who leaves behind no lineal **الْكَلَالَةُ** about **في** you a ruling a child **وَلَدٌ** he had **لَمْ** not **لَيْسَ** died **هَلَكَ** a man **أَمْرًا** if **إِنْ** heirs) **وَلَدٌ** and he had **أُخْتُ** a sister **فَلَهَا** then for her (is) **نِصْفٌ** half **مَا** if **إِنْ** will inherit her **يَرِثُهَا** and he **وَهُوَ** he left **رَزَقٌ** (of) what there **كَانَتْ** and if **إِنْ** a child **وَلَدٌ** she have **لَهَا** does not **لَمْ** **يَكُنْ** were **أُخْتَيْنِ** two (sisters) **فَلَهُمَا** then for them (are) **الْثُلَاثَانِ** two **إِخْوَةٌ** they were **كَانُوا** and if **إِنْ** he left **رَزَقٌ** of what **ثُلَاثًا** thirds (of) the two **الْأُنثَيَيْنِ** share **حِظٌ** like **مِثْلٌ** then the male shall have **يُبَيِّنُ** females **لَكُمْ** Allah **اللَّهُ** makes clear **أَنْ** to you **تَضِلُّوا** lest you go astray **وَاللَّهُ** and Allah **يَكُلِّ** of every **شَيْءٍ** thing **عَلِيمٌ** (is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân). 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. 176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah*. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

## سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَةُ الْأَنْفُسِ إِلَّا مَا يَتَّبِعُ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعْتَكُمْ وَالشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْثِلَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمُكُمْ شَتَائِنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢﴾



يَا أَيُّهَا O الَّذِينَ آمَنُوا believe أَوْفُوا بِالْعُقُودِ fulfil (of) obligations أُحِلَّتْ لَكُمْ to you بَهِيمَةُ الْبَهِيمِ beasts (of) cattle إِلَّا مَا يَتْلَى what is recited عَلَيْكُمْ عَلَيْكُمْ to you غَيْرَ not in state حُرْمٌ while you are وَأَنْتُمْ to hunt الصَّيْدَ you are allowed He of Ihram إِنَّ اللَّهَ verily اللَّهُ يَحْكُمُ decrees مَا رُبِدَ ① what wills يَا أَيُّهَا O الَّذِينَ آمَنُوا believe لَا do not (of) the Symbols سَمِعَ اللَّهُ nor (of) the animals وَلَا nor (of) the animals وَلَا nor (of) the garlanded أَفْلَاحِ النَّاسِ the people coming وَلَا nor (of) the House (to) الْحَرَامِ Sacred يَتَنَبَّهُونَ seeking فَضْلًا the Bounty مِنْ رَبِّهِمْ their Lord وَرِضْوَانًا and good pleasure وَإِذَا and when (let) وَلَا you may hunt فَأَصْطَادُوا you finish the Ihram حَلَلْتُمْ not يَجْرِمُكُمْ lead you to transgression سَتَكُنُ the hatred قَوْمٍ (of) some people أَنْ صَدَّوْكُمْ stopped you عَنِ الْمَسْجِدِ the Sacred Mosque أَنْ تَتَعَدَّوْا that you transgress وَتَعَاوَوْا and help you one another in الْإِيمَانِ righteousness and do not in الْإِيمَانِ piety وَلَا and fear وَأَتَّقُوا and fear اللَّهُ verily إِنَّ اللَّهَ شَدِيدُ (in) punishment الْعِقَابِ ② (is) Severe

## Sûrat 5. Al-Mâ'idah

**(The Table spread with food)**

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

**1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm*, you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harâm* (at**

Makkah) lead you to transgression. Help you one another in *Al-Birr* and *At-Taqwa*; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْوَاجِ ذَلِكَ فِسْقٌ الْيَوْمَ يَكْفُرُ الْإِسْلَامُ دِينَكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

and blood **وَالْدَّمُ** carrion **الْمَيْتَةُ** to you **عَلَيْكُمْ** are forbidden **حُرِّمَتْ** has been **أُهِلَّ** and what **وَمَا** (of) swine **الْخِنْزِيرِ** and flesh **لَحْمُ** which **بِهِ** Allah **اللَّهُ** to other than **لِغَيْرِ** slaughtered as a sacrifice **وَالْمُنْخَنِقَةُ** and (killed by) strangling **وَالْمَوْقُوذَةُ** and by the goring of horns **وَالنَّطِيحَةُ** and by a head long fall **وَالْمُتَرَدِّيَةُ** and that **وَمَا** except **إِلَّا** by a beast **السَّبُعُ** devoured **أَكَلَ** and that **وَمَا** on **عَلَى** slaughtered **ذُبِحَ** and what **وَمَا** slaughtered by you **ذَكَّيْتُمْ** you seek knowledge of your **تَسْتَقْسِمُوا** and that **وَأَنْ** altars **النُّصُبِ** fate **بِالْأَزْوَاجِ** by divining arrows **ذَلِكَ** that **فِسْقٌ** (is) sin **الْيَوْمَ** this **يَكْفُرُ** those who **الَّذِينَ** have given up all hope **يَكْفُرُوا** Day **يَكْفُرُوا** you **تَخْشَوْهُمْ** so do not **فَلَا** your religion **دِينَكُمْ** of **مِنْ** disbelieved **دِينَكُمْ** I have **أَكْمَلْتُ** this day **الْيَوْمَ** but fear Me **وَاخْشَوْنِ** fear them **وَاخْشَوْنِ** and I have **أَتِمَمْتُ** your religion **دِينَكُمْ** for you **لَكُمْ** perfected **لَكُمْ** and I have **وَرَضِيْتُ** My Favour **نِعْمَتِي** upon you **عَلَيْكُمْ** completed **عَلَيْكُمْ** approved **لَكُمْ** for you **الْإِسْلَامَ** Islam **دِينًا** as a religion **فَمَنِ** but **أَضْطُرَّ** who **أَضْطُرَّ** is forced **فِي** by **مَخْمَصَةٍ** hunger **غَيْرَ** not **مُتَجَانِفٍ** inclined **لِإِثْمٍ** to sin **فَإِنَّ** then indeed **اللَّهُ** Allah **غَفُورٌ** (is) **رَحِيمٌ** Most Merciful All-Forgiving

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on

*An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا  
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٠١﴾

to them *يَسْأَلُونَكَ* what *مَاذَا* they ask you *أُحِلَّ* is made lawful *لَهُمْ* say *قُلْ* *أُحِلَّ* to you *لَكُمْ* are made lawful *الطَّيِّبَاتُ* pure good things *وَمَا* and what *عَلَّمْتُم* you have taught *مِّنَ الْجَوَارِحِ* to hunting animals *مُكَلِّبِينَ* training them for hunting *تُعَلِّمُونَهُنَّ* of what *مِمَّا* you teach them *فَكُلُوا* Allah *اللَّهُ* has taught you *عَلَّمَكُمُ* of what *مِمَّا* so you may eat *وَاذْكُرُوا* but invoke *اسْمَ* name *اللَّهُ* *أَمْسَكْنَ* they catch *عَلَيْكُمْ* for you *وَانْقُوا* on it *اللَّهُ* (of) Allah *إِنَّ* indeed *اللَّهُ* (in) reckoning *سَرِيعُ* Allah (is) Swift *الْحِسَابِ* ﴿١٠١﴾

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât*. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ  
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَعْذِرَ أَخْذَانٍ وَمَن  
يَكْفُرْ بِالْإِبْرَةِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٠٢﴾

الْيَوْمَ *أُحِلَّ* this Day *لَكُمْ* are made lawful *الطَّيِّبَاتُ* pure good things *وَأُوتُوا* (of) those who *الَّذِينَ* and food *وَالْمُحْصَنَاتُ* have been given *لَهُنَّ* the Scripture *الْكِتَابُ* (is) lawful *حِلٌّ* to you *وَلَكُمْ* and your *وَالْمُحْصَنَاتُ* to them *لَهُنَّ* (is) lawful *حِلٌّ* food *وَالْمُحْصَنَاتُ* and chaste women *مِنَ*

from **الْمُؤْمِنَاتِ** believing women **وَالْمُحْصَنَاتِ** and chaste women **مِنَ الَّذِينَ** those who **أُوتُوا** have been given the Scripture **الْكِتَابَ** the Scripture **مِن قَبْلِهِمْ** their **أُوتُوا** you have given them **إِذَا** when **أَتَيْتُمُوهُنَّ** before you **لَا** lewdness **مُتَّحِدِينَ** not **عَرَّ** desiring chastity **مُحْصِنِينَ** bridal due and who **وَمَنْ** as secret companions **أَخَذُوا** taking them **مُتَّحِدِينَ** nor went to waste **حَيْطَ** indeed **فَقَدْ** in faith **بِالْإِيمَانِ** disbelieves **يَكْفُرُ** **عَمَلُهُ** his work **وَهُوَ** and He **فِي** in **الْآخِرَةِ** the Hereafter (will be) **مِنَ** among **الْخَاسِرِينَ** the losers ﴿٥﴾

5. Made lawful to you this day are *At-Tayyibât*. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith, then fruitless is his work; and in the Hereafter he will be among the losers.

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّمَ عَلَيْهِمْ لَعَنُكُمْ تَشْكُرُونَ ﴿٥﴾**

**يَا أَيُّهَا الَّذِينَ آمَنُوا** O you **إِذَا** when **قُمْتُمْ** you stand **إِلَى** up **الصَّلَاةِ** the prayer **فَاغْسِلُوا** then wash **وُجُوهَكُمْ** your faces **وَأَيْدِيَكُمْ** and your hands **إِلَى** upto **الْمَرَافِقِ** the elbows **وَامْسَحُوا** and (wash) your feet **وَأَرْجُلَكُمْ** your heads **بِرُءُوسِكُمْ** you wipe **إِلَى** upto **الْكَعْبَيْنِ** the ankles **وَأِنْ كُنْتُمْ** but if **جُنُبًا** you are (in state of) **فَاطَّهَّرُوا** then purify yourself **فَاطَّهَّرُوا** janabah (ritual impurity) **وَأَوْ** or **سَفَرٍ** journey **أَوْ** or **مَرْضَىٰ** ill **كُنْتُمْ** and if

جاءَ أَحَدٌ one of you مِنْ of the toilet الْقَائِلُ the toilet  
 لَمْ تَمْسَسْكُمْ or you have been in sexual contact أَلَيْسَ  
 فَلَمْ did not وَعَجِدُوا you find مَاءَ water فَتَيَمَّمُوا  
 صَوِيدًا earth طَيِّبًا clean فَأَمْسَحُوا and you wipe  
 وَأَيْدِيَكُمْ faces وَأَعْيُنَكُمْ with it وَمِنْهُ does not  
 اللَّهُ Allah لِيَجْعَلَ عَلَيْكُمْ to lay عَلَيْكُمْ upon you  
 وَلَكِنْ hardship but يُرِيدُ He wants لِيُطَهِّرَكُمْ to purify you  
 وَنِعْمَتُهُ and to complete فَتَمَتُّمْ His Favour عَلَيْكُمْ upon you  
 فَتَشْكُرُوا that you may give thanks

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba*, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّيْ وَابْتِكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا اَعْدِلُوا هُوَ اقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

وَأَذْكُرُوا Favour (of) Allah and you remember رِزْقَهُ and His Covenant وَمِيثَاقَهُ upon you that وَاتَّقُوا He bound you with it إِذْ we have heard قُلْتُمْ you said سَمِعْنَا we have obeyed وَأَطَعْنَا and you fear وَاتَّقُوا Allah and you fear إِذْ (of) what (is) يَذَاتِ (is) All-Knower Allah عليم indeed believe اٰمِنُوْا who يَا أَيُّهَا O you (in your) breasts الصُّدُورِ as witnesses شُهَدَاءَ for Allah steady قَوَّامِينَ you be كُونُوا in equity وَلَا and may not يَجْرِمَنَّكُمْ drive you شَتَكَانُ you do قَوْمٍ enmity (of) people عَلَى to أَلَّا that do not تَقْدِرُوا

to piety لِلتَّقْوَىٰ nearer أَقْرَبُ that (is) هُوَ deal justly اَعْدِلُوا justice  
 is اَتَّقُوا and you fear اَللّٰهُ Allah اِنَّكُمُ indeed اِنَّكُمُ  
 you do تَعْمَلُونَ of what بِمَا Well-Aware

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝۹ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
 أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝۱۰ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ  
 يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝۱۱

believed وَعَدَ اللَّهُ (to) those who الَّذِينَ Allah اَللّٰهُ has promised  
 (is) وَعَمِلُوا الصَّالِحَاتِ good deeds لَهُمْ for them مَغْفِرَةٌ (is)  
 and those وَالَّذِينَ great عَظِيمٌ ۝۹ and reward أَجْرٌ forgiveness  
 Our Signs آيَاتِنَا and denied وَكَذَّبُوا who كَفَرُوا  
 أُولَٰئِكَ they (will be) أَصْحَابُ companions (dwellers) الْجَحِيمِ ۝۱۰  
 يَأْتِيهَا (of) Hell-Fire الَّذِينَ O you يَأْتِيهَا  
 أَذْكُرُوا believe ءَامَنُوا who الَّذِينَ  
 إِذْ upon you عَلَيْكُمْ (of) Allah اَللّٰهُ Favour نِعْمَتَ remember  
 they stretch يَبْسُطُوا that قَوْمٌ some people اَنْ decided هُمْ when  
 إِلَيْكُمْ to you أَيْدِيَهُمْ their hands فَكَفَّ but He held back أَيْدِيَهُمْ  
 and عَنْكُمْ their hands وَاتَّقُوا and fear اَللّٰهُ Allah وَعَلَى  
 the believers اَللّٰهُ in فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝۱۱ let put their trust

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٦﴾

وَلَقَدْ أَخَذَ and verily اللَّهُ took Allah مِيثَاقَ (from) a covenant and بَنِي إِسْرَءِيلَ Children (of) Israel وَبَعَثْنَا and We appointed اثْنَيْ عَشَرَ twelve نَقِيبًا leaders among them وَقَالَ and said اللَّهُ and Allah إِنِّي I am with you لَئِنْ if أَقَمْتُمُ you certainly مَعَكُمْ with you أَقَمْتُمُ you if you paid the prayer وَآتَيْتُمُ the prayer established وَأَقْرَضْتُمُ and you lent قَرْضًا loan حَسَنًا and you assisted them لَأُكَفِّرَنَّ a good عَنْكُمْ I would certainly efface from you سَيِّئَاتِكُمْ a good and would surely admit you to جَنَّاتٍ your evil deeds تَجْرِي مِنْ تَحْتِهَا flowing under them الْأَنْهَارُ the rivers Fَمَنْ but who كَفَرَ disbelieved بَعْدَ after ذَلِكَ this among مِنْكُمْ this (from) Right سَوَاءَ he has gone astray ضَلَّ indeed you فَقَدْ you Way السَّبِيلِ ﴿١٦﴾

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فِيمَا تَقْضِيهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآئِنٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٧﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُوكَ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٨﴾

فَمَا then for نَقَضَهُمْ their breach مِيثَقَهُمْ (of) their covenant لَعَنَهُمْ We cursed them وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً their hearts and We made حَقًّا a part وَمَا of what دُكِّرُوا they were admonished وَلَا of it زَالٌ you cease إِلَّا from them تَطْلُعُ عَلَى خَائِنَةٍ treachery وَنَنُوحُ تَنْطَلِعُ عَلَى خَائِنَةٍ to discover عَلَيْهِمْ but forgive عَنْهُمْ them وَأَصْفَحْ overlook إِنَّا verily اللَّهُ Allah يَحِبُّ loves الْمُحْسِنِينَ those الَّذِينَ who do good deeds وَمِنَ الَّذِينَ who take their مِيثَقَهُمْ We took أَخَذْنَا Christians إِنَّا we are حَقًّا a (good) part وَمَا of that دُكِّرُوا they were admonished فَكَنُوا covenant so We aroused فَاعْرَبْنَا of it بَيْنَهُمْ enmity وَالْبَغْضَاءُ and hatred إِلَى يَوْمِ the Day of RESURRECTION (of) وَسَوْفَ and shall يُنَبِّئُهُمْ inform them اللَّهُ Allah بِمَا of what كَانُوا they had been يَصْنَعُونَ doing

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinîn* (good-doers — See V.2:112). 14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانُكَ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾



يَخَافُ O People أَلْكِتَابِ (of) the Scripture قَدْ indeed جَاءَكُمْ  
 he makes clear رُسُلَنَا Our Messenger يَتَّبِعُ  
 لَكُمْ to you كَثِيرًا much مِمَّا of that كُنْتُمْ you used تَخْفَوْنَ  
 and passes أَلْكِتَابِ the Scripture مِنْ conceal  
 over كَثِيرٌ much قَدْ surely جَاءَكُمْ has come to you مِنْ  
 from اللَّهُ Allah نُورٌ a light وَكِتَابٌ and Book مُبِينٌ ﴿١٥﴾  
 يَهْدِي guides بِهِ with it اللَّهُ Allah مَنْ those who اتَّبَعَ أَتَّبِعْ  
 (of) peace سُبُلَ His Good Pleasure ways السَّلَامِ  
 وَيُخْرِجُهُمُ and He brings them out مِنَ الظُّلُمَاتِ the darkness  
 إِلَى النُّورِ to the light بِإِذْنِهِ by His Will وَيَهْدِيهِمْ  
 إِلَى صِرَاطٍ the Straight Way مُسْتَقِيمٍ ﴿١٦﴾ guides them

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).  
 16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ  
 يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
 بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

لَقَدْ indeed كَفَرَ those who الَّذِينَ disbelieved قَالُوا said إِنَّ  
 اللَّهُ Allah verily هُوَ (He) is الْمَسِيحُ the Messiah ابْنُ son مَرْيَمَ  
 against قُلْ (of) Mary فَمَنْ who then يَمْلِكُ has power مِنَ  
 اللَّهُ Allah شَيْئًا the least إِنْ if أَرَادَ He decided أَنْ  
 (of) the Messiah He were to destroy ابْنُ son مَرْيَمَ  
 (are) on فِي and those who وَمَنْ and his mother وَأُمَّهُ Mary  
 الْأَرْضِ the earth جَمِيعًا all وَلِلَّهِ and belongs to اللَّهُ  
 وَمَا (of) the heavens السَّمَوَاتِ dominion وَالْأَرْضِ and the earth

what مَا He creates يَخْلُقُ (is) between them بَيْنَهُمَا and what  
 thing شَيْءٌ every كُلِّ over عَلَى and Allah وَاللَّهُ He wills  
 (is) All-Powerful

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٧﴾ يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ and the Christians and said قُلْ we (are) أَبْنَاءُ اللَّهِ (of) Allah children and His beloved وَأَحِبُّوهُ (of) Allah children we (are) قُلْ say فَلِمَ why then يُعَذِّبُكُمْ He punishes you بِذُنُوبِكُمْ for your sins بَلْ but أَنْتُمْ you (are) بَشَرٌ human being مِّمَّنْ from who خَلَقَ He created يَغْفِرُ has created (to) whom يَشَاءُ He forgives لِمَن He punishes مَن and He punishes whom يَشَاءُ He wills وَلِلَّهِ مُلْكُ Allah dominion السَّمَاوَاتِ (of) the heavens وَالْأَرْضِ and the earth وَمَا what بَيْنَهُمَا (is) between them وَإِلَيْهِ (is) to Him (of) the الْمَصِيرُ ﴿١٧﴾ the (eventual) return يَأْهَلُ O People الْكِتَابِ Our Messenger رُسُلُنَا has come to you جَاءَكُمْ surely قَدْ Scripture يُبَيِّنُ he makes clear لَكُمْ to you عَلَى (on) after فَتْرَةٍ an interval (has) not مَا you say تَقُولُوا lest أَنْ the Messengers الرُّسُلِ of جَاءَنَا come to us مِن بَشِيرٍ a bearer of glad tidings وَلَا (and) not نَذِيرٍ a warner فَقَدْ but surely جَاءَكُمْ now has come to you بَشِيرٌ and a bearer of glad tidings نَذِيرٌ and a warner وَاللَّهُ and Allah عَلَى (is) All-Powerful قَدِيرٌ ﴿١٨﴾ thing شَيْءٌ every كُلِّ over

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَتَقَوَّمُ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَتَقَوَّمُ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدَخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ Yaqoomu Moses said قَالَ and (remember) when أذكُرُوا O my people people among يَتَقَوَّمُ He raised جَعَلَ when إِذْ upon you عَلَيْكُمْ (of) Allah and أَنْبِيَاءَ Prophets وَجَعَلَكُمْ and made you مُلُوكًا kings وَآتَاكُمْ and any أَحَدًا He gave (to) يُوْتِ had not لَمْ what مَا He gave you enter أَدْخُلُوا O my people يَتَقَوَّمُ the worlds ﴿٢٠﴾ of one مِنَ the holy كَتَبَ which الَّتِي the land الْمُقَدَّسَةَ Allah لَكُمْ for you وَلَا (do) not تَرْدُّوا and on you عَلَىٰ أَدْبَارِكُمْ your backs فَتَنْقَلِبُوا then you will turn about خَاسِرِينَ ﴿٢١﴾ losers قَالُوا they said يَمُوسَىٰ O Moses إِنَّ فِيهَا verily people قَوْمًا in it (are) جَبَّارِينَ ferocious وَإِنَّا and we لَنَنْدَخُلُهَا shall never حَتَّى enter it يَخْرُجُوا until they depart مِنْهَا from it فَإِنَّا We certainly would دَاخِلُونَ ﴿٢٢﴾ enter (it)

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn

(mankind and jinn, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers." 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿٢٢﴾ قَالُوا يَمْؤُومَ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَهُنَا قَاعِدُونَ ﴿٢٣﴾

قَالَ رَجُلَانِ two men of الَّذِينَ those who يَخَافُونَ were  
 أَنْعَمَ frightened اللَّهُ Allah عَلَيْهِمَا on whom ادْخُلُوا  
 عَلَيْهِمُ enter الْبَابَ (through) the gate فَإِذَا and if  
 دَخَلْتُمُوهُ you entered it فَإِنَّكُمْ then indeed you will be  
 وَعَلَى victors اللَّهُ Allah فَتَوَكَّلُوا put your trust in if كُنْتُمْ  
 مُؤْمِنِينَ ﴿٢٢﴾ believers قَالُوا they said يَمْؤُومَ O Moses إِنَّا  
 shall not we لَنْ enter it أَبَدًا ever مَا as دَامُوا as they  
 فِيهَا (are) in it فَاذْهَبْ you أَنْتَ so go رَبُّكَ and your Lord  
 فَقَتِلَا and fight you two هَهُنَا here (right)  
 قَاعِدُونَ ﴿٢٣﴾ sitting

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٤﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٦﴾

قَالَ He said رَبِّ O my Lord! لَا I لَا do not (have) أَمَّاكَ control إِلَّا except نَفْسِي (on) myself وَأَخِي and my brother فَأَذْرُقُ the الْقَوْمَ and between وَبَيْنَ between us بَيْنَنَا so distinguish indeed it فَإِنَّهَا He said قَالَ transgressors ٱلْفَاسِقِينَ ﴿٢٥﴾ people تُحْرَمُهُمْ (will be) forbidden عَلَيْهِمْ to them أَرْبَعِينَ (for) forty سَنَةً they will wander (in distraction) فِي the أَلْأَرْضِ years the people الْقَوْمَ over عَلَى you grieve تَأْسُ so do not فَلَا earth the ٱلْفَاسِقِينَ ﴿٢٦﴾ transgressors وَأَتْلُ and recite عَلَيْهِمْ to them بَيِّنَاتٍ story of two sons (of) آدَمَ (of) Adam إِذْ in truth بِٱلْحَقِّ (of) both offered قَرَبًا قَرَّبَا a sacrifice فَتَقَبَّلَ and it was accepted مِنْ one of them أَحَدِهِمَا but was not يُتَقَبَّلُ accepted مِنْ the other الْآخَرِ he said قَالَ he said لَأَكُونَنَّكَ لَاكُونَكَ surely I will kill you مِنْ Allah ٱللَّهُ accepts يَقْبَلُ verily إِنَّمَا he said قَالَ the pious ٱلْمُتَّقِينَ ﴿٢٧﴾

25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!" 26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)." 27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ ٱللَّهَ رَبَّ ٱلْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِيمَانِي وَإِيمَانِكَ فَتَكُونُ مِنْ أَصْحَابِ ٱلنَّارِ وَذَٰلِكَ جَزَاؤُ ٱلظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعْتُ لَمْ نَفْسُهُ قَتَلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ ٱلخَاسِرِينَ ﴿٣٠﴾ قَبَعَتْ ٱللَّهُ عُرَابًا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى سَوَاءَ أَخِيهِ قَالَ يُتَوَلَّوْنَ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ ٱلْغَرَابِ فَأُورِى سَوَاءَ أَخِي فَأَصْبَحَ مِنَ ٱلنَّادِمِينَ ﴿٣١﴾

لَئِنْ if بَسَطْتَ you stretched إِلَيَّ against Me يَدَكَ your hand لِتَقْتُلَنِي my stretch يَدِيَ I shall not مَا so that you kill me

hand إِلَيْكَ against you لِأَقْتُلَنَّكَ so that I kill you إِنِّي for I أَخَافُ  
 verily I إِنِّي of the worlds الْمَلَكِينَ ﴿٢٨﴾ the Lord رَبِّ Allah اُتِيتُكَ  
 أُرِيدُ أَنْ desire أَنْ that تَبْشُرَ you be laden بِإِثْمِي with my sin وَإِنَّمَا  
 and become فَتَكُونُ and your sin مِنْ and أَصْحَابِ inmates النَّارِ (of) the  
 (of) the فَذَلِكَ (is) reward الظَّالِمِينَ ﴿٢٩﴾ (evil) soul نَفْسُهُ him لَمْ then prompted فَطَوَّعَتْ wrong-doers  
 killing أَخِيهِ (of) his brother فَتَنَلَهُ and he killed him فَأَصْبَحَ then sent فَبَعَثَ the losers  
 (one) of مِنَ (الْخَاسِرِينَ ﴿٣٠﴾) Allah عُرَابًا a crow يَبْحَثُ scratching فِي (in) الْأَرْضِ the earth  
 لِيُرِيَهُ so that it shows him كَيْفَ how يُورِي he may hide سَوْءَهُ woe to me!  
 dead body أَخِيهِ (of) his brother قَالَ he said يَوَيْلَئِي like هَذَا أَعَجَزْتُ I could be أَكُونُ that أَنْ am I not able  
 this الْقَرَابِ crow فَأُورِي and could hide سَوْءَهُ dead body أَخِي (of) those who  
 then he became فَأَصْبَحَ my brother regret

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimûn* (polytheists and wrongdoers)." 30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُمْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ  
 النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا  
 مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣١﴾

مِن أَجْلِ of أَجْلٍ because ذَلِكَ that كَتَبْنَا We ordained عَلَى for بَيِّنَةٍ  
 a قَتَلَ killed قَتَلَ who مَنْ that أَنْتُمْ (of) Israel Children  
 بِغَيْرِ person (he having killed) قَتَلَ without قَتَلَ or قَتَلَ  
 (it would be) as فَكَأَنَّمَا the earth فِي in الْأَرْضِ (for) mischief  
 قَتَلَ if قَتَلَ he killed النَّاسَ mankind جَمِيعًا all وَمَنْ who أَحْيَاهَا  
 (of) النَّاسَ He had saved life (it) as if فَكَأَنَّمَا saved its life  
 جَمِيعًا mankind وَلَقَدْ all جَاءَتْهُمْ came to them رُسُلُنَا  
 Our Messengers بِالْبَيِّنَاتِ with clear signs ثُمَّ yet إِنَّ indeed كَثِيرًا  
 many مِنْهُمْ of them بَعْدَ after ذَلِكَ that فِي in الْأَرْضِ the  
 (are) those who committed excesses ۞

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ  
 أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
 عَذَابٌ عَظِيمٌ ۞ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ۞

إِنَّمَا the only جَزَاءُ reward الَّذِينَ (of) those who يُحَارِبُونَ wage  
 اللَّهُ war اللَّهُ (against) Allah وَرَسُولَهُ and His Messenger وَيَسْعَوْنَ and  
 فِي in الْأَرْضِ the earth فَسَادًا mischief أَنْ that (is) يُقَتَّلُوا or  
 تُقَطَّعَ or يُصَلَّبُوا they are crucified أَوْ or they are killed  
 أَيْدِيهِمْ their hands وَأَرْجُلُهُمْ and their feet مِنْ from خَلْفٍ  
 يُنْفَوْا or opposite أَوْ or يُنْفَوْا be exiled مِنَ the land ذَلِكَ  
 لَهُمْ that جِزَاؤُ for them خِلَافٌ (is) فِي in الدُّنْيَا (this) world  
 وَلَهُمْ and for them فِي in الْآخِرَةِ the Hereafter عَذَابٌ torment  
 عَظِيمٌ ۞ (is) a great إِلَّا except الَّذِينَ those who تَابُوا repented

over them عَلَيْكُمْ you have power تَقْدِرُوا that أَنْ before مِنْ قَبْلِ  
 فَأَعْلَمُوا (is) عَفُوًّا Allah اللَّهُ that أَنْك so you (should) know  
 Most Merciful رَحِيمٌ All-Forgiving

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾  
 إِنَّ الَّذِينَ كَفَرُوا لَوَآتَتْ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ  
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا O you اتَّقُوا believe ءَامَنُوا who  
 وَابْتَغُوا and you seek إِلَيْهِ to Him الْوَسِيلَةَ approach وَجَاهِدُوا and  
 so that you may لَعَلَّكُمْ His Way سَبِيلِهِ in فِي you strive hard  
 تُفْلِحُونَ ﴿٣٥﴾ succeed إِنَّ الَّذِينَ verily كَفَرُوا those who  
 لَوْ disbelieved أَنْك if that لَهُمْ (for them) they had مَا (what) فِي  
 (is) in الْأَرْضِ the earth جَمِيعًا all وَمِثْلَهُ and like of it مَعَهُ  
 لَيَفْتَدُوا that they ransom بِهِ with it مِنْ from عَذَابِ torment يَوْمِ  
 (of) Day الْقِيَامَةِ (of) Resurrection مَا (of) not تُقْبَلُ will be accepted  
 مِنْهُمْ from them وَلَهُمْ and for them عَذَابٌ torment أَلِيمٌ ﴿٣٦﴾ is  
 they come out يُخْرِجُوا that أَنْ they would wish يُرِيدُونَ a painful  
 will come مِنْ النَّارِ of the Fire وَمَا but not هُمْ they بِخَارِجِينَ  
 out مِنْهَا of it وَلَهُمْ and for them عَذَابٌ torment مُقِيمٌ ﴿٣٧﴾ (is)  
 a lasting

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the



torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ مَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

وَالسَّارِقُ and male thief وَالسَّارِقَةُ and female thief فَاقْطَعُوا you cut off أَيْدِيَهُمَا their hands جَزَاءً as a recompense بِمَا for what كَسَبَا they have earned نَكَالًا an exemplary punishment مِّنَ اللَّهِ from Allah وَاللَّهُ Allah (is) All-Mighty عَزِيزٌ All-Wise ﴿٣٨﴾ Fَنَ whoever repented مِّن بَعْدِ after ظُلْمِهِ his wrong-doing وَأَصْلَحَ and amended (his ways) فَإِنَّ then surely اللَّهُ Allah يَتُوبُ would relent عَلَيْهِ towards him إِنَّ indeed اللَّهُ Allah عَفُورٌ (is) All-Forgiving رَّحِيمٌ Most Merciful ﴿٣٩﴾ أَلَمْ do not تَعْلَمْ you know أَنَّ that اللَّهُ Allah belongs to Him لَهُ مُلْكُ the dominion السَّمَاوَاتِ (of) the heavens وَالْأَرْضِ and the earth يُعَذِّبُ He punishes مَن whom يَشَاءُ (to) whom He forgives وَيَغْفِرُ He wills He wills وَاللَّهُ Allah and عَلَى over كُلِّ thing قَدِيرٌ ﴿٤٠﴾ (is) All-Powerful

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

يَأْتِيهَا الرُّسُولُ لَا يَحْزَنكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِغَوَّامٍ آخَرِينَ لَمْ يَأْتُواكَ بِتُوحِيدٍ يَحْكُمُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ

تَمْلِكُ لَهُمْ مِنْ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهِرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي  
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

﴿يَتَأْتِيهَا﴾ O الرُّسُولُ Messenger لَا (let) not يَحْزَنُكَ (let) not you grieve you  
الَّذِينَ الَّذِينَ those who يُسْكِرُونَ race each other into الْكُفْرَ the disbelief  
مِنْ of الَّذِينَ those who قَالُوا said مَآءً we believed بِأَفْوَاهِهِمْ with their mouths وَلَكِنْ but did not تَوَافِقُ قُلُوبُهُمْ believe  
وَمِنْ their hearts and of الَّذِينَ those who هَادُوا have become سَتَّاعُونَ jews  
لِلْكَذِبِ (are) listeners سَتَّاعُونَ to falsehood لِقَوْمٍ listeners لِقَوْمٍ (who) people  
لَمْ other مَآخِرِينَ to people (who) have not بِأَتُولَدُ after the words الْكَلِمَةِ they change  
يُحَرِّفُونَ come to you مَوَاضِعُهُمْ (has been determined) يَقُولُونَ they say  
إِنْ if أُوتِيتُمْ you are given هَذَا this فَخُذُوهُ you take it وَإِنْ but if  
لَمْ not تُؤْتَوْهُ you are given this فَاحْذَرُوا then beware وَمَنْ and whom  
يُرِيدُ Allah الله wills فَتَنَتُهُ that he falls into error فَكَانَ then  
لَمْ you be able (to do) تَمْلِكُ shall never against مِنْ for him  
شَيْئاً Allah any thing أُولَئِكَ those (are) الَّذِينَ those whom لَمْ  
دِدَ did not يُرِيدُ want Allah الله أَنْ that يَظْهِرَ He purifies قُلُوبَهُمْ  
لَهُمْ their hearts for them فِي in الدُّنْيَا (this) world خِزْيٌ (is)  
disgrace وَلَهُمْ and for them فِي in (is) الْآخِرَةِ the Hereafter  
عَذَابٌ torment عَظِيمٌ ﴿٤١﴾ (is) a great

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

سَتَعْمُونَ الْكُذِبَ أَكَلُونَ لِلشَّحْتِ إِنْ جَاءُوكَ فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِض عَنْهُمْ وَإِنْ تَعْرِض عَنْهُمْ فَكَانَ يَضُرُّكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١١﴾ وَكَفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٢﴾

سَتَعْمُونَ listeners الْكُذِبَ to falsehood أَكَلُونَ devourers لِلشَّحْتِ they come to you جَاءُوكَ and if إِنْ of forbidden earnings turn away أَعْرِض or أَوْ between them بَيْنَهُمْ then (either) judge from عَنْهُمْ you turn away تَعْرِض and if وَإِنْ from them عَنْهُمْ anything شَيْئًا they harm you يَضُرُّوكَ then shall never فَكَانَ them وَإِنْ and if حَكَمْتَ you (decide to) judge فَأَحْكُم then judge بَيْنَهُمْ between them بِالْقِسْطِ with justice إِنَّ اللَّهَ verily يُحِبُّ they appoint يُحْكِمُونَكَ and how وَكَفَ the just ﴿١١﴾ loves the Torah التَّوْرَةَ while (they have) with them وَعِنْدَهُمُ you a judge فِيهَا حُكْمُ wherein (is) decision اللَّهُ (of) Allah ثُمَّ yet يَتَوَلَّوْنَ they turn away مِنْ بَعْدِ (even) after ذَلِكَ that وَمَا and not أُولَئِكَ believers ﴿١٢﴾ those (are)

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّكَاسَ وَأَخْسَوْنَ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ وَفَّيْتُمُوهُمْ وَأَمْزَجْتُمُوهُمْ فِي دِينِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿١٤﴾

إِنَّا أَنْزَلْنَا verily We have sent down التَّوْرَةَ the Torah فِيهَا (used to) يَحْكُمُ and light وَنُورٌ guidance wherein (was) الَّذِينَ the Prophets النَّبِيُّونَ with it أَسْلَمُوا who had

became jews هَادُوا for those who لِّلَّذِينَ submitted (to Allah) to them was أَسْخَفُوا rabbis يَمَّا and scholars وَالْكَافِرُونَ and scholars of كُتِبَ Book اللَّهِ Allah (of) entrusted protection وَكَانُوا (of) witnesses فَلَا to it عَلَيْهِ and they were and do not وَلَا but fear Me وَأَخْشَوْا the people الْكَاسَ you fear a little قَلِيلًا for a price ثَمَنًا My Verses بِكَائِي you sell شَرَوْا (has) وَمَنْ and whoever لَمْ did not يَحْكُمُ judge يَمَّا by what أَنْزَلَ (they) indeed هُمْ those (are) فَأُولَٰئِكَ Allah اللَّهُ sent down the disbelievers الْكَافِرُونَ ﴿١١﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَاللِّسْنَ بِاللِّسَنِ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ وَقَفَّيْنَا عَلَىٰ مَا نُنَزِّلُهُم بِمِثْلِهِ مَرَّةً مَّرَّةً مَّصَدَقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِنَّهٗ لَفِي خُبْرٍ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٢﴾

that in it (therein) فِيهَا for them عَلَيْهِمْ and We ordained وَكُتِبْنَا النَّفْسَ life بِالنَّفْسِ for life وَالْعَيْنَ and eye بِالْعَيْنِ for eye وَالْأَنْفَ and nose بِالْأَنْفِ for nose وَالْأُذُنَ and ear بِالْأُذُنِ for ear وَاللِّسْنَ and tooth بِاللِّسَنِ for tooth وَالْجُرُوحَ and (for) wounds قِصَاصٌ and (for) wounds قِصَاصٌ it (will) فَهُوَ it forgoes تَصَدَّقَ so whoever فَمَنْ retribution did لَمْ and whoever وَمَنْ for him لَّهُ an expiation كَفَّارَةٌ (be) Allah اللَّهُ has sent down أَنْزَلَ by what يَمَّا judge يَحْكَمْ not the فَأُولَٰئِكَ they (who were) هُمُ those (are) ﴿١١﴾

their foot steps in عَنِ and We sent وَقَفَيْنَا wrong-doers  
 what بَيْنَ يَدَيْهِ confirming مُصَدِّقًا (of) Mary مَرْيَمَ son ابْنِ Jesus  
 and We وَآتَيْنَاهُ the Torah التَّورَةَ of مِنْ had come before him  
 guidance هُدًى in which (was) فِيهِ the Gospel الْإِنْجِيلَ gave him  
 had come بَيْنَ يَدَيْهِ what لَمَّا and confirming وَمُصَدِّقًا and light وَنُورٌ  
 and a guidance وَهُدًى the Torah التَّورَةَ of مِنْ before him  
 for the pious لِلْمُتَّقِينَ ﴿١٦﴾ and an admonition

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn*. 46. And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn*.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَمِيعُوا أَلْحِيزَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٨﴾

by (of) the Gospel الْإِنْجِيلِ People أَهْلُ and let judge وَلِيَحْكُمَ  
 and whoever وَمَنْ in it فِيهِ Allah اللَّهُ has sent down أَنْزَلَ what  
 did not يَحْكُمَ judge بِمَا by what أَنْزَلَ Allah has sent down  
 the فَأُولَٰئِكَ they (who are) هُمُ those (are) الْفَاسِقُونَ ﴿١٧﴾  
 transgressors وَأَنْزَلْنَا إِلَيْكَ and We have sent down  
 the Book بِالْحَقِّ in truth مُصَدِّقًا confirming لَمَّا what بَيْنَ يَدَيْهِ  
 and a وَمُهَيِّمًا the Book الْكِتَابِ of مِنْ had come before it  
 the truth الْحَقِّ of مِنْ has come to you جَاءَكَ over it  
 a law شِرْعَةً of you مِنْكُمْ We have prescribed جَعَلْنَا for each  
 Allah اللَّهُ willed شَاءَ and if وَلَوْ and a clear way وَمِنْهَاجًا

one community **أُمَّة** He would have made you **لَجَعَلَكُمْ**  
 He gave you **مَّا أَنْتُمْ** what **مَا** in **فِي** to test you **لِيَبْلُوَكُمْ** but **وَلَكِنْ**  
**فَأَسْتَفِقُوا** so vie one with another **الْحَاذِرَاتُ** in good works **إِلَى** to **اللَّهُ**  
 then He will **مَرْجِعُكُمْ** all **جَمِيعًا** (is) your return **فَيُنْصِتُمْ** Allah  
 about it **فِيهِ** you used to **كُنْتُمْ** about what **بِمَا** inform you  
 you differ **تَخْتَلِفُونَ** ﴿١٦﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* to Allâh. 48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَن أَسْأَلَكُمْ بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يَرْبُدُّ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ دُثُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿١٦﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿١٧﴾

وَأَن and that **أَسْأَلَكُمْ** you judge **بَيْنَهُم** between them **بِمَا** by what  
 you follow **وَلَا** and do not **تَتَّبِعْ** Allah **اللَّهُ** has sent down **أَنْزَلَ**  
**أَهْوَاءَهُمْ** their desires **وَاحْذَرْهُمْ** and beware of them **أَنْ** lest **يَفْتِنُوكَ**  
 has **أَنْزَلَ** (of) what **مَا** some **بَعْضِ** from **عَنْ** they tempt you away  
 they turn away **تَوَلَّوْا** and if **فَإِنْ** to you **إِلَيْكَ** Allah **اللَّهُ** sent down  
**فَاعْلَمُوا** then you know **أَنَّ** only **يَرْبُدُّ** Allah **اللَّهُ** wills **أَنْ** that **يُصِيبُهُمْ**  
 and **وَلِأَنَّ** (of) their sins **دُثُوبِهِمْ** for some **بَعْضِ** He punishes them  
 are **لَفَاسِقُونَ** the people **النَّاسِ** of **مِنْ** many **كَثِيرًا** indeed  
**أَفَحُكْمَ** transgressors **الْجَاهِلِيَّةِ** do judgement **يَبْغُونَ** (of) ignorance  
**مَنْ** they seek **أَحْسَنُ** and who (is) **مِنْ** better **أَحْسَنُ** than **اللَّهُ** Allah **حُكْمًا**  
 having firm faith **يُوقِنُونَ** for a people **لِقَوْمٍ** in judgement

49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ قَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ تَدْمِيعًا ﴿٥٢﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take some بَعْضُهُمْ (as) allies أَوْلِيَاءَ and the نصَارَىٰ the Jews takes يَتَوَلَّهُمْ and who وَمَن (of) some بَعْضُهُمْ (are) allies of them أَوْلِيَاءَ of them فَإِنَّهُ then he (is) مِنَّهُمْ of you تَتَّخِذُوا them for allies إِنَّ (one) of them the people الْقَوْمَ guide يَهْدِي (does) not لَا Allah الله verily الظَّالِمِينَ ﴿٥١﴾ wrong-doers قَرَى and you see الَّذِينَ in those قُلُوبِهِم in those قُلُوبِهِم to them فِي they hurry يُسْرِعُونَ (is) disease مَّرَضٌ whose hearts فِيهِمْ they say نَخْشَىٰ that we fear أَن تُصِيبَنَا دَآئِرَةٌ a may befall us دَآئِرَةٌ that يَأْتِيَ He brings بِالْفَتْحِ perhaps misfortune عَسَىٰ Allah الله أَن that يَأْتِيَ He brings بِالْفَتْحِ or victory أَوْ أَمْرٍ a decision مِّنْ from عِندِهِ His Presence فَيُصْبِحُوا they concealed أَسْرُوا what مَا on عَلَىٰ then they will become تَدْمِيعًا ﴿٥٢﴾ regretful in أَنفُسِهِمْ themselves

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them (as *Auliya'*), then surely, he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrongdoers and unjust). 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾  
يَكَايِلُ الَّذِينَ ءَامَنُوا مَنْ رَتَدَ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ  
يُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

are these الَّذِينَ believed ءَامَنُوا those who and will say وَيَقُولُ  
strongest جَهْدَ by اللّٰهِ swore أَقْسَمُوا the ones who الَّذِينَ  
أَيْمَانِهِمْ (of) their oaths إِنَّهُمْ لَمَعَكُمْ (are) with you حَبِطَتْ  
and they have فَأَصْبَحُوا their deeds أَعْمَالُهُمْ have gone to waste  
believe ءَامَنُوا who الَّذِينَ O you يَكَايِلُ the losers ﴿٥٣﴾ become  
his from عَنْ of you مِنْكُمْ turns back رَتَدَ whoever مَنْ  
a people بِقَوْمٍ اللّٰهُ bring يَأْتِي so shall فَسَوْفَ religion  
humble أَذِلَّةٌ and who love Him وَيُحِبُّونَهُ whom He loves  
the towards الْمُؤْمِنِينَ أَعِزَّةٌ the believers عَلَى stern towards الْكَافِرِينَ  
disbelievers يُجَاهِدُونَ فِي they fight فِي سَبِيلِ اللّٰهِ Way (of) اللّٰهِ  
and do not يَخَافُونَ لَوْمَةَ they fear لَآئِمٍ blame (of) ذَٰلِكَ  
that فَضْلُ (is) اللّٰهُ (of) اللّٰهُ يُؤْتِيهِ He grants مَنْ whom يَشَآءُ  
He wills وَاللّٰهُ and اللّٰهُ وَاسِعٌ (is) عَلِيمٌ ﴿٥٤﴾  
All-Knowing

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللّٰهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَكَايِلُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا ذِينَكُمْ هُزُوعًا وَلَعِبًا مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَثِيرَ أُولَٰئِكَ وَاتَّقُوا اللّٰهَ ۖ إِنَّ كُفْرَ الْمُؤْمِنِينَ ﴿٥٧﴾



إِنَّمَا only وَلِيَّكُمْ your friend اللَّهُ (is) Allah and His رَسُولُهُ those who believe الَّذِينَ and those who Messenger وَالَّذِينَ يَقِيمُونَ establish الصَّلَاةَ the prayer وَيُؤْتُونَ Zakat وَهُمْ and whoever رَكَعُونَ (are) those who bow down وَيَتَوَكَّلُونَ and they take as friends اللَّهُ Allah and His Messenger رَسُولُهُ and the الَّذِينَ (of) Allah party حِزْبٍ then فَإِنَّ believe and those who هُمُ (they who are) الْغَالِبُونَ ۝٥٦ O you يَا أَيُّهَا the victorious take لَا believe (do) not تَتَّخِذُوا those who الَّذِينَ you take تُتَّخَذُوا from الَّذِينَ and fun وَلَبَّاءُ your religion وَبَيْنَكُمْ your religion أُولَئِكَ the Scripture الْكِتَابَ have been given وَأُولَئِكَ those who and رَأْفَتُهُ as allies وَالْكَافِرَ the disbelievers وَالْكَافِرَ before you اللَّهُ Allah fear إِنْ كُنْتُمْ if (true) believers مُؤْمِنِينَ ۝٥٧

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât*, and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). 56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. 57. O you who believe! Take not as *Auliya'* those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَبَّاءَ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝٥٦ قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَعْبُدُونَ مِنَّا إِلَّا اللَّهَ أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ۝٥٧ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَالْمَنَارِيزَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ۝٥٨

وَإِذَا نَادَيْتُمْ and when نَادَيْتُمْ you call إِلَى for الصَّلَاةِ prayer اتَّخَذُوهَا they take it هُزُوًا for mockery وَلَبَّاءَ and fun ذَلِكَ because أَنَّهُمْ they are قَوْمٌ a people لَا do not يَعْقِلُونَ ۝٥٦ قُلْ who understand يٰٓأَهْلَ say قُلْ you opposing تَعْبُدُونَ (of) the Scripture الْكِتَابِ O people وَمِنَّا we believe بِاللَّهِ in Allah وَمِنَّا us إِلَّا except أَن that أَمَّا what أُنزِلَ has been sent إِلَيْنَا to us وَمِنَّا and what أُنزِلَ was sent مِن قَبْلُ before (us) وَأَنَّ and indeed أَكْثَرَكُمْ most of you فَاسِقُونَ ۝٥٧

of worse I inform you أَنُتِمْ shall say قُل transgressors  
 Allah with عِنْدُ regarding recompence ثَمُونَهُ that ذَلِكَ than  
 مَنْ whom لَعَنَهُ cursed اللهُ Allah and became angry وَغَضِبَ عَلَيْهِ  
 to الْقِرْدَةَ some of them مِنْهُمْ and He transformed وَجَعَلَ with him  
 وَالْمَنَازِيرَ monkeys and (who) worshiped وَعَبَدَ and swines  
 the false deities أُولَئِكَ those (are) شَرُّ worse مَكَائِكُمْ in rank وَأَضَلُّ  
 Way السَّبِيلِ Right سَوَاءٌ from عَنْ and more astray

58. And when you proclaim the call for As-Salât, they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn*?" 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghûl* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥٩﴾ وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ  
 فِي الْإِيمَانِ وَالْعُدْوَانِ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٠﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِيمَانَ  
 وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦١﴾

وَإِذَا جَاءُوكُمْ and when قَالُوا they come to you قَالُوا they said (say) آمَنَّا  
 with دَخَلُوا they entered بِالْكَفْرِ and verily وَقَدْ we believed  
 with it خَرَجُوا verily قَدْ and they وَهُمْ disbelief  
 hiding يَكْتُمُونَ they are كَانُوا what بِمَا knows أَعْلَمُ and Allah وَاللَّهُ  
 in تَرَى many مِنْهُمْ of them يُسْرِعُونَ hurrying فِي in  
 the forbidden earnings الشَّحْتِ and devouring وَأَكْلِهِمُ and transgression وَالْعُدْوَانِ sin الْإِيمَانِ  
 they كَانُوا what مَا evil indeed (is) لَيْسَ the forbidden earnings  
 have been يَكْتُمُونَ doing لَوْلَا if not يَنْهَاهُمُ forbid them الرَّبَّيُّونَ  
 their uttering قَوْلِهِمُ from عَنْ and rabbis وَالْأَحْبَارُ the scholars

**64. The Jews say: “Allâh’s Hand is tied up (i.e. He does not give and spend of His Bounty).” Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in**

most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ (of) the Scripture People that and if  
 آمَنُوا believed and feared (Allah) لَكَفَرْنَا We would have  
 عَنْهُمْ surely effaced from them سَيِّئَاتِهِمْ their evils وَلَآ دَخَلْنَاهُمْ  
 جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ Gardens would have surely admitted them (to)  
 التَّوْرَةَ the Torah had observed أَقَامُوا they أَنَّهُمْ and if  
 الْإِنْجِيلَ and the Gospel وَمَا أُنْزِلَ and what had been sent إِلَيْهِمْ  
 رَبِّهِمْ from their Lord لَأَكَلُوا they would surely have  
 مِنْ فَوْقِهِمْ got provision from above them وَمِنْ تَحْتِ  
 أَرْجُلِهِمْ beneath their feet مِنْهُمْ among them (are) أُمَّةٌ  
 مُّقْتَصِدَةٌ moderate وَكَثِيرٌ many and مِنْهُمْ of them سَاءَ what  
 يَعْمَلُونَ ﴿٦٦﴾ they are doing

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as 'Abdullâh bin Salâm رضي الله عنه), but many of them do evil deeds.

يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُبَيِّنُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِنْ زِدْتُمْ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

has been أَنْزَلَ what مَا convey بَلِّغ Messenger أَرْسُولُ O يَا أَيُّهَا  
 sent down إِلَيْكَ to you مِنْ from رَبِّكَ your Lord وَإِنْ and if  
 you conveyed بَلَّغْتَ then have not فَمَا you do (it) did not  
 will protect you يَعْصِمُكَ and Allah وَاللَّهُ His Messege رِسَالَتُهُ  
 the people إِنَّا indeed اللَّهُ Allah لَا does not يَهْدِي  
 O People الْقَوْمَ guide الْكَافِرِينَ ﴿٦٧﴾ disbelievers قُلْ say يَا أَهْلَ  
 anything الْكِتَابِ (of) the Scripture لَسْتُمْ (of) you are not عَلَى on شَيْءٍ  
 and the تَقِيمُوا till تُقِيمُوا the تَوْرَةَ Torah وَالْإِنْجِيلَ and the  
 Gospel وَمَا and what أَنْزَلَ has been sent down إِلَيْكُمْ to you  
 from رَبِّكُمْ your Lord وَلَيَزِيدَنَّ and would certainly increase كَثِيرًا  
 to إِلَيْكَ has been sent down أَنْزَلَ what مَا of them مِنْهُمْ many  
 and وَكَثُرًا in rebellion طُغْيَانًا your Lord رَبِّكَ from you  
 people over الْقَوْمَ disbelieف فلا so do not تَأْسَ grieve عَلَى  
 disbelievers الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. 68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا قَالَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

and those who الَّذِينَ ءَامَنُوا believed those who هَادُوا and Christians وَالصَّابِئُونَ and Sabaeans وَالنَّصَارَى and Day الْيَوْمِ in Allah بِاللَّهِ whoever مَنْ ءَامَنَ the Last وَعَمِلَ and صَالِحًا good deeds فَلَا (shall be) no خَوْفٌ

فَإِذَا shall grieve ﴿٧٦﴾ they nor وَلَا on them fear عَلَيْهِمْ  
 أَخَذْنَا We took مِيثَاقَ covenant بَنِي Children (of) إسرائيل  
 وَأَرْسَلْنَا (of) Israel and We sent رُسُلًا Messengers  
 كُلَّمَا came to them رَسُولٌ a Messenger جَاءَهُمْ  
 with what لَا not تَهْوَى أَنفُسُهُمْ liked (of) قَوْمًا some  
 كَذَّبُوا them) وَفَرِيقًا they denied (of them) وَيَقْتُلُونَ ﴿٧٧﴾  
 (they) kill

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

وَحَسِبُوا أَنَّا لَنَكُونُ فَتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِصِيرٍ  
 بِمَا يَعْمَلُونَ ﴿٧٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ  
 اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ  
 أَنْصَارٍ ﴿٧٧﴾

وَحَسِبُوا أَنَّا لَنَكُونُ that not لَا and they thought فَتْنَةً  
 فَعَمُوا trial so they became blind وَصَمُوا and they became deaf ثُمَّ  
 تَابَ then turned اللَّهُ Allah عَلَيْهِمْ (with forgiveness) ثُمَّ  
 but (again) عَمُوا they became blind وَصَمُوا and they became deaf  
 كَثِيرٌ many مِّنْهُمْ of them وَاللَّهُ Allah and بصيرٌ All-Seer (is) بِمَا  
 of what يَعْمَلُونَ ﴿٧٦﴾ they do لَقَدْ surely كَفَرَ disbelieved الَّذِينَ  
 those who قَالُوا said إِنَّ اللَّهَ indeed هُوَ Allah (Who is) (is) He  
 the Messiah مَسِيحُ the son ابْنُ مَرْيَمَ (of) Mary وَقَالَ but said الْمَسِيحُ  
 (of) Israel اَعْبُدُوا O Children بَنِي إِسْرَءِيلَ you  
 Allah رَبِّي my Lord وَرَبَّكُمْ and your Lord إِنَّهُ  
 verily he مَن يُشْرِكْ whoever بِاللَّهِ sets partners with Allah فَقَدْ then

Paradise الْحَنَّةَ to him عَلَيْهِ Allah ﷻ has forbidden حَرَّمَ indeed  
and (there are) وَمَا the Fire النَّارُ and his abode (will be) وَمَاؤُهُ  
helpers لِلظَّالِمِينَ for the wrong-doers مِنْ أَنْصَارٍ ٧١ no

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.  
72. Surely, they have disbelieved who say: "Allâh is the Messiah, son of Maryam (Mary)." But the Messiah said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ  
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧١ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ عَفُورٌ  
رَحِيمٌ ٧٢ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا  
يَاكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ٧٣

لَقَدْ said قَالُوا those who الَّذِينَ disbelieved كَفَرَ verily إِنَّ  
and مَا (of) three ثَلَاثَةٍ (is) third ثَالِثُ Allah ﷻ indeed  
no مِنْ إِلَهٍ إِلَّا Ilah (god) إِلَهُ except إِلَهُ One وَحِدٌ and  
they يَقُولُونَ from what عَمَّا they desist يَنْتَهُوا did not لَمْ and if  
كَفَرُوا those who الَّذِينَ shall certainly befall لَيَمَسَّنَّ are saying  
a painful أَلِيمٌ torment عَذَابٌ among them مِنْهُمْ disbelieved  
أَفَلَا (will) not then يَتُوبُونَ (they turn (in repentance) إِلَى to Allah ﷻ  
and Allah ﷻ and they ask for His forgiveness وَيَسْتَغْفِرُونَهُ  
عَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful مَا not الْمَسِيحُ  
the Messiah ابْنُ son مَرْيَمَ (of) Mary إِلَّا except رَسُولٌ  
before مِنْ قَبْلِهِ have passed away خَلَتْ certainly قَدْ a Messenger  
(was) صِدِّيقَةٌ and his mother وَأُمُّهُ the Messengers الرُّسُلُ him  
the الطَّعَامُ used to eat يَأْكُلَانِ they both كَانَا a woman of truth  
to them أَنْظِرْ food كَيْفَ see نَبِّئُ how لَهُمُ We make clear  
they يُؤْفَكُونَ how أَنَّى see أَنْظِرْ and ثُمَّ the signs الْآيَاتِ  
are deluded away

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. 75. The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah*. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* clear to them; yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٣﴾ قُلْ يَتَأَهَّلَ  
الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا  
وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٤﴾

قُلْ أَتَعْبُدُونَ say قُلْ besides Allah الله ما do you worship? من دُونِ nothing which  
لَكُمْ has power يَمْلِكُ neither لا something which  
ضَرًّا for your ضَرًّا harm  
وَلَا and nor نَفْعًا (for your) benefit  
وَاللَّهُ and Allah هو He  
السَّمِيعُ indeed (is) All-Knowing الْعَلِيمُ ﴿٧٣﴾ قُلْ All-Hearing  
يَتَأَهَّلَ say قُلْ All-Knowing  
تَغْلُوا do not لَا (of) the Scripture  
الْكِتَابُ O People  
غَيْرَ your religion  
الْحَقِّ other than  
لِيْمِ limits  
وَلَا and do not  
تَتَّبِعُوا you follow  
أَهْوَاءَ desires قَوْمٍ (of) people  
قَدْ certainly ضَلُّوا who went astray  
مِن قَبْلُ before  
وَضَلُّوا many  
كَثِيرًا they mislead  
عَن and strayed  
سَوَاءِ from  
السَّبِيلِ Right  
Path ﴿٧٤﴾

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." 77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

لَيْتَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا  
يَعْتَدُونَ ﴿٧٦﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٧﴾ تَرَى



كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لِيُشَاقِقُوا مَا قَدِمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ ﴿٨٥﴾

لُعِنَ those who كَفَرُوا disbelieved مِنْ of  
 بَنِي إِسْرَءِيلَ Children of (of) إِسْرَءِيلَ by لِسَانِ tongue (of) دَاوُدَ  
 and Jesus وَعِيسَى and أَبْنَى son مَرْيَمَ (of) Mary ذَلِكَ (was) that  
 because عَصَوْا they disobeyed وَكَانُوا they were  
 يَتَعَدَّوْنَ ﴿٧٨﴾ transgressing كَانُوا they did لَا not يَنْتَاهَوْنَ forbidding  
 they committed فَعَلُوا wrong deeds مِنْكُمْ from each other  
 to يَفْعَلُونَ ﴿٧٩﴾ they used كَانُوا what مَا vile indeed (was) لِيُشَاقِقُوا  
 they make يَتَوَلَّوْنَ of them مِنْهُمْ many كَثِيرًا you see تَرَى do.  
 evil كَفَرُوا disbelieved الَّذِينَ friends (with) those who  
 for them قَدِمَتْ what مَا indeed (is) has been sent forth لَهُمْ  
 أَنفُسُهُمْ themselves أَنْ (for) that سَخِطَ Allah became angry  
 عَلَيْهِمْ with them وَفِي and in الْعَذَابِ torment هُمْ they خَالِدُونَ ﴿٨٥﴾  
 shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliya'*. Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِيقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ يَا أَيُّهَا الْمَدِينَةُ قَالُوا إِنَّا نَمُوتُ وَنَحْيَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ بِالْآنِ believed they كَانُوا and if وَلَوْ in Allah  
 to إِلَيْهِ has been sent down أُنزِلَ and what وَمَا and the Prophet  
 friends أَوْلِيَاءَ they would have taken them أَلَتَّخِذُوهُمْ not مَا him  
 (are) disobedient فَسِيقُونَ ﴿٨١﴾ of them مِّنْهُمْ many but كَثِيرًا  
 (to Allah) لَتَجِدَنَّ (among) people عَدَاوَةً in enmity لِلَّذِينَ to those who  
 set أَشْرَكُوا and those who وَالَّذِينَ the Jews أَلْيَهُودُ believed  
 partners with Allah وَلَتَجِدَنَّ and verily you will find أَقْرَبَهُمْ  
 have believed مَوَدَّةً nearest of them لِلَّذِينَ in love to those who  
 Christians أَقْرَبُ إِنَّا (are) those who قَالُوا said إِنَّا we (are) نَصَارَى  
 (are) ذَٰلِكَ (is) يَآئِنْ because مِنْهُمْ among them قَسِيصٌ (are)  
 do not لَا and that they وَأَنَّهُمْ and monks وَرُهَبَانَا priests  
 take pride يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'*; but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn*, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا  
مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

has been sent down to the Messenger (Muhammad ﷺ) what they hear and when they see their eyes overflow with tears because they have recognized the truth of our Lord! they say: "Our Lord! We believe; so write us down among the witnesses. 83. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish (ferverently desire) that our Lord will admit us (in Paradise) with the righteous people the people

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْزَنُوا طَيِّبَتْ مَا أَعْلَىٰ لِلَّهِ لَكُمْ وَلَا  
تَسْتَدْرَأُونَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

they said for what Allah so rewarded them the Gardens flowing from under them (streams) rivers (of) the reward and that (is) therein (therein) and those who disbelieved and those who good-doers they (shall be) Our Verses denied they (shall be) inmates of the Fire (of) the Fire who believe! who

has **أَعْمَلُ** what **مَا** good things **طَيِّبَاتٍ** make unlawful **تَحَرِّمُوا** not  
 you **وَمَنْدُوا** and (do) not **وَلَا** to you **لَكُمْ** Allah **اللَّهُ** made lawful  
 like **يُحِبُّ** (does) not **لَا** Allah **اللَّهُ** indeed **إِن** transgress  
 the transgressors **الْمُعْتَدِينَ** ﴿٨٧﴾

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers). 86. But those who disbelieved and belied Our *Ayât*, they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
 وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ  
 كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرْتُمْ بِهِ أَيْمَانُكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ  
 كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

وَكُلُوا and eat **مِمَّا** of what **رَزَقَكُمُ** sustenance provided to you **اللَّهُ**  
 (by) Allah **حَلَالًا طَيِّبًا** good things **وَاتَّقُوا** and you fear **اللَّهُ**  
 (are) believers **مُؤْمِنُونَ** in Him **اللَّهُ** whom **أَنْتُمْ** you **بِهِ**  
 of futile **اللَّغْوِ** Allah **اللَّهُ** call you to account **يُؤَاخِذُكُمْ** (will) not **لَا**  
 He will call you to account **يُؤَاخِذُكُمْ** but **وَلَكِنْ** your oaths **أَيْمَانِكُمْ** in **فِي**  
 its **أَيْمَانِكُمْ** earnestly sworn in **عَقَّدْتُمْ** for **بِمَا** account  
 its **فَكَفَرْتُمْ بِهِ** oaths **الْأَيْمَانَ** ten **عَشْرَةِ** (is) feeding **إِطْعَامَ** expiation  
 of **أَوْسَطِ** average **مَا** (of) what **تُطْعَمُونَ** you feed **أَهْلِيكُمْ**  
 or **كِسْوَتُهُمْ** or **أَوْ** clothing them **تَحْرِيرَ** freeing **رَقَبَةٍ**  
 then **فَمَنْ** a slave **لَمْ** but who **يَجِدْ** (did) not **فَصِيَامُ**  
 expiation **ثَلَاثَةِ** fasting (of) **أَيَّامٍ** three **ذَلِكَ** that (is) **كَفَرْتُمْ**  
 (of) your oaths **أَيْمَانِكُمْ** when **إِذَا** **حَلَفْتُمْ** you have sworn **وَاحْفَظُوا**  
 but keep **أَيْمَانَكُمْ** your oaths **كَذَلِكَ** thus **يُبَيِّنُ** Allah  
 Allah **لَكُمْ** to you **آيَاتِهِ** His Signs **لَعَلَّكُمْ** so that you may **تَشْكُرُونَ** ﴿٨٦﴾  
 give thanks

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His *Ayât* that you may be grateful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْفَنَرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْفَنَرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِنَّمَا only الْفَنَرُ intoxicants and sacrifices at الْمَيْسِرُ and game of chance (gambling) وَالْأَنصَابُ and altars وَالْأَزْلَامُ (are) an abomination رِجْسٌ and divining arrows (of) handiwork الشَّيْطَانِ (of) Satan فَاجْتَنِبُوهُ so avoid it لَعَلَّكُمْ so that you may تُفْلِحُونَ ﴿٩٠﴾ attain success إِنَّمَا only wants يُرِيدُ the شَّيْطَانُ enmity الْعَدَاوَةَ between you يَتَنَكَّمُ he excites يُوقِعُ that Satan أَنْ and hatred وَالْبَغْضَاءَ and games of الْفَنَرُ intoxicants وَالْمَيْسِرُ and chance (gambling) وَيَصُدَّكُمْ hinder you عَنْ and from ذِكْرِ the prayer الصَّلَاةِ and from وَعَنِ (of) Allah اللَّهُ remembrance فَهَلْ the prayer (be of those) who abstain مُنْتَهُونَ ﴿٩١﴾ you أَنْتُمْ so will

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. 91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَءَامَنُوا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

the Messenger **وَأَطِيعُوا** and obey **الله** Allah and obey **وَأَحْذَرُوا** then **وَأَعْلَمُوا** you turn away **فَإِنْ** but if **وَلَيْسَ** plain **عَلَى** only **أَنْتُمْ** know (is) **رَسُولَنَا** our Messenger **عَلَى** those **الَّذِينَ** on **عَلَى** (there is) not **الْمُؤْمِنِينَ** conveyance **وَعَمِلُوا** and did **الصَّالِحِينَ** righteous deeds **جُنَاحٌ** who they fear (Allah) **أَتَقُوا** when **إِذَا** they ate **طَعَمُوا** for what sin **وَأَمَّنُوا** and believe **وَعَمِلُوا** and do **الصَّالِحِينَ** righteous deeds **ثُمَّ** then they fear (Allah) **أَتَقُوا** then **وَأَمَّنُوا** and believe **وَأَحْسَنُوا** Allah do good **وَالله** and Allah **يُحِبُّ** loves **الْحَسَنِينَ** the good-doers

92. And obey Allâh and the Messenger (Muhammad عليه وسلم), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. 93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَبِئْسَ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنْ أَعَدَّتْ بَعْدَ ذَلِكَ فَلَهِ عَذَابٌ أَلِيمٌ** **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ** وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذَا بَلِغَ الْكُفْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْقُصْ اللَّهَ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

**يَا أَيُّهَا الَّذِينَ آمَنُوا** O you **الَّذِينَ** who **آمَنُوا** believe **لَبِئْسَ** surely will try you **الله** Allah **بِشَيْءٍ** with something **مِنْ** of **الصَّيْدِ** the game **تَنَالُهُ** which **أَيْدِيكُمْ** (by) your hands **وَرِمَاحُكُمْ** and your lances **لِيَعْلَمَ** and your lances **الله** Allah **مَنْ** who **يَخَافُهُ** fears Him **بِالْغَيْبِ** unseen **فَمَنْ** then whoever **أَعَدَّتْ** transgressed **بَعْدَ** after **ذَلِكَ** that **فَلَهِ** him **عَذَابٌ** torment **أَلِيمٌ** (is a) painful **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا** believe **لَا** (do) not **تَقْتُلُوا** you kill **الصَّيْدَ** game **وَأَنْتُمْ** when

killed it قَتَلَ and whosoever وَمَنْ in (a state of) Ihram حُرْمَ are  
 like مِثْل then penalty (is) مُتَعَدِّا intentionally of you مِنْكُمْ  
 قَتَلَ what قَتَلَ he killed مِنْ of النَّعَمِ cattle بِكُمْ بِهِ judged by  
 ذَوَاعِدِل brought بَلَغَ an offering هَذَا among you مِنْكُمْ two just men  
 (of) فَكْفَرَتْهُ or أَزْ to the Ka'bah feeding مَسْكِينِ  
 عَدْلُ or أَزْ needy equivalent ذَلِكَ (to) that صِيَامًا fasting لِيَذُوقَ  
 pardoned عَقَا (of) his deed أَمْرُهُ and grieves وَكَأَلْ that he tastes  
 repeated (it) عَادَ but who وَمَنْ passed سَلَفَ what عَمَّا Allah الله  
 and فَسْتَنْقِمُ Allah الله will take retribution مِنْهُ from him وَالله  
 Lord of Retribution ذُو الْبَأْسِ (is) All-Mighty Allah عزيز

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrâm*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلنَّسَاءِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي  
 إِلَيْهِ تُحْشَرُونَ ﴿٩٤﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ  
 لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ مِمَّا عَلَيْهِ ﴿٩٥﴾

أَحِلَّ لَكُمْ is lawful لَكُمْ to you صَيْدُ game الْبَحْرِ (of) water وَطَعَامُهُ and  
 and for مَتَاعًا its eating لَكُمْ as provision وَلِلنَّسَاءِ for you  
 حُرْمَ but is forbidden عَلَيْكُمْ to you صَيْدُ hunting الْبَرِّ  
 and وَاتَّقُوا in a state of Ihram حُرْمًا while you are مَا دُمْتُمْ on land  
 you shall إِلَيْهِ Whom اللَّهُ fear اللَّهُ Allah  
 be gathered جَعَلَ ﴿٩٤﴾ the Ka'bah الْكَعْبَةَ Allah الله has made

for النَّاسِ an establishment فِينَا the Sacred الْحَرَامَ House  
 and animals of الْهَدَىٰ the sacred الْحَرَامَ and month وَالشَّهْرِ people  
 so that يَتَعَلَّمُوا (all) this ذَلِكَ and (their) collars وَالْقَاتِدَ offerings  
 (is) in فِي what مَا knows يَعْلَمُ Allah اللَّهُ that أَنْ you may know  
 التَّسْمُونَاتِ the heavens وَمَا and what فِي (is) in الْأَرْضِ the earth وَأَنَّ  
 (is) عَلِيمٌ ﴿١٧﴾ thing شَيْءٍ of every كُلِّ Allah اللَّهُ and that  
 All-Knower

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back. 97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٨﴾ مَا عَلَى الرَّسُولِ إِلَّا أَلْبَسَ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا  
 تَكْتُمُونَ ﴿١٩﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَذَكَّرُ أَلَّا تَلْبَسَ لَعَلَّكُمْ  
 تُفْلِحُونَ ﴿٢٠﴾

اعْلَمُوا أَنَّ know أَنَّ that اللَّهُ Allah شَدِيدُ Severe (is) الْعِقَابِ (in)  
 (is) All-Forgiving عَفُورٌ Allah اللَّهُ and that وَأَنَّ punishment  
 the Messenger الرَّسُولِ on عَلَى (is) not مَا Most Merciful رَّحِيمٌ ﴿١٨﴾  
 إِلَّا أَلْبَسَ but (the message) to convey وَاللَّهُ Allah and يَعْلَمُ knows  
 قُلْ you conceal تَكْتُمُونَ ﴿١٩﴾ and what وَمَا you reveal تُبْدُونَ what مَا  
 and good وَالطَّيِّبُ bad thing الْخَبِيثُ equal يَسْتَوِي (are) not لَا say  
 abundance كَثْرَةُ fascinates you أَعْجَبَكَ even though وَلَوْ thing  
 الْخَبِيثِ (of) bad things فَاتَّقُوا (of) bad things اللَّهُ Allah so fear يَتَذَكَّرُ  
 أَلَّا تَلْبَسَ (of) understanding لَعَلَّكُمْ ﴿٢٠﴾ so that you may تُفْلِحُونَ  
 succeed



98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. 100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, O men of understanding in order that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ فَسَوْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا  
 اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٩٩﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٠﴾ مَا جَعَلَ اللَّهُ مِنْ  
 بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ ﴿١٠١﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا (do) not تَسْأَلُوا you ask  
 عَنْ about أَشْيَاءَ things إِنْ if بُدِّ they are made clear لَكُمْ to you  
 فَسَوْكُمْ they would trouble you وَإِنْ and if تَسْأَلُوا you will ask  
 the Quran الْقُرْآنُ is being revealed يُنَزَّلُ when حِينَ about these  
 تُبَدَّ they would be made clear لَكُمْ to you عَفَا has forgiven اللَّهُ  
 اللَّهُ that عَنْهَا Allah وَاللَّهُ Allah غَفُورٌ (is) All-Forgiving حَلِيمٌ  
 All-Forbearing قَدْ indeed سَأَلَهَا asked such (questions) قَوْمٌ  
 on people مِنْ قَبْلِكُمْ before you ثُمَّ then أَصْبَحُوا they became بِهَا  
 has neither جَعَلَ disbelievers كَافِرِينَ that account  
 nor سَائِبَةٍ Bahira بَحِيرَةٍ things like مِنْ Allah اللَّهِ instituted  
 nor وَصِيلَةٍ Wasilah وَلَا nor حَامٍ Ham وَلَكِنَّ but الَّذِينَ  
 those who كَفَرُوا disbelieve يَفْتَرُونَ عَلَى invent اللَّهُ against  
 الْكَذِبَ a lie وَآكَرَهُمْ but most of them لَا (do) not يَعْقِلُونَ  
 understand

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allâh has not instituted things like *Bahîrah* or a *Sâ'ibah* or a *Wasîlah* or a *Hâm* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَإِذَا قِيلَ and when it is said لَهُمُ to them تَعَالَوْا come to مَا to the الرَّسُولِ and to Allah أَنْزَلَ what has revealed اللَّهُ Allah وَإِلَى and to Messenger قَالُوا they say حَسْبُنَا suffices us مَا what وَجَدْنَا what we found عَلَيْهِ upon it أَوَلَوْ even though our forefathers آبَاءُنَا did their forefathers لَا not يَعْلَمُونَ know شَيْئًا anything وَلَا nor يَهْتَدُونَ O you يَأَيُّهَا they had guidance الَّذِينَ who ءَامَنُوا who believe عَلَيْكُمْ on you (is to take care of) أَنْفُسَكُمْ your ownelves لَا will not يَضُرُّكُمْ harm you مَن who ضَلَّ goes astray إِذَا when (is) return of you مَرْجِعُكُمْ Allah to you are guided إِلَى you are guided جَمِيعًا all فَيُنَبِّئُكُم then He will inform you بِمَا of what كُنتُمْ you doing تَعْمَلُونَ had been

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your ownelves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَأَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنتُمْ صَرِيهٌ فِي الْأَرْضِ فَاصْبِرْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْهَدُ بِهِ شَتَاوَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لِّمِنَ الْآثِمِينَ ﴿١٠٦﴾

يَأَيُّهَا O you الَّذِينَ who ءَامَنُوا believe شَهَدَةُ (take) witness بَيْنِكُمْ any of you أَحَدَكُم approaches إِذَا when حَضَرَ between you الْمَوْتُ the death حِينَ (making) الْوَصِيَّةِ a will اثْنَانِ two ذَوَا عَدْلٍ from (among) two others مِّنْ or ءَاخَرَانِ among you مِّنكُمْ men غَيْرِكُمْ other than you if أَنتُمْ you صَرِيهٌ (you are) travelling فِي

calamity مُصِيبَةٌ and befalls you فَاصْبَتْكُم the land الْأَرْضُ through  
 after you detain them both مِنْ بَعْدِ (of) the death الْمَوْتِ  
 if by Allah بِاللَّهِ and they swear فَيَقْسِمَانِ the prayer الصَّلَاةِ  
 آرْتَبْتُمْ you doubt them لَا شَيْءَ we will sell بِدِينِهِ it for  
 and not وَلَا a near relative فَاقْرَبُ he is كَانَ even if وَلَوْ a price  
 indeed إِنَّا (of) Allah اللَّهُ testimony شَهَادَةً we will conceal نَكْتُمُ  
 the sinners الْفَاسِقِينَ (will be) among لَيْنَ then إِذَا we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُرِيَ عَنْ أَنْهُمَا اسْتَحَقَّا إِثْمًا فَاخْرَجَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيَقْسِمَانِ بِاللَّهِ  
 لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَيْنَ الظَّالِمِينَ ﴿١٠٦﴾ ذَلِكَ أَذَقُ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ  
 يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ آيَتِنَاهُمْ وَأَنْتُمْ وَاللَّهُ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾

were فَإِنْ then if عُرِيَ عَنْ that the two أَنْهُمَا it is discovered اسْتَحَقَّا  
 shall stand يَقُومَانِ then two others فَاخْرَجَانِ sin إِثْمًا guilty of  
 those who الَّذِينَ from (among) مِنَ in their place  
 the former two الْأَوَّلَيْنِ against whose right (had deposed)  
 (that) our testimony (is) لَشَهَادَتُنَا by Allah بِاللَّهِ and they two swear  
 and وَمَا testimony of the (other) two شَهَادَتِهِمَا than مِنْ truer أَحَقُّ  
 then إِذَا indeed we إِنَّا we transgressed اعْتَدَيْنَا (have) not  
 that (is) ذَلِكَ the wrong-doers الظَّالِمِينَ (will be) among  
 its evidence عَلَى in وَجْهِهَا that يَأْتُوا بِالشَّهَادَةِ they give  
 will be refuted تُرَدُّ that أَنْ they fear يَخَافُوا or (true) form  
 (their) oaths بَعْدَ آيَتِنَاهُمْ after (their) oaths وَأَنْتُمْ وَاللَّهُ  
 so fear وَأَسْمَعُوا their (others') oaths وَاسْمَعُوا and listen وَاللَّهُ and Allah  
 guide يَهْدِي (does) not لَا and Allah وَاللَّهُ and listen وَاللَّهُ and Allah  
 transgressors الْقَوْمَ الْفَاسِقِينَ people الْقَوْمَ

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبُ﴾ (١٠٧) إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَتَرَىٰ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٠٨﴾

﴿يَوْمَ يَجْمَعُ﴾ on the Day (when) Allah will gather the الرُّسُلَ Messengers  
 ﴿فَيَقُولُ﴾ and will say what أُجِبْتُمْ answer you were given  
 ﴿قَالُوا لَا﴾ they said knowledge لَا we have no  
 ﴿إِنَّكَ﴾ you verily You أَنْتَ only You عَلَّمَهُ (are) All-Knower (of) الْغُيُوبِ (remember) when قَالَ Allah said  
 ﴿يٰعِيسَى﴾ O Jesus ابْنِ Mary (of) اذْكُرْ remember نِعْمَتِي My  
 ﴿عَلَيْكَ﴾ Favour عَلَيْكَ upon you وَعَلَىٰ and upon وَالِدَتِكَ your mother  
 ﴿إِذْ أَيَّدْتُكَ﴾ when أَيَّدْتُكَ I strengthened you بِرُوحِ with spirit الْقُدُسِ (of)  
 ﴿تُكَلِّمُ النَّاسَ﴾ the Holy you speak النَّاسَ (to) the people فِي in  
 ﴿وَالْمَهْدِ﴾ the cradle وَكَهْلًا (in) maturity and (in) وَإِذْ and when عَلَّمْتُكَ  
 ﴿وَالْحِكْمَةَ﴾ the Book الْكِتَابَ I taught you and the وَالتَّوْرَةَ Torah  
 ﴿وَالْإِنْجِيلَ﴾ and the Gospel and (in) وَإِذْ and when تَخْلُقُ you  
 ﴿كَهَيْئَةِ الطَّيْرِ﴾ like the figure كَهَيْئَةِ clay from الطِّينِ (of) make  
 ﴿فَتَنفُخُ فِيهَا﴾ by My Leave بِإِذْنِي and you breathe فَتَكُونُ into it  
 ﴿وَتَكُونُ طَيْرًا﴾ it becomes طَيْرًا a bird بِإِذْنِي by My Leave وَتَرَىٰ and you  
 ﴿وَالْأَبْرَصَ﴾ the born blind وَالْأَبْرَصَ and the lepers بِإِذْنِي by My Leave  
 ﴿وَتُخْرِجُ الْمَوْتَىٰ﴾ and when تَخْرِجُ you raise الْمَوْتَىٰ the dead بِإِذْنِي by My Leave

وَإِذْ كَفَفْتُ and when (of) Children إِسْرَءِيلَ I restrained  
 إِسْرَءِيلَ عَنْكَ from you إِذْ when جِئْتَهُمْ you came to them بِالْبَيِّنَاتِ  
 disbelieved كَذَّبُوا those who الَّذِينَ and said فَقَالَ with clear proofs  
 among them إِنَّ (is) not هَذَا this إِلَّا but سِحْرٌ magic  
 clear ﴿١٠٩﴾

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ, son of Maryam! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١٠﴾ إِذْ قَالَ الْخَوَارِجُ  
 يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١١﴾  
 قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئَنَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقَتْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٢﴾

وَإِذْ أَوْحَيْتُ I revealed إِلَى to the disciples الْخَوَارِجِ أَنْ they  
 they آمِنُوا to believe بِي in Me وَبِرَسُولِي and My Messenger قَالُوا and  
 that we are بِأَنَّا and bear witness وَأَشْهَدُ we believed آمَنَّا said  
 the disciples الْخَوَارِجُ said قَالَ when إِذْ Muslims ﴿١١٠﴾  
 has يَٰعِيسَى ابْنَ مَرْيَمَ (of) Mary هَلْ يَسْتَطِيعُ does رَبُّكَ  
 power رَبُّكَ أَنْ your Lord يُنْزِلَ to أَنْ to us عَيْنًا مَائِدَةً  
 table spread مِنَ السَّمَاءِ the heaven قَالَ he said اتَّقُوا اللَّهَ  
 Allah إِنْ if كُنْتُمْ you are مُؤْمِنِينَ ﴿١١١﴾ believers قَالُوا they said  
 and be satisfied نَأْكُلُ that we wish أَنْ we wish مِنْهَا of it وَنَطْمِئَنَ

قُلُوبُنَا our hearts وَتَعْلَمُ and we know أَنَّ that قَدْ indeed صَدَقْنَا  
 وَكُنُوزُكُمْ you have told us the truth وَكُنُوزُكُمْ and we be عَلَيْهَا on that  
 الشَّاهِدِينَ ۞ witnesses

111. And when I (Allâh) inspired *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Isâ, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Isâ said: "Fear Allâh, if you are indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا  
 وَأَنْتَ خَيْرُ الرَّازِقِينَ ۞ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ  
 الْعَالَمِينَ ۞

قَالَ عِيسَى said Jesus ابْنُ Mary مَرْيَمَ (of) اللَّهُمَّ O Allah رَبَّنَا our Lord  
 أَنْزِلْ send down عَلَيْنَا upon us مَائِدَةً a table مِنَ a festival  
 السَّمَاءِ the heaven تَكُونُ which will be لَنَا for us عِيدًا and last of us  
 لِأَوَّلِنَا and a sign وَآيَةً and first of us وَآخِرِنَا and a sign مِنْكَ and a sign  
 وَارْزُقْنَا from You and provide us sustenance وَأَنْتَ and you خَيْرُ  
 (are) Best الرَّازِقِينَ ۞ (of) sustainers قَالَ (of) اللَّهُ said ALLAH إِنِّي  
 I (will) مُنَزِّلُهَا send it down عَلَيْكُمْ to you فَمَنْ but whoever يَكْفُرْ  
 then I (will) فَإِنِّي among you مِنْكُمْ after (that) بَعْدُ disbelieves  
 أُعَذِّبُهُ not لَا (with) a torment عَذَابًا punish him I shall أُعَذِّبُهُ  
 the worlds الْعَالَمِينَ ۞ of anyone مِنَ punish

114. 'Isâ, son of Maryam, said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamîn (mankind and jinn)."

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِي أَن أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۖ إِن كُنتُمْ فَتُنْتَهُ فَقَدْ عَلِمْتُمْ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

وَإِذْ (and (remember) when قَالَ اللَّهُ Allah يٰعِيسَى O Jesus ابْنَ (of) Mary مَرْيَمَ son ءَأَنْتَ did you قُلْتَ say لِلنَّاسِ to people اتَّخِذُونِي take me وَأُمِّي (as) two gods إِلَهَيْنِ besides اللَّهُ Allah قَالَ he will say سُبْحٰنَكَ Glory be to you مَا not يَكُونُ I was لِي for me أَن that أَقُولُ I say مَا what لَيْسَ had not لِي I had not بَحَقِّ what if كُنتُ I had فَتُنْتَهُ said it عَلِمْتُمْ then surely عَلِمْتُمْ I would have known it تَعْلَمُ You know مَا (is) what فِي in نَفْسِي my soul وَلَا (do) not أَعْلَمُ I know مَا (is) what فِي in نَفْسِكَ Your Soul إِنَّكَ indeed You أَنْتَ You are عَلَّامُ All-Knower of the hidden things ﴿١١٦﴾

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنَّ تَعَذِّبُهُمْ فَلَهُمْ عَذَابُهُمْ وَإِنْ تَغْفِرَ لَهُمْ فَبِأَنَّكَ أَنْتَ الْغَفُورُ الْكَرِيمُ ﴿١١٨﴾

مَا (did) not قُلْتُ I say لَهُمْ to them إِلَّا except مَا what أَمَرْتَنِي You commanded me بِهِ [of it] أَنِ that اعْبُدُوا you worship اللَّهَ Allah رَبِّي my Lord وَرَبَّكُمْ and your Lord وَكُنْتُ and I was عَلَيْهِمْ among them شَهِيدًا a witness مَّا دُمْتُ till I remained فِيهِمْ You were أَنْتَ You recalled me كُنْتُ but when تَوَفَّيْتَنِي and You وَأَنْتَ over them الرَّقِيبَ the Watcher عَلَيْهِمْ Yourself عَلَى every شَيْءٍ thing شَهِيدٌ if تَعَذِّبُهُمْ (are) a Witness وَإِنْ Your slaves عِبَادُكَ verily they (are) فَلَهُمْ You punish them

[You] تَنْفِرُ and if You forgive لَهُمْ them فَإِنَّكَ verily You أَنْتَ [You] the All-Wise الْحَكِيمُ (are) the All-Mighty الْقَبِيرُ (indeed)

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٨﴾ لِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٩﴾

قَالَ اللَّهُ said Allah هَذَا this يَوْمُ Day يَنْفَعُ shall profit the الصَّادِقِينَ truthful صِدْقُهُمْ truthful لَهُمْ (are) جَنَّاتٌ Gardens تَجْرَى تَجْرَى Flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ the rivers خَالِدِينَ they will abide فِيهَا in it أَبَدًا forever رَضِيَ Allah is pleased عَنْهُمْ Allah with Him عَنْهُ and they are pleased وَرَضُوا them that (is) ذَلِكَ with Him الْفَوْزُ the Great الْعَظِيمُ success لِلَّهِ (is) for Allah الْمُلْكُ dominion السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and what (is) وَمَا and they are pleased وَهُوَ them and He عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ has power

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.



## سُورَةُ الْاِنْجِلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

الْحَمْدُ لِلَّهِ the praise (is) for Allah الَّذِي Who created the heavens السَّمَوَاتِ and the earth الْأَرْضَ and made the ظُّلُمَاتِ darknesses and the light النُّورَ yet الَّذِينَ those who كَفَرُوا disbelieved in their Lord رَبِّهِمْ as يَعْدِلُونَ ﴿١﴾ (others) they hold equal هُوَ He (it is) الَّذِي Who created you خَلَقَكُمْ from طِينٍ clay ثُمَّ then قَضَىٰ decreed أَجَلًا a term وَأَجَلٌ مُّسَمًّى and a term تَمْتَرُونَ you yet أَنْتُمْ with Him determined عِنْدَهُ doubt ﴿٢﴾ وَهُوَ and He (is) اللَّهُ Allah فِي in السَّمَوَاتِ the heavens وَفِي and in الْأَرْضِ and your open وَجَهْرَكُمْ your secret سِرَّكُمْ He knows يَعْلَمُ the earth and مَا and He knows وَيَعْلَمُ (deeds) تَكْسِبُونَ what you earn وَمَا you never تَأْتِيهِمْ comes to them مِنْ آيَةٍ a sign مِنْ from آيَاتِ Signs رَبِّهِمْ their Lord (of) إِلَّا but كَانُوا they are عَنْهَا from it مُعْرِضِينَ ﴿٤﴾ turning away

### Sûrat 6. Al-An'âm

#### (The Cattle)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an Ayah (sign) comes to them from the Ayât of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾ أَمْ يَرَوْنَ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكَرُّ وَآرَسْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

فَقَدْ كَذَّبُوا indeed كَذَّبُوا they rejected بِالْحَقِّ the truth لَمَّا when it جَاءَهُمْ came to them news أَنْبَاءُ will come to them يَأْتِيهِمْ but soon فَسَوْفَ came to them مَا (of) that كَانُوا they used to بِهِ at it يَسْتَهْزِئُونَ mock at أَمْ We destroyed أَهْلَكْنَا how many كَمْ they see يَرَوْنَ did not We had established them مَكَّنَّاهُمْ a generation مِنْ قَرْنٍ before them We have in فِي الْأَرْضِ the earth لَمْ not نُمْكِنْ such as مَا on عَلَيْهِمْ rain and We sent وَآرَسْنَا (for) you لَكَرُّ established the rivers وَجَعَلْنَا abundantly مِدْرَارًا and We made الْأَنْهَارَ flow under them تَجْرِي then We destroyed them فَأَهْلَكْنَاهُمْ under them مِنْ تَحْتِهِمْ after and We raised (created) وَأَنْشَأْنَا for their sins بِذُنُوبِهِمْ them قَرْنًا other generations آخَرِينَ

5. Indeed, they rejected the truth (the Qur'ân and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرَاطٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَفُضِيَ الْآمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَيْتُ رَسُولًا مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

وَلَوْ and had نَزَّلْنَا We sent down عَلَيْكَ to you كِتَابًا a Book (written) فِي on قِرَاطٍ paper فَلَمَسُوهُ and they would have touched بِأَيْدِيهِمْ it لَقَالُوا with their hands الَّذِينَ would have said كَفَرُوا disbelieved إِنَّ (is) not هَذَا this إِلَّا but سِحْرٌ magic مُبِينٌ sent لَوْلَا why has not been أُنْزِلَ and they said manifest

We sent down **أَزَلْنَا** and had **وَكَلَّ** an angel **مَلَكًا** to him **عَلَيْهِ** down  
**ثُمَّ** the matter **الْأَمْرُ** would have been decided **لَقَضَى** an angel **مَلَكًا**  
**وَلَا** (and) then **يَنْظُرُونَ** no **رَوْحًا** respite would be granted to them  
We appointed him **جَعَلْنَاهُ** an angel **مَلَكًا** We appointed him **وَلَقَدْ** and had  
and We would have **وَلَلْبَشَاءُ** a man **رَجُلًا** would have made him  
(in) what **مَا** to them **عَلَيْهِمْ** certainly caused confusion  
**يَلْبِسُونَ** and indeed **وَلَقَدْ** they are (already) confused **أَسْتَهْزِئُ**  
but **بُرْسُلٍ** Messengers **مِنْ قَبْلِكَ** were mocked **فَكَفَّكَ**  
at them **سَخِرُوا** scoffed **مِنْهُمْ** those who **بِالَّذِينَ** surrounded  
mocking **يَسْتَهْزِئُونَ** at it **بِهِمْ** they were **كَانُوا** what

7. And even if We had sent down unto you (O Muhammad صلی اللہ علیہ وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَمْ يَأْسْكُنْ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا and **ثُمَّ** the land **الْأَرْضِ** in **فِي** travel **سِيرُوا** say **قُلْ**  
**كَيْفَ** what **كَانَتْ** was **عَاقِبَةُ** end **الْمُكَذِّبِينَ** (of) the rejecters  
**قُلْ** say **لِمَنْ** to whom belongs **مَا** what **فِي** (is) in **السَّمَوَاتِ**  
He has **كُتِبَ** to Allah **لِلَّهِ** say **قُلْ** and the earth **وَالْأَرْضِ** heavens  
He **لِيَجْمَعَكُمْ** the Mercy **الرَّحْمَةُ** Himself **نَفْسِهِ** for **عَلَى** prescribed  
(of) Resurrection **الْقِيَامَةِ** Day **يَوْمَ** on **إِلَى** will gather you together  
**لَا** (there is) no **رَيْبَ** doubt **فِيهِ** in it **الَّذِينَ** those who **خَسِرُوا**  
not **لَا** they **فَهُمْ** themselves **أَنْفُسَهُمْ** have ruined (destroyed)

يُؤْمِنُونَ ﴿١١﴾ will believe ﴿١٢﴾ and to Him belongs مَا that سَكَنَ  
 and He هُوَ and the day وَاللَّيْلِ the night اَلَّيْلِ existed فِي  
 All-Knowing الْعَلِيمُ (is) All-Hearing السَّمِيعُ

11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth." 12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَأَطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا  
 تَكُونُ مِنَ الْمُشْرِكِينَ ﴿١١﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٢﴾ مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ  
 رَجِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٣﴾

قُلْ I take أُتَّخَذُ Allah الله (should) other than وَلِيًّا (of) the heavens السَّمَوَاتِ (Originator) Creator فَأَطِرَ a guardian  
 and the earth وَالْأَرْضِ and هُوَ He and يُطْعِمُهُ Who feeds وَلَا Who feeds but is not fed  
 قُلْ He is fed يُطْعَمُ not I إِنِّي verily أُمِرْتُ have been قُلْ He is fed  
 أَكُونَ that I should be أَوَّلَ first مَنْ who أَسْلَمَ of  
 تَكُونُ and not وَلَا submitted (to Allah) of يَنْ you should be  
 أَخَافُ surely I إِنِّي say قُلْ the polytheists الْمُشْرِكِينَ (among)  
 إِنِ if عَصَيْتُ I disobeyed رَبِّي my Lord عَذَابَ torment يَوْمٍ (of)  
 عَظِيمٍ Day عَظِيمٍ Who مَنْ is averted عَنْهُ is averted  
 فَقَدْ that Day يَوْمَئِذٍ from it رَجِمَهُ surely He had mercy on him  
 وَذَلِكَ and that الْفَوْزُ success الْمُبِينُ (is) the manifest

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn*. 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.

وَأِنْ يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَا تُذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَهَيْئَكُمْ لِتَشْهَدُونَ أَتَىٰ مَعَ اللَّهِ إِلَهًا آخَرَ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

وَأِنْ يَّمْسَسْكَ Allah touches you and if ١٧ then none كَاشِفَ لَهُ it can relieve ١٨ but He is He touches you with good ١٩ He is the All-Powerful (is) and He is the Omnipotent (is) over His slaves (is) and He is the All-Wise (is) All-Aware (is) what say in evidence greatest Allah is a Witness between me and you and between you that I may warn you and whomsoever it may reach you verily bear witness that with Allah there are other gods (there are) other say (do) not I bear (such) a witness only He (is) God and indeed I am exonerated (innocent) of what you associate (with Him)

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. 19. Say (O Muhammad ﷺ): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allâh there are other *alihâ* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly, I am innocent of what you join in worship with Him."

الَّذِينَ آمَنَتْهُمْ أَكْتَئِبُ بِمَعُونَتِهِمْ كَمَا يَعْرِفُونَ آبَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنِّي سُرَّكُومُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

the الَّذِينَ We have given them مَا آتَيْنَاهُمْ those whom الَّذِينَ they recognize يَمُرُّونَهُمْ as كَمَا recognize him يَمُرُّونَهُمْ Scripture آتَيْنَاهُمْهُمْ their sons الَّذِينَ (but) those who خَسِرُوا أَنفُسَهُمْ who lost they will believe لَا يَزِيدُكُمْ (١٦) not لَا they فَهُمْ their own selves أَظْلَمُ and who أَظْلَمُ (is) greater wrong-doer وَمَنْ أَظْلَمُ than he who كَذَّبَ or كَذَّبَ a lie أَوْ against اللَّهُ Allah عَلَى invented will attain success يَنْتَصِرُونَ not لَا indeed إِنَّهُ His Signs الظَّالِمُونَ (١٧) the wrong-doers وَنَوْمَ and on Day (when) نَحْشُرُهُمْ We will gather them together ثُمَّ (then) ثُمَّ all جَمِيعًا shall say قَوْلُ and (then) قَوْلُ We associated others with Allah أَشْرَكُوا to those who الَّذِينَ say you used كُنْتُمْ to whom الَّذِينَ (are) your associates where شُرَكَاءُكُمْ assert زَعُمُونَ (١٨) to

20. Those to whom We have given the Scripture (Jews and Christians) recognize him, as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât? Verily, the Zâlimûn shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert?"

ثُمَّ لَئِنْ كُنْتُمْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (١٦) أَنْظِرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (١٧) وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُفْلًا أَبَدًا لَا يُؤْمِنُوا بِهِ حَتَّىٰ إِذَا جَاءَهُكَ بَجْدُلُوكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ (١٨)

ثُمَّ then لَئِنْ not كُنْ will be فِتْنَتُهُمْ their mischief إِلَّا but أَنْ not مَا our Lord رَبَّنَا by اللَّهُ they said (will say) قَالُوا that كُنَّا we were مُشْرِكِينَ (١٦) أَنْظِرْ look كَيْفَ how كَذَبُوا they and have forsaken وَصَلَّ themselves أَنفُسِهِمْ against have lied and وَمِنْهُمْ invent (١٧) يَفْتَرُونَ they used to كَانُوا what عَنْهُمْ them كَانُوا (are) among مَنْ those who يَسْتَمِعُ listen إِلَيْكَ to you وَجَعَلْنَا that أَنْ veils أَكِنَّةً their hearts قُلُوبِهِمْ over but We have cast

يَفْقَهُوْهُ (is) their ears (is) وَقَفَى and in مَا ذَانِهِمْ they could understand it  
 كُلِّ they see يَرَوْنَ and if وَان heaviness deafness  
 إِذَا so much that حَقَّ in it يَهْتَفُوا not لَا sign  
 say يَقُولُ to argue with you يُجَادِلُوْنَكَ they come to you جَاءُوْكَ when  
 الَّذِينَ those who كَفَرُوْا disbelieve إِنَّ (is) not هَٰذَا (is) but أَسَاطِيرُ  
 (of) the ancients الْأَوَّلِينَ tales

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٣﴾ وَلَوْ تَرَىٰ إِذْ يَقُولُوا عَلَى النَّارِ فَعَالُوا يُتْلَيْنَا نَزْدُ وَلَا  
 نَكْذِبُ بِآيَاتِ رَبِّنَا وَكَوْنُ مِنَ الْمُؤْمِنِينَ ﴿٢٤﴾ بَلْ بَدَاهُمْ مَّا كَانُوا يَكْفُرُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ  
 لَكَاذِبُونَ ﴿٢٥﴾

وَهُمْ and they يَنْهَوْنَ forbid (others) عَنْهُ from him وَيَنْهَوْنَ  
 and not يَهْلِكُونَ from him عَنْهُ they (themselves) keep away  
 and do not وَمَا their own selves أَنْفُسَهُمْ but إِلَّا they destroy  
 يَشْعُرُونَ ﴿٢٣﴾ they perceive وَلَوْ and if تَرَىٰ you could see وَقُولُوا when  
 would يَتْلَيْنَا they said فَقَالُوا the Fire النَّارِ by عَلَى they were held  
 نَزْدُ that we لَا were sent back نَكْذِبُ then not بِآيَاتِ we will deny  
 رَبِّنَا Signs of our Lord وَكَوْنُ of our Lord and we would be مِنَ الْمُؤْمِنِينَ ﴿٢٤﴾  
 what to them مَا became manifest لَهُمْ but بَلْ the believers  
 كَانُوا they used to يَكْفُرُونَ conceal مِنْ قَبْلُ before وَلَوْ and if رُدُّوا  
 were sent back لَعَادُوا they would have reverted لِمَا to what نُهُوا  
 and indeed they (are) وَإِنَّهُمْ therefrom عَنْهُ they were forbidden  
 the liars لَكَاذِبُونَ ﴿٢٥﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٦﴾ وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٧﴾ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِقَوْلِ اللَّهِ كَذِبًا إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٢٨﴾

وَقَالُوا our life الدُّنْيَا but this (is) not إِن and they said (will be) وَمَا (of) the world we نَحْنُ and not يَمْبُوثِينَ ﴿٢٦﴾ they وَوَقَفُوا when إِذْ you (could) see تَرَىٰ and if وَلَوْ resurrected is not أَلَيْسَ He said قَالَ their Lord رَبِّهِمْ before عَلَىٰ were stood by our Lord وَرَبِّنَا yes بَلَىٰ they said قَالُوا the truth بِالْحَقِّ this هَذَا قَالَ He said فَذُوقُوا then taste الْعَذَابَ the torment بِمَا for what كُنْتُمْ suffered loss خَسِرَ indeed قَدْ disbelieve تَكْفُرُونَ ﴿٢٧﴾ you used to الَّذِينَ those who كَذَبُوا denied بِقَوْلِ اللَّهِ Allah حَتَّى suddenly the Hour السَّاعَةُ came to them جَاءَتْهُمْ when إِذَا until قَالُوا they said يَحْسِرُنَا we فَرَطْنَا what مَا over عَلَىٰ alas for us وَهُمْ (in) it فِيهَا neglected their ظُهُورِهِمْ on burdens عَلَىٰ what مَا evil is سَاءَ how أَلَا their backs يَزِيدُونَ ﴿٢٨﴾ they bear

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!



وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَبِيبٌ وَلَهُوَ وَلِلْءَاخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ مَدَّ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَأِ الْمُرْسَلِينَ ﴿٣٤﴾

وَمَا (is) and nothing (of) the world life الدُّنْيَا but لَبِيبٌ a play وَلَهُوَ and a pastime (amusement) وَلِلْءَاخِرَةِ and abode the Hereafter خَيْرٌ (is) better لِلَّذِينَ for those who يَتَّقُونَ fear indeed (Allah) أَفَلَا you understand تَعْقِلُونَ will not then مَدَّ they indeed they يَقُولُونَ what grieves you لَيَحْزُنُكَ that it We know نَعْلَمُ say فَإِنَّهُمْ verily they لَا not يَكْذِبُونَكَ reject you but الظَّالِمِينَ (deny) يَجْحَدُونَ (of) Allah in Verses آيَاتِ the wrong-doers مِنَ Messengers رُسُلٌ were rejected كَذَّبَتْ and indeed وَلَقَدْ reject that مَا but they endured with patience فَصَبَرُوا عَلَى before you قَبْلِكَ كُذِّبُوا they were rejected وَأَوْدُوا and they were hurt حَتَّىٰ till أَنَّهُمْ who reached them نَصَرْنَا and (there is) none وَلَا Our Help has altered (of) Allah أَكَلِمَاتِ Words (of) اللَّهِ and surely جَاءَكَ and (of) the Messengers الْمُرْسَلِينَ news come to you

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْلَغَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ يَأْتِي وَكَوْشَاءَ اللَّهُ لَجَمْعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتِ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنِّي اللَّهُ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

their aversion **إِعْرَاضَهُمْ** on you **عَلَيْكَ** hard **كَبِيرٌ** is **كَانَ** and if **وَإِنْ** a tunnel **تَنْتَنِي** you seek **تَسْتَطَعْتَ** then if **فَإِنْ** the sky **فِي السَّمَاءِ** to a ladder **أَوْ سُلَّمًا** or the ground **فِي الْأَرْضِ** in **فَتَأْتِيَهُمْ** and had **وَلَوْ** a sign **بَيِّنَةٍ** so that you bring them **فَتَأْتِيَهُمْ** on **عَلَى** He would have gathered them **لَجَمَعَهُمُ** Allah **اللَّهُ** willed **أَلْهَدَى** the guidance **فَلَا** so do not **تَكُونُوا** you be **مِنَ الْجَاهِلِينَ** from the ignorant **إِنَّمَا** only **يَسْتَجِيبُ** respond **الَّذِينَ** (those) who **يَسْمَعُونَ** listen **وَالْمَوْتَى** and the dead **يَرْجِعُهُمْ** they will be returned **إِلَيْهِ** to Him **ثُمَّ** then **لَوْلَا** said **زَلَّ** why not **عَلَيْهِ** has been sent down **أَيُّ** a sign **مِنْ رَبِّهِ** from his Lord **قُلْ** say **إِنَّ** indeed **اللَّهُ** Allah **قَادِرٌ عَلَى** has **أَكْثَرُهُمْ** but **لَكِنَّ** a sign **يُنَزِّلُ** He sends down **أَن** power over **لَا** most of them **يَعْلَمُونَ** do not know

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئَ مِثْلُكُمْ مَا فَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ اللَّهُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

وَمَا (there is) no **دَابَّةٍ** animal **فِي** on **الْأَرْضِ** the earth **وَلَا** and **طَائِرٍ** bird **يَطِيرُ** flies **بِجَنَاحَيْهِ** that **إِلَّا** with its two wings **أُنْمِئَ** but (are) **مِثْلُكُمْ** communities **أَنْتُمْ** like you **فَرَقْنَا** (did) not **إِلَىٰ** then **كُنْتُمْ** anything **تَدْعُونَ** the Book **فِي** in neglect

and those رَبِّهِمْ they shall be gathered يُجْتَمَعُونَ their Lord  
 and كَذَّبُوا rejected بَارَيْنَا Our Signs صُرُّ (are) deaf وَبَكَّمْ  
 Allah wills يَشَاءُ whom مَنْ the darkness أَلْظَمَتِ in فِي dumb  
 sets him يَضِلُّهُ He wills يَشَاءُ and whom وَمَنْ lets go astray  
 what do you أَرَأَيْتُمْ say قُلْ Straight مُسْتَقِيمٍ Path صِرَاطِ  
 think إِنْ أَنْتُمْ if أَنْتُمْ comes to you عَذَابُ torment اللَّهُ (of) Allah  
 do other than أَعْبَدِ the (last) Hour السَّاعَةُ came to you or  
 Allah تَدْعُونَ you call إِنْ كُنْتُمْ if كُنْتُمْ you are صَادِقِينَ truthful

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. 39. Those who reject Our *Ayât* are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

بَلْ إِلَٰهَهُمْ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْتَهُمْ  
 بِالْبَاسِ وَالضَّرَّةِ لَعَلَّهُمْ يَضْعَرُونَ ﴿٣٩﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَاسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا  
 كَانُوا يَعْمَلُونَ ﴿٤٠﴾

بَلْ and He removes فَيَكْشِفُ you call تَدْعُونَ to Him إِلَٰهَهُ but  
 upon Him إِلَيْهِ you had called تَدْعُونَ (the distress) for which  
 وَتَنْسَوْنَ whatever مَا and you forget تَنْسَوْنَ He willed شَاءَ if  
 We sent أَرْسَلْنَا and verily وَلَقَدْ you had associated (with Allah)  
 and before you فَاخَذْتَهُمْ nations مِّن قَبْلِكَ (Messengers) إِلَىٰ  
 and hardship وَالضَّرَّةِ with misfortune بِالْبَاسِ We seized them  
 why فَلَوْلَا (they) humble themselves يَضْعَرُونَ so that they may  
 Our disaster (torment) بَاسُنَا came to them جَاءَهُمْ when إِذْ not  
 became hardened قَسَتْ but وَلَكِنْ they humbled themselves تَضَرَّعُوا  
 to them قُلُوبُهُمْ and made fair-seeming وَزَيَّنَ their hearts لَهُمُ  
 do الشَّيْطَانُ what كَانُوا they used to يَعْمَلُونَ ﴿٤٠﴾



disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât*, yet they turn aside.

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَفْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ if أَنْتُمْ what do you think? عَذَابُ اللَّهِ say قُلْ (of) Allah torment openly جَهْرَةً or suddenly بَفْتَةً it shall هَلْ يُهْلَكُ except إِلَّا الْقَوْمُ الظَّالِمُونَ people the We send وَمَا the wrong-doers and do not نُرْسِلُ the مُبَشِّرِينَ Messengers but لَا مُنْذِرِينَ bearers of glad tidings and mended (his life) وَأَصْلَحَ believed ءَامَنَ so who فَمَنْ warners then no خَوْفٌ fear (shall be) عَلَيْهِمْ upon them وَلَا nor هُمْ they يَحْزَنُونَ shall grieve وَالَّذِينَ but those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs for what يَمَسُّهُمُ the torment الْعَذَابُ shall touch them they used to يَفْسُقُونَ transgress

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrongdoing people)?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayât*, the torment will touch them for their disbelief (and for their belying the Message of Muhammad (ﷺ)).

قُلْ لَا أَقُولُ لَكُمْ عِنْدَ خَزَائِنِ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا تَعَيُّنُ إِلَّا مَا يُوْحَىٰ إِلَىٰ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

قُلْ لَا say I have عِنْدِي to you لَكُمْ I say أَقُولُ do not لَا (of) Allah treasures the unseen الْغَيْبَ I know وَلَا nor

وَلَا أَنقُلْ I say لَكُمْ to you إِنِّي that I am مَلَكٌ an angel إِن to me قُلْ I follow إِلَّا but مَا what يُوحَى is revealed إِلَيَّ to me قُلْ and the بَصِيرٌ the blind وَالْأَعْمَى it equal يَسْتَوِي is say هَلْ seeing أَفَلَا then تَتَفَكَّرُونَ ﴿٥٠﴾ you reflect وَأَنْذِرْ and warn بِهِ and they shall be يُخْشَرُونَ that أَنْ fear الَّذِينَ those who with it رَّبِّهِمْ their Lord لَيْسَ (will be) not لَهُمْ for them gathered إِلَيَّ to besides Him وَلَيْ وَرَى a protector وَلَا nor سَفِيعٌ an intercessor مِّنْ دُونِهِ so that they may لَعَلَّهُمْ fear Allah يَتَّقُونَ ﴿٥١﴾

50. Say (O Muhammad (صلى الله عليه وسلم)): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَلَا تَقْرُؤَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدُوِّ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥١﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٢﴾

وَلَا تَقْرُؤَ and do not الَّذِينَ turn away رَبَّهُمْ their Lord بِالْعَدُوِّ in the morning وَالْعَصِيِّ the evening يُرِيدُونَ seeking وَجْهَهُ His Face مَا (there is) not عَلَيْكَ on you مِنْ حِسَابِهِمْ their account مِنْ شَيْءٍ anything وَمَا (there is) and not مِنْ حِسَابِكَ your account عَلَيْهِمْ on them مِنْ شَيْءٍ anything فَتَطْرُدَهُمْ that you may turn them away فَتَكُونَ and become مِنَ الظَّالِمِينَ ﴿٥١﴾ the wrong-doers وَكَذَلِكَ فَتَنَّا and thus لِّيَقُولُوا with others بَعْضُهُمْ some of them أَهَؤُلَاءِ are these the ones مَنَّ اللَّهُ has favoured اللَّهُ عَلَيْهِمْ upon them مِنْ بَيْنِنَا from يَبِينُنَا amongst أَلَيْسَ does not اللَّهُ Allah بِأَعْلَمَ the thankful ones يَشْكُرُونَ ﴿٥٢﴾ know better

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْتُمْ مِّنْ عَمِلٍ مِّنكُمْ سُوءًا يَجْهَلُكُمْ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نَقُصِّلُ الْآيَاتِ لِقَوْمٍ لَّيْسَتَيْنِ سَبِيلُ الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ قُلْ لَا آتِيَهُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ those who الَّذِينَ come to you and when believe يُؤْمِنُونَ those who  
يَا أَيُّهَا الَّذِينَ آمَنُوا in Our Signs فَقُلْ say سَلَامٌ peace عَلَيْكُمْ be upon you كَتَبَ  
Himself نَفْسِهِ upon your Lord رَبُّكُمْ has made incumbent  
الرَّحْمَةَ the Mercy أَنْتُمْ so that مَنْ any one who عَمِلَ does مِنْكُمْ  
repents تَابَ then ثُمَّ in ignorance يَجْهَلُكُمْ evil of you  
then surely He بَعْدَهُ and mends (his ways) فَأَصْلَحَ after that  
and thus غَفُورٌ (is) All-Forgiving رَّحِيمٌ Most Merciful وَكَذَلِكَ  
so that نَقُصِّلُ the Signs الْآيَاتِ We explain in detail  
say قُلْ (of) the sinners الْمُجْرِمِينَ way سَبِيلُ becomes distinct  
those whom الَّذِينَ I worship أَعْبُدُ that أَنِ forbidden I am  
Allah اللَّهُ besides (instead of) مِن دُونِ call upon تَدْعُونَ  
قُلْ لَا say لَا آتِيَهُمْ أَهْوَاءُكُمْ I will follow your desires قَدْ ضَلَلْتُ I  
of مِنْ I be أَنَا and (will) not وَمَا then إِذَا would go astray  
the guided الْمُهْتَدِينَ

54. When those who believe in Our *Ayât* come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayât* in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship)

besides Allâh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۖ مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنِّي لَأَعْلَمُ مَا تَسْتَعْجِلُونَ بِهِ ۖ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

قُلْ I am إِنِّي from رَبِّي my Lord on بَيِّنَةٍ a clear proof  
وَكَذَّبْتُم but you have rejected بِهِ it مَا do not عِنْدِي I have  
تَسْتَعْجِلُونَ that مَا you are demanding hastily بِهِ which (is) إِنِ  
الْحُكْمُ not the decision إِلَّا but لِلَّهِ Allah يَقْضِي He declares  
الْحَقَّ (of) the judges (is) خَيْرُ Best and He وَهُوَ the truth  
قُلْ say لَوْ if أَنَّنِي surely عِنْدِي I had مَا what تَسْتَعْجِلُونَ you are  
would have been decided لَفُضِيَ which لَقَضَىٰ demanding hastily  
الْأَمْرُ the matter بَيْنِي between me وَبَيْنَكُمْ between you and وَاللَّهُ  
and اللَّهُ and Aَعْلَمُ knows best بِالظَّالِمِينَ the wrong-doers

57. Say (O Muhammad ﷺ): “I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” 58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers).”

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَعِنْدَهُ مَفَاتِحُ the unseen الْغَيْبِ keys and He has لَا (of) none  
يَعْلَمُهَا but He هُوَ He وَيَعْلَمُ and He knows مَا what  
وَمَا (is) in the earth الْبَرِّ and the sea وَالْبَحْرِ and (does) not وَمَا  
تَسْقُطُ fall مِن وَرَقَةٍ a leaf إِلَّا but يَعْلَمُهَا He knows it وَلَا  
حَبَّةٌ in a grain فِي ظُلُمَاتٍ darkness الْأَرْضِ (of) the earth وَلَا nor



but (is written) **إِلَّا** dry **يَابِسَ** nor **وَلَا** wet (fresh) **رَطْبَ** (anything) Who **الَّذِي** and it is He **وَهُوَ** Clear **مُبِينٌ** a Book **كِتَابٌ** in **فِي** and He **وَيَعْلَمُ** by night **بَالَيْلٍ** recalls you (your souls) **يَتَوَفَّنَكُمْ** then **ثُمَّ** by day **بَالنَّهَارِ** you did **جَرَحْتُمْ** what **مَا** knows the **أَجَلُ** so that is fulfilled **لِيُقْضَىٰ** in it **فِيهِ** He raises you again (will be) **مَرْجِعُكُمْ** unto Him **إِلَيْهِ** then **ثُمَّ** appointed **مُسَمًّى** term **ثُمَّ** your return **بِمَا** He will inform you **بِمَا كُنْتُمْ** do **تَعْمَلُونَ** you used to

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّنَهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٥٩﴾ ثُمَّ رُدُّوْا إِلَىٰ آلِهِ مَوْلَاهُمْ الْحَقُّ ۚ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٠﴾ قُلْ مَنْ يُنْجِيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَيْنَا مِنْ هَٰذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ ﴿٦١﴾

His slaves **عِبَادِهِ** above **فَوْقَ** (is) the Omnipotent **الْقَاهِرُ** and He **وَهُوَ** **وَيُرْسِلُ** and He sends **عَلَيْكُمْ** **حَفَظَةً** guardians (angels) over you **حَتَّىٰ** **إِذَا** until **جَاءَ** when **أَحَدَكُمْ** one of you **الْمَوْتُ** death **تَوَفَّنَهُ** Our Messengers **رُسُلُنَا** cause him to die (take his soul) **وَهُمْ** (angels) **لَا** and they **يُفْرِطُونَ** (do) not **ثُمَّ** then **رُدُّوْا** they are returned **إِلَىٰ** to **آلِهِ** their Lord **مَوْلَاهُمْ** the Just **الْحَقُّ** **أَلَا** is not **لَهُ** for Him (is) **الْحُكْمُ** the judgement **وَهُوَ** and He **أَسْرَعُ** the Swiftest **الْحَاسِبِينَ** (is) **قُلْ** (of) reckoners **مَنْ** who **يُنْجِيكُمْ** saves you **مِّنْ** from **ظُلُمَاتِ** darkness **الْبَرِّ** (of) the land **وَالْبَحْرِ** and the sea **تَدْعُونَهُ** you call Him **تَضَرُّعًا** humbly **وَخُفْيَةً** and secretly **لَّئِنْ** if He **أَنجَيْنَا** saved us **مِنْ** from **هَٰذِهِ** this **لَنُكَوِّنَنَّ** among **الشَّاكِرِينَ** the thankful **مِنْ** we shall be

61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allâh, their True *Maulâ*. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful."

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦١﴾ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُزَيِّقَ بَعْضُكُم بِأَسْ بَعْضٍ أُنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٢﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٣﴾

قُلِ اللَّهُ Allah say قُلِ اللَّهُ يُنَجِّيكُمْ saves you مِنْهَا from this وَمِنْ from every كَرْبٍ distress ثُمَّ yet أَنْتُمْ you تُشْرِكُونَ ﴿٦١﴾ associate on عَلَى (is) the Powerful الْقَادِرُ He قُلْ partners with Allah أَنْ، that يَبْعَثُ He sends عَلَيْكُمْ upon you عَذَابًا torment مِّنْ from فَوْقِكُمْ above you أَوْ or مِنْ from تَحْتِ beneath أَرْجُلِكُمْ your feet أَوْ your feet and lets يَلْبِسَكُمْ or شِيْعًا mutual discord وَيُزَيِّقَ and taste بَعْضُكُم some of you بِأَسْ violence بَعْضٍ (of) one another أُنْظِرْ see كَيْفَ how نُصَرِّفُ variously الْآيَاتِ (Our) Signs لَعَلَّهُمْ so that they may understand وَكَذَّبَ and قُلْ (is) the truth الْحَقُّ and قَوْمُكَ your people وَهُوَ it I am not لَنْسْتُ عَلَيْكُمْ over you بِوَكِيلٍ ﴿٦٣﴾ a supervisor

64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh." 65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât*, so that they may understand. 66. But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakîl* (guardian) over you."

لِكُلِّ نَبْرٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حَسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَنْفَوْنَ ﴿٦٩﴾

for every نَبْرٍ news مُسْتَقَرٌّ (is) a fixed time وَسَوْفَ and soon تَعْلَمُونَ ﴿٦٧﴾ you shall know (it) وَإِذَا you see رَأَيْتَ and when يَخُوضُونَ those who are engaged in ءَايَاتِنَا Our Signs فَأَعْرِضْ turn away عَنْهُمْ from them حَتَّى until يَخُوضُوا they are engaged in فِي they are engaged in حَدِيثٍ a talk غَيْرِهِ other than that وَإِمَّا and if يُنْسِيَنَّكَ causes you to forget الشَّيْطَانُ Satan فَلَا then do not تَقْعُدْ you sit بَعْدَ after الذِّكْرِى the remembrance مَعَ with الْقَوْمِ the people الظَّالِمِينَ ﴿٦٨﴾ wrong-doers وَمَا (there is) not عَلَى and الَّذِينَ those who يَنْفُونَ fear Allah مِنْ (from) حَسَابِهِمْ their account مِنْ شَيْءٍ anything وَلَكِنْ ذِكْرِى but لَعَلَّهُمْ remembrance يَنْفَوْنَ ﴿٦٩﴾ so that they may fear Allah

67. For every news there is a reality and you will come to know. 68. And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers). 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'ân).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الدُّنْيَا وَذَكَّرَ بِهِمْ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلٌّ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

وَذَرِ those who الَّذِينَ and leave alone اتَّخَذُوا took دِينَهُمْ religion لَعِبًا (as) a play وَلَهْوًا and pastime وَعَرَّتْهُمْ and beguiled الدُّنْيَا life (deceived) them وَذَكَّرَ (of this) world أَنْ تُبْسَلَ a soul نَفْسٌ is caught لَيْسَ lest with it مِنْ دُونِ اللَّهِ remind (them)

for **مَا** neither (will be) **لَيْسَ** it has earned **كَسَبَتْ** for what **بِمَا**  
 an **شَيْعٍ** nor **وَلَا** a protector **وَلِيٍّ** Allah **اللَّهُ** besides **مِنْ دُونِ** it  
 every **كُلِّ** it offers ransom **تَعْدِلُ** and even if **وَإِنْ** intercessor  
**عَدِلَ** ransom **لَا** not **يُؤْخَذُ** it will be accepted **مِنْهُ** from him **أُولَئِكَ**  
 these are **الَّذِينَ** those who **أُتِيسُوا** are caught **بِمَا** for what **كَسَبُوا**  
 boiling **حَمِيمٍ** of **مِنْ** a drink **شَرَابٍ** for them (is) **لَهُمْ** they earned  
 they **وَعَذَابٌ** water and torment **أَلِيمٌ** a painful **بِمَا** because **كَانُوا**  
 disbelieve **يَكْفُرُونَ** used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ اٰتَدْعُوا مِنْ دُونِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰنَا اللّٰهُ كَالَّذِيۡ اَسْتَهْوَتْهُ الشَّيَاطِیْنُ فِى الْاَرْضِ حٰرِکَانَ ۚ اَصْحٰبُۢ بَدْعُوْنَهُۥٓ اِلٰى الْهٰدِیۡۤ اٰتٰنَاۤ اَقْبٰتًاۙ قُلْ اِنَّکُمْ هٰدِیۡۤ اِلَیّۡ هُوَ الْهٰدِیُّ وَاٰمَرْنَاۤ اِلَیْسَلٰمَ لِرَبِّ الْعٰلَمِیۡنَ ﴿٧١﴾

قُلْ اَنَدْعُوا say **اَنَدْعُوا** shall we invoke **مِنْ دُونِ** others besides **اللَّهُ** Allah  
**مَا** that **لَا** neither **يَنْفَعُنَا** (can) **وَلَا** nor **يَضُرُّنَا** (can)  
 after **وَنُرَدُّ** harm us **عَلَىٰ** and shall we turn **اَعْقَابِنَا** our heels **بَعْدَ**  
**اِذْ** when **هَدٰنَا** Allah **اللَّهُ** has guided us **كَالَّذِيۡ** like the one **اَسْتَهْوَتْهُ**  
 whom misled **الشَّيَاطِیْنُ** the devils **فِى** in **الْاَرْضِ** the earth **حٰرِکَانَ**  
 confused **لَهُۥ** he has **اَصْحٰبُۢ** companions **بَدْعُوْنَهُۥٓ** who call him **اِلٰى**  
 to **الْهٰدِیۡۤ** the guidance **اٰتٰنَاۤ** come to us **قُلْ** say **اِنَّکُمْ** indeed **هٰدِیۡۤ**  
 guidance **اللَّهُ** (of) Allah **هُوَ** is the **اَلْهٰدِیُّ** guidance **وَاٰمَرْنَاۤ**  
 to Lord **رَبِّ** that we submit **لِیْسَلٰمَ** and we have been commanded  
 (of) the worlds **الْعٰلَمِیۡنَ**



to his father ١٢٠ and (remember) when Ibrâhîm said ١٢١ as gods ١٢٢ idols ١٢٣ do you take ١٢٤ Azar ١٢٥ father error ١٢٦ in ١٢٧ and your people ١٢٨ see you ١٢٩ verily I ١٣٠ We showed ١٣١ and thus ١٣٢ manifest ١٣٣ kingdom ١٣٤ Abraham ١٣٥ (of) the heavens ١٣٦ and the earth ١٣٧ the firm ١٣٨ of ١٣٩ (and) so that he becomes ١٤٠ earth ١٤١ believers ١٤٢ so when ١٤٣ over him ١٤٤ outspread ١٤٥ night ١٤٦ he saw ١٤٧ a star ١٤٨ he said ١٤٩ this (is) ١٥٠ he said ١٥١ a star ١٥٢ it set ١٥٣ but when ١٥٤ Lord ١٥٥ do not ١٥٦ he said ١٥٧ it set ١٥٨ those who set ١٥٩

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihâ* (gods)? Verily, I see you and your people in manifest error."

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ٧٦ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوْرٍ إِنِّي بِرِئَةٍ مِمَّا تَشْرِكُونَ ٧٧ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ٧٨

he rising ٧٦ the moon ٧٦ he saw ٧٦ and when ٧٦ he said ٧٦ this (is) ٧٦ my Lord ٧٦ but when ٧٦ it set ٧٦ he said ٧٦ if ٧٦ LEM YEHIDINI RABBI LA AKUNNA MIN AL QAWM AL ZALLIN ٧٦ the people ٧٦ among ٧٦ surely I would have become ٧٦ the sun ٧٦ he saw ٧٦ and when ٧٦ who go astray ٧٦ rising ٧٦ he said ٧٦ this (is) ٧٦ my Lord ٧٦ this (is) ٧٦ he said ٧٦ the largest ٧٦ but when ٧٦ it set ٧٦ he said ٧٦ O my ٧٦ he said ٧٦ it set ٧٦ but when ٧٦ the largest ٧٦ people ٧٦ I (am) ٧٦ verily I (am) ٧٦ free ٧٦ from what ٧٦ you ٧٦ turned ٧٦ verily I (have) ٧٦ associate (with Allah) ٧٦ the ٧٦ originated (created) ٧٦ to He ٧٦ Who ٧٦ face

heavens وَالْأَرْضِ and the earth حَنِيفًا exclusively وَمَا and not أَنَا I am of مِنَ الْمُشْرِكِينَ ﴿٦١﴾ polytheists

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*."

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَادِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٦٨﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٩﴾

وَحَاجَّهُ قَوْمُهُ he said قَالَ his people قَوْمُهُ and disputed with him أَتُحَادِّثُونِي and He has هَدَانِ Allah اللَّهُ about فِي do you dispute with me you تُشْرِكُونَ what مَا I fear أَخَافُ and do not وَلَا guided me my رَبِّي wills that يَشَاءَ except أَنْ with Him بِهِ associate Lord شَيْئًا anything وَسِعَ comprehends رَبِّي my Lord كُلَّ then not أَفَلَا (in His) Knowledge عِلْمًا thing عِلْمًا every I should أَخَافُ and how وَكَيْفَ will you remember تَتَذَكَّرُونَ ﴿٦٨﴾ and do not وَلَا you associate with Allah أَشْرَكْتُمْ what مَا fear with بِاللَّهِ associate (others) أَشْرَكْتُمْ that you أَنْكُمْ you fear تَخَافُونَ ﴿٦٩﴾ for it بِهِ He send down يُنَزَّلُ did not لَمْ what مَا Allah (of) عَلَيْكُمْ to you سُلْطَانًا any authority فَأَيُّ then which الْفَرِيقَيْنِ the two parties أَحَقُّ has more right بِالْأَمْنِ to security إِنْ if كُنْتُمْ know تَعْلَمُونَ ﴿٦٩﴾ you

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)

wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨١﴾ وَذَٰلِكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾

الَّذِينَ ءَامَنُوا those who believed and did not يَلْبِسُوا obscure (confuse) ءِيمَنَهُمْ their belief بِظُلْمٍ with wrong-doing أُولَٰئِكَ those (is) لَهُمُ the security ٱلْأَمْنُ and they وَهُمْ مُّهْتَدُونَ (are) وَذَٰلِكَ the guided حُجَّتُنَا Our Argument ءَاتَيْنَاهَا his people إِبْرَاهِيمَ Abraham عَلَىٰ against قَوْمِهِ We gave (to) نَرْفَعُ We raise دَرَجَاتٍ ranks (in) مِّنْ whom نَشَأٍ We will إِنَّ All-Knowing عَلِيمٌ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed وَوَهَبْنَا and We bestowed لَهُ upon him إِسْحَاقَ Isaac وَيَعْقُوبَ and Jacob كُلًّا each of them هَدَيْنَا We guided وَنُوحًا Noah and among هَدَيْنَا We guided (him) مِن قَبْلُ before (that) وَمِن ذُرِّيَّتِهِ his progeny دَاوُدَ David وَسُلَيْمَانَ and Solomon وَأَيُّوبَ and Job وَيُوسُفَ and Joseph وَمُوسَىٰ and Moses وَهَارُونَ and Aaron وَكَذَٰلِكَ and thus نَجْزِي the good-doers الْمُحْسِنِينَ ﴿٨٣﴾

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyub (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers. See the footnote of V.9:120).



وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلِّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ  
 الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي  
 بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

وَزَكَرِيَّا and Zacharia وَيَحْيَى and John وَعِيسَى and Jesus وَإِيلَاسَ and Elias  
 كُلِّ (were) of all الصَّالِحِينَ the righteous وَإِسْمَاعِيلَ and Ishmael  
 وَالْيَاسَعَ and Elisha وَيُونُسَ and Jonah وَلُوطًا and Lot وَكُلًّا and all  
 فَضَّلْنَا We favoured عَلَى the worlds الْعَالَمِينَ over وَمِنْ the worlds  
 ءَابَائِهِمْ and from their forefathers ذُرِّيَّاتِهِمْ and their progeny وَإِخْوَانِهِمْ  
 and their brethren وَاجْتَبَيْنَاهُمْ and We chose them وَهَدَيْنَاهُمْ and We  
 guided them إِلَى to صِرَاطٍ the Straight مُسْتَقِيمٍ Way (of) Allah هُدَى (is)  
 guidance whom He wills مِنْ of عِبَادِهِ His slaves وَلَوْ and if أَشْرَكُوا  
 they associated others with Allah rendered vain عَنْهُمْ from  
 they used to كَانُوا what them يَعْمَلُونَ do

85. And Zakariyyâ (Zachariya), and Yahyâ (John) and 'Îsâ (Jesus) and Ilyâs (Elias), each one of them was of the righteous. 86. And Ismâ'il (Ishmael) and Al-Yasaa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the 'Ālamîn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ  
 الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ أَقْسَدَهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

أُولَٰئِكَ those الَّذِينَ whom ءَاتَيْنَاهُمُ We gave (them) الْكِتَابَ the Book  
 وَالْحِكْمَ and (sound) Judgement وَالنَّبُوءَةَ and فَإِنْ but if يَكْفُرْ disbelieve بِهَا in it (therein) هَؤُلَاءِ these فَقَدْ then indeed  
 وَكَلْنَا We have entrusted بِهَا it (to) قَوْمًا people لَّيْسُوا who are not

يَكْفُرِينَ ﴿٨٩﴾ in it (they are) those أُولَٰئِكَ disbelievers whom هَدَىٰ Allah ﷻ guided فِيهِدَهُمْ so their guidance أَفْتَدَىٰ you follow قُل say لَا do not أَشْتَلِكُمْ I ask you عَلَيْهِ on it أَجْرًا admonition but ذَكَرَىٰ (is) not هُوَ this إِلَّا a reward لِلْعَالَمِينَ ﴿٩٠﴾ for the worlds

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein. 90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and jinn)."

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى  
لِّلنَّاسِ يَجْعَلُونَهُ قُرْطُبِسَ يُبَدُّونَهَا وَيُخْفُونَ كَثِيرًا وَعِلْمُهُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ  
يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ  
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ due Allah ﷻ they estimate and did not قَدَرُوا when قَالُوا they said مَا did not أَنزَلَ send down  
عَلَىٰ Allah ﷻ down to بَشَرٍ human being مِّن any شَيْءٍ thing قُل thing قُلْ who أَنزَلَ the Book الْكِتَابَ the Book الَّذِي which جَاءَ brought  
[it] بِهِ [it] مُوسَىٰ Moses نُورًا a light وَهُدًى a guidance and a guidance الَّذِي which جَاءَ brought [it] بِهِ [it] مُوسَىٰ Moses  
لِّلنَّاسِ for people يَجْعَلُونَهُ قُرْطُبِسَ which you have put يُبَدُّونَهَا they play وَيُخْفُونَ you conceal كَثِيرًا and you conceal  
(of it) وَعِلْمُهُمْ (of it) they play مَا لَمْ Tَعْلَمُوا neither قُلْ your forefathers أَنزَلَ اللَّهُ say قُلِ your forefathers  
ثُمَّ then ذَرْهُمْ leave them فِي in خَوْضِهِمْ their argumentation وَلِتُنذِرَ Aُمَّ الْقُرَىٰ which أَنزَلْنَاهُ (is) a Book كِتَابٌ and this  
يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي confirming the الَّذِي which بَيْنَ يَدَيْهِ (came) before it  
وَلِتُنذِرَ (came) before it أُمَّ الْقُرَىٰ so that you may warn وَمَن حَوْلَهَا and those (people of) Mother of Towns (Makkah)

in the **بِالْآخِرَةِ** believe **يُؤْمِنُونَ** and those who **وَالَّذِينَ** around it  
**هَآءِ** Hereafter believe **يُؤْمِنُونَ** in it **وَهُمْ** and they **عَلَى** over **صَلَاتِهِمْ**  
 guard **يَحَافِظُونَ** their prayers

91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad ﷺ) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ  
 الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا  
 كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ and who **مِمَّنِ** (is) more unjust **أَفْتَرَىٰ** than he who **أَوْ** invented  
**عَلَى** against **اللَّهُ** Allah **كَذِبًا** a lie **أَوْ** or **قَالَ** said **أُوحِيَ** **أُوحِيَ**  
 was **يُوحَ** while not **وَلَمْ** to Me **إِلَيَّ** revelation was sent down  
**إِلَيْهِ** revealed **شَيْءٌ** to him **وَمَنْ** a thing **قَالَ** and who **سَأُنْزِلُ**  
 I would reveal **مِثْلَ** like **مَا** what **أَنْزَلَ** **اللَّهُ** Allah has revealed **وَلَوْ**  
 and if **تَرَىٰ** you could see **إِذِ** **الظَّالِمُونَ** the wrong-doers **فِي**  
 (are) in **غَمَرَاتِ** agonies **الْمَوْتِ** the death **وَالْمَلَائِكَةُ** (of) the angels  
**بَاسِطُوا** are stretching out **أَيْدِيَهُمْ** their hands **أَخْرِجُوا** deliver  
**أَنْفُسَكُمْ** your souls **الْيَوْمَ** this Day **تُجْزَوْنَ** you will be  
 recompensed with **عَذَابَ** torment **الْهُونِ** (of) humiliation **بِمَا**  
 what **كُنْتُمْ** you used to **تَقُولُونَ** utter **عَلَى** against **اللَّهُ** Allah **غَيْرَ**  
 other than **الْحَقِّ** the truth **وَكُنْتُمْ** and you used to **عَنْ** concerning **آيَاتِهِ**  
 be arrogant **تَسْتَكْبِرُونَ** His Signs

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَرَزَقْنَاكُمْ مِمَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿١١﴾ إِنَّ اللَّهَ فَالِقُ الْخَيْبِ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿١٢﴾

وَلَقَدْ جِئْتُمُونَا and verily فُرَادَىٰ you have come to Us all alone كَمَا  
 and you خَلَقْتَكُمْ as أَوَّلَ first We had created you مَرَّةٍ time  
 behind وَرَزَقْنَاكُمْ We had bestowed on you مَا what خَوَّلْنَاكُمْ have left  
 with you ظُهُورِكُمْ your backs وَمَا and do not نَرَىٰ We see مَعَكُمْ  
 your intercessors الَّذِينَ the زَعَمْتُمْ those whom شُفَعَاءَكُمُ  
 you claimed أَنَّهُمْ they (have) فِيكُمْ in your (matters) شُرَكَاءُ  
 share with Allah لَقَدْ indeed تَقَطَّعَ (bonds) have been severed  
 between you وَضَلَّ and have forsaken عَنْكُمْ you used to كُنْتُمْ  
 what تَزْعُمُونَ imagine/claim ﴿١١﴾ إِنَّ اللَّهَ indeed (it is) فَالِقُ  
 Allah وَالنَّوَىٰ the grain and the fruit-kernel يُخْرِجُ  
 causes to split الْحَيَّ the living مِنَ the dead وَيُخْرِجُ  
 He brings forth الْحَيَّ from the dead ذَٰلِكُمُ the living  
 brings forth مِنَ the dead الْحَيَّ from the living  
 are you being mislead ﴿١٢﴾ فَأَنَّى then how اللَّهُ (is)  
 (from the truth)

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?



and We فَأَخْرَجْنَا thing (kind) شَيْءٍ (of) every كُلِّ vegetation بَاتَتْ  
 We أَخْرَجْنَا green stalks خَضِرًا thereby مِنْهُ have brought forth  
 thick-clustered مُتْرَاجِبًا grain حَبًّا from it مِنْهُ bring forth  
 وَفَوْقَ its sprout طَلْمِهَا from مِن date-palm النَّخْلِ and from  
 of مِن and gardens وَجَنَّاتٍ hanging low دَانِيَةً clusters of dates  
 أَغْنَبِ grapes وَالزَّيْتُونِ and olives وَالرُّمَّانِ and pomegranates مُشْتَبِهًا  
 at إِلَيْنَا look أَنْظَرُوا and (yet) different وَغَيْرَ مُتَشَبِّهٍ resembling  
 and its ripeness وَتَوَفُّوهُ it bears fruit أَتَمَرَ when إِذَا its fruit  
 for people لِقَوْمٍ (are) signs لَايَسِرُّ (all) this ذَلِكُمْ in فِي certainly  
 believing يُؤْمِنُونَ ﴿١١﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٢﴾ بَدِيعُ  
 السَّمَوَاتِ وَالْأَرْضِ أَلَمْ يَكُنْ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾ ذَلِكُمْ اللَّهُ  
 رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٤﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ and they have made شُرَكَاءَ with Allah  
 and they وَخَرَقُوا though He has created them وَخَلَقَهُمُ the jinns  
 وَبَنَاتٍ sons to Him لَهُ falsely attributed  
 and وَتَعَالَى be He Glorified سُبْحَنَهُ knowledge عِلْمٍ without  
 (He is the) بَدِيعُ they attribute ﴿١٢﴾ Exalted عَمَّا how  
 and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ Originator  
 لَهُ when He did not وَلَمْ تَكُنْ a son وَلَدٌ He have لَهُ can He  
 وَخَلَقَ a mate صَاحِبَةٌ He have  
 and He has created وَخَلَقَ كُلَّ every شَيْءٍ  
 thing وَهُوَ and He بِكُلِّ of every شَيْءٍ thing عَلِيمٌ ﴿١٣﴾ (is) ﴿١٤﴾

(there <sup>لَا</sup> your Lord <sup>رَبِّكُمْ</sup> Allah <sup>اللَّهُ</sup> such is <sup>ذَلِكَ</sup> All-Knower  
(of) <sup>كَلِّ</sup> the Creator <sup>خَلِيقُ</sup> He <sup>هُوَ</sup> but <sup>إِلَّا</sup> god <sup>إِلَٰه</sup> is) no  
[over] <sup>عَلَى</sup> and He <sup>وَهُوَ</sup> so worship Him <sup>فَاعْبُدُوهُ</sup> thing <sup>شَيْءٌ</sup> every  
(is) Guardian <sup>وَكَائِلٌ</sup> thing <sup>شَيْءٌ</sup> every <sup>كُلِّ</sup> of

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. He is Glorified and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs or Guardian) over all things.

لَا تُدْرِكُهُ الْآبْصَرُ وَهُوَ يُدْرِكُ الْآبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٠﴾ قَدْ جَاءَكُمْ بِصَآئِرٍ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ  
فَلَئِنْفَسِدَ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠١﴾ وَكَذَٰلِكَ نُصْرِفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ  
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٢﴾

لَا can not تُدْرِكُهُ grasp Him الْآبْصَرُ vision وَهُوَ but He يُدْرِكُ  
the الْآبْصَرَ grasps the vision وَهُوَ (is) and He اللَّطِيفُ the All-Subtle  
الْخَبِيرُ ﴿١٠٠﴾ قَدْ the All-Aware جَاءَكُمْ verily have come to you بِصَآئِرٍ  
مِنْ proofs رَبِّكُمْ your Lord فَمَنْ so who أَبْصَرَ saw فَلَئِنْفَسِدَ  
remained blind عَمِيَ and who وَمَنْ (he did this) for his ownself  
فَعَلَيْهَا against himself وَمَا (he did this) and not أَنَا I (am) عَلَيْكُمْ  
We نُصْرِفُ and thus وَكَذَٰلِكَ a keeper بِحَفِيفٍ ﴿١٠١﴾  
and that they may وَلِيَقُولُوا the Signs الْآيَاتِ diversely explain  
and that We may make it وَلِنُبَيِّنَهُ you have learned دَرَسْتَ say  
having knowledge لِقَوْمٍ يَعْلَمُونَ ﴿١٠٢﴾ clear

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things. 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you. 105. Thus We explain

variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

أَتَيْعَ مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٦٠﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦١﴾ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

أَتَيْعَ follow مَا what أَوْحَىٰ has been inspired إِلَيْكَ to you from رَبِّكَ your Lord لَا (there is) no إِلَهَ god إِلَّا but هُوَ Him وَأَعْرِضْ and turn away عَنِ the polytheists الْمُشْرِكِينَ ﴿٦٠﴾ وَلَوْ they أَشْرَكُوا (would) not (have) مَا Allah الله willed and had We have made جَعَلْنَاكَ and not وَمَا associated others with Him you (are) أَنتَ and not وَمَا a watcher حَفِظًا over them عَلَيْهِم you you (do) not وَلَا a guardian بِوَكِيلٍ ﴿٦١﴾ عَلَيْهِم those who يَدْعُونَ invoke مِن دُونِ other than اللَّهَ Allah فَتَسُبُّوا lest they revile اللَّهَ Allah out of spite عَدْوًا We have made كَذَلِكَ thus زَيَّنَّا knowledge عَمَلَهُمْ nation to every لِكُلِّ fair-seeming then ثُمَّ their deeds عَلَيْهِم to their رَبِّهِم Lord (is) مَرْجِعُهُمْ their return فَيُنَبِّئُهُم their return and then بِمَا كَانُوا they used to يَعْمَلُونَ ﴿٦٢﴾ do

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*. 107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakîl* over them. 108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيُؤْمِنُنَّ بِهِمَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿٦٣﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٦٤﴾



وَأَقْسَمُوا بِأَللَّهِ strongest جَهْدَ by Allah and they swore  
 they لَيُؤْمِنَنَّ a sign آيَةً came to them جَاءَتْهُمْ that if كَينَ their oaths  
 the الْآيَةُ only إِنَّمَا say قُلْ in it هِيَ would certainly believe  
 will make يَشْعُرْكُمْ and what وَمَا Allah (are) with عِنْدَ signs  
 not لَا come (those signs) جَاءَتْ when إِذَا that أَنَّهُمْ you realize  
 their أَنفُسَهُمْ and We shall turn وَنُقَلِّبُ they will believe يُؤْمِنُونَ ﴿١٠٩﴾  
 they (did) not لَوْ as كَمَا and their eyes وَأَبْصَرَهُمْ hearts  
 and We shall leave وَنَذَرُهُمْ time مَرَّةً first in it يَدِ believe  
 to wander blindly يَعْمَهُونَ ﴿١١٠﴾ their tyranny طُغْيَانِهِمْ in فِي them

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١١﴾

﴿وَلَوْ﴾ and even if **أَنَّا** We had **نَزَّلْنَا** sent down **إِلَيْهِمْ** to them the angels **الْمَلَائِكَةَ** **وَكَلَّمَهُمُ** the angels and had spoken to them **الْمَوْتُ** the dead **وَحَشَرْنَا** and We had gathered **عَلَيْهِمْ** every **كُلَّ** before them **شَيْءٍ** thing **قُبُلًا** open **مَا** not **كَانُوا** they were **لِيُؤْمِنُوا** to believe **إِلَّا** unless **أَنْ** that **يَشَاءَ** Allah **اللَّهُ** wills **لَكِنْ** but **أَكْثَرُهُمْ** most of them **يَجْهَلُونَ** they are ignorant **﴿١١١﴾** **وَكَذَلِكَ** and as such **جَعَلْنَا** We have made **لِكُلِّ** for every **نَبِيٍّ** Prophet **عَدُوًّا** an enemy **شَيْطَانِ** devils **الْإِنْسِ** (of) humans **وَالْجِنِّ** and jinns **يُوحِي** inspiring **بَعْضُهُمْ** some of them **إِلَى** to **بَعْضٍ** some **زُخْرَفَ** adorned **الْقَوْلِ** speech **غَرُورًا** as a delusion **وَلَوْ** as if **شَاءَ** and **رَبُّكَ** your Lord **مَّا** had willed **فَعَلُوهُ** they have done it **﴿١١٢﴾** **وَمَا** so leave them **يَفْتَرُونَ** what they fabricate **﴿١١٣﴾**

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — *Shayâtîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِنَصْنَعِ الْإِنْسَافِئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٤﴾ أَنْفَعِرَ اللَّهُ أَنْفَعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آمَنَتْهُمْ أَلِكْتَبَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٥﴾

وَلِنَصْنَعِ **الْإِنْسَافِئِدَةُ** so that incline **الَّذِينَ** hearts **لَا** (of) those who **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **وَلِيَقْتَرِفُوا** and that they commit **مَا هُمْ مُقْتَرِفُونَ** what they shall other than **﴿١١٤﴾** **أَنْفَعِرَ** commit **﴿١١٥﴾**

اللَّهُ Allah أَتَبَعِي I seek حَكَمًا a judge وَهُوَ and He is الَّذِي the Book أُنزِلَ Who has sent down إِلَيْكُمْ to you أَلِكِتَابِ the Book مُفَصَّلًا We have given them مَاتِلَهُمْ and those to whom وَالَّذِينَ in detail that it أَلِكِتَابِ (previously) they know يَكُونُونَ the Scripture أَنَّهُمْ so do لَا in truth رَبِّكَ your Lord بِالْحَقِّ your Lord (is) sent down مَنْزِلًا not تَكُونُونَ you be مِنَ of الْمُتَمَرِّينَ ﴿١١٣﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).  
114. (Say): "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٣﴾ وَإِنْ تُطِيعُوا أَكْثَرَ مِنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٤﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْذَبِينَ ﴿١١٥﴾ فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٦﴾

وَتَمَّتْ and has been perfected كَلِمَتُ the word رَبِّكَ (of) your Lord صِدْقًا in truth وَعَدْلًا and justice لَا مُبَدِّلَ no one can change لِكَلِمَتِهِ His Words وَهُوَ and He السَّمِيعُ the All-Hearing الْعَلِيمُ the All-Knowing ﴿١١٣﴾ وَإِنْ the All-Knowing أَكْثَرَ you obey تُطِيعُوا and if they will mislead يُضِلُّوكَ the earth فِي those (of) مَنْ they do يَتَّبِعُونَ not (of) Allah اللَّهُ Way سَبِيلِ from you عَنْ they follow إِلَّا but الظَّنَّ the conjecture وَإِنْ and not هُمْ إِلَّا but أَعْلَمُ (is) He Who هُوَ your Lord رَبِّكَ indeed إِنَّ guessing يَخْرُصُونَ ﴿١١٤﴾ who knows best يَضِلُّ strays عَنْ from سَبِيلِهِ His Way وَهُوَ and He أَعْلَمُ knows best بِالْمُهْذَبِينَ ﴿١١٥﴾ the guided ones فَكُلُوا so eat وَمِمَّا of what ذُكِّرَ has been pronounced اسْمُ the name اللَّهِ Allah (of) عَلَيْهِ on which إِنْ if كُنْتُمْ you are بِآيَاتِهِ in His Signs ﴿١١٦﴾

believers

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones. 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنْ كَثُرَ  
لِيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٦﴾ وَذَرُوا ظَاهِرَ الْإِنْمِرِ وَبَاطِنَهُ إِنَّ الَّذِينَ  
يَكْسِبُونَ الْإِنْمِرَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرُونَ ﴿١١٧﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا that do not to you لَكُمْ and what (happened) وَمَا ذُكِرَ of what eat  
(of) اسْمُ اللَّهِ name has been pronounced عَلَيْهِ on it وَقَدْ فَصَّلَ when indeed Allah  
He has explained حَرَّمَ what لَكُمْ to you مَا حَرَّمَ عَلَيْكُمْ He has forbidden إِلَّا to you  
surely unless مَا اضْطُرِرْتُمْ you are constrained إِلَيْهِ to it وَإِنْ كَثُرَ surely  
كَثُرَ many لِيُضِلُّوا lead astray بِأَهْوَاءِهِمْ by their desires بِغَيْرِ (is) He  
(is) your Lord رَبَّكَ certainly إِنَّ عِلْمُ of (Who) أَعْلَمُ knows best بِالْمُعْتَدِينَ ﴿١١٦﴾ and  
وَذَرُوا the transgressors الظاهر outwardness الْإِنْمِرِ (of) sin وَبَاطِنَهُ inwardness  
and thereof إِنَّ الَّذِينَ indeed الَّذِينَ those who يَكْسِبُونَ earn الْإِنْمِرَ sin سَيُجْزَوْنَ  
يَقْتَرُونَ ﴿١١٧﴾ they have كَانُوا for what بِمَا they shall be required  
committed

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيَخُونُ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَهُمْ وَإِنْ  
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾ أَوْ مِنْ كَانَ مِيثَاقَ حَيْثُ بَيْنَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي  
الْأُظْلَمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

has been **يَذْكُرُ** not **لَا** of that **مِمَّا** you eat **تَأْكُلُوا** and do not **وَلَا**  
 on it **عَلَيْهِ** (of) Allah **اللَّهُ** name **اسْمُ** pronounced  
 the **الشَّيَاطِينِ** and indeed **وَإِنَّ** a transgression **لَفِسْقٌ** indeed it is  
 so **لِيُوحُونَ** devils **إِلَىٰ** do inspire **أَوْلِيَائِهِمْ** their friends **لِيُجِدُواكُمْ**  
 you obeyed them **أَطَعْتُمُوهُمْ** and if **وَإِنْ** that they dispute with you  
**إِنَّكُمْ** is he who **أَوْفَنَ** polytheists **لَمُشْرِكُونَ** you would surely be  
 and We made **وَجَعَلْنَا** and We gave him life **فَأَحْيَيْنَاهُ** dead **مَيِّتًا** was  
 among **فِي** by it **يُؤْتِي** his likeness **نُورًا** a light **لَهُ** for him  
 the **النَّاسِ** men **كَمَنْ** like the one **مِثْلُهُ** who is **فِي** is in **الظُّلُمَاتِ**  
 thus **كَذَلِكَ** of it **يَخْرُجُ** come out **فِيهَا** he can not **لَيْسَ** darknesses  
**زَيْنٌ** was made fair-seeming **لِلْكَافِرِينَ** to disbelievers **مَا** what **كَانُوا**  
 to do **يَعْمَلُونَ** they used

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا  
 يَشْعُرُونَ ﴿١٢٢﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ  
 رِسَالَتَهُ سِيبِطِ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ لِّمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾

وَكَذَلِكَ **جَعَلْنَا** and thus **فِي** We have made **كُلِّ** in **قَرْيَةٍ** every town  
 to plot **أَكْبَرًا** (of) its wicked ones **لِيَمْكُرُوا** leaders **مُجْرِمِيهَا**  
**فِيهَا** therein **وَمَا** but not **يَمْكُرُونَ** they plot **إِلَّا** except **بِأَنْفُسِهِمْ**  
 and **لَا** they perceive **يَشْعُرُونَ** though do not **وَمَا** against themselves  
**لَنْ** they say **قَالُوا** a sign **آيَةٌ** comes to them **جَاءَتْهُمْ** and when  
 like **مِثْلَ** we are given **نُؤْتَىٰ** until **حَتَّىٰ** we believe **نُؤْمِنَ** shall not

مَا أُوتِيَ what (to) رُسُلُ Messengers of Allah (of) Allah  
 Allah أَعْلَمُ where يَجْعَلُ His رِسَالَتُهُ to place  
 سَيُصِيبُ Message those who الَّذِينَ soon will meet with  
 أَجْرُمُوا from اللَّهِ Allah humiliation عِنْدَ have committed a crime  
 وَعَذَابٌ شَدِيدٌ and a torment severe بِمَا they used كَانُوا  
 to plot يَمْكُرُونَ ﴿١٢٣﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not. 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

فَمَنْ يُرِدْ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَعُدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٤﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٥﴾

He فَمَنْ and whomsoever يُرِدْ that أَنْ Allah wills يَهْدِيَهُ  
 He opens صَدْرَهُ guides him يَشْرَحْ for Islam  
 He lets him go يُضِلُّهُ that أَنْ He wills يُرِدْ and whomsoever  
 closed صَدْرَهُ He makes يَجْعَلُ حَرَجًا  
 the كَأَنَّمَا as if يَصْعَعُدُ he is climbing فِي السَّمَاءِ to  
 the كَذَلِكَ thus يَجْعَلُ Allah sets الرِّجْسَ impurity  
 and عَلَى الَّذِينَ those who لَا يُؤْمِنُونَ do not believe ﴿١٢٤﴾ وَهَذَا  
 surely قَدْ Straight (of) your رَبِّكَ Lord Way صِرَاطٌ this (is)  
 for a people (who) لِقَوْمٍ the Signs الْآيَاتِ We have detailed فَصَّلْنَا  
 take heed يَذَّكَّرُونَ ﴿١٢٥﴾

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.







what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٤﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِئْسِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٥﴾

إِنَّ (is) certainly مَا what تُوعَدُونَ you are promised لَآتٍ you are promised  
 وَمَا bound to Me أَنْتُمْ you and cannot بِمُعْجِزِينَ ﴿١٣٣﴾ disable  
 قُلْ (Allah) يَقَوْمِ O people اعْمَلُوا in work عَلَىٰ مَكَانَتِكُمْ your  
 إِنِّي (am) at work عَامِلٌ verily I (too) place (is) soon فَسَوْفَ (am) at work  
 تَعْلَمُونَ you will know مَنْ تَكُونُ whom لَهُ will be عَقِيبَةُ for him  
 الدَّارِ (of) the House (Paradise) reward لَا indeed إِنَّهُمْ (of) the House (Paradise)  
 الظَّالِمُونَ ﴿١٣٤﴾ succeed and they assigned وَجَعَلُوا the wrong-doers  
 لِلَّهِ to Allah مِمَّا of what ذَرَأَ He has created مِنْ of He has created  
 أَنْعَامٍ and the cattle وَنَصِيبًا a share فَقَالُوا and they said  
 هَذَا this لِلَّهِ (is) for Allah بِرِئْسِهِمْ (is) for Allah وَهَذَا so they presume  
 is لِشُرَكَائِنَا this (is) for our partners فَمَا but what كَانَ is  
 لِشُرَكَائِهِمْ (of Allah) reaches لَا for their partners (of Allah) does not يَصِلُ reach  
 إِلَى (to) اللَّهُ Allah وَمَا and what كَانَ is لِلَّهِ for Allah فَهُوَ for Allah  
 that reaches إِلَى (to) شُرَكَائِهِمْ (to) reaches (of Allah) their partners (of Allah)  
 سَاءَ evil مَا what يَحْكُمُونَ (is) what they judge ﴿١٣٥﴾

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers) will not be successful." 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذَوْهُمْ  
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هٰذِهِ  
وَحَرَّتْ حَبْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَّشَاءَ يَرْعِيهِمْ وَأَنَّهُمْ حَرَّمَتْ طُهُورُهَا وَأَنَّهُمْ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا  
أَفَرَأَيْتُمْ عَلَيْهِ سَيِّجَرِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَكَذَٰلِكَ زَيَّنَ and likewise زَيَّنَ made fair-seeming لِكَثِيرٍ many  
of many of the polytheists الْمُشْرِكِينَ of قَتْلَ killing the polytheists  
of their children شُرَكَاؤُهُمْ (of) their partners (of Allah) لِيُرْذَوْهُمْ  
and so that they confound وَلِيَلْبِسُوا that they ruin them  
had willed شَاءَ and if وَلَوْ (regarding) their religion دِينَهُمْ them  
so leave فَذَرْهُمْ they would have done it فَعَلُوهُ not Allah  
and they said وَقَالُوا they fabricate يَفْتَرُونَ ﴿١٣٧﴾ and what وَمَا them  
these هٰذِهِ أَنَّهُمْ cattle وَحَرَّتْ and crops حَبْرٌ (are) forbidden لَا  
none يَطْعُمُهَا should eat them إِلَّا except مَنْ whom نَّشَاءَ we  
will يَرْعِيهِمْ as they presume وَأَنَّهُمْ and cattle حَرَّمَتْ (are)  
forbidden طُهُورُهَا their backs وَأَنَّهُمْ cattle and لَا do not يَذْكُرُونَ  
they pronounce اسْمَ name اللَّهِ Allah (of) عَلَيْهَا on it أَفَرَأَيْتُمْ  
He will سَيِّجَرِيهِمْ against Him (Allah) عَلَيْهِ false fabrication  
to يَفْتَرُونَ ﴿١٣٨﴾ they used كَانُوا for what بِمَا recompense them  
fabricate

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هٰذِهِ إِلَّا نَجَسٌ فَلَا خَالِصَ لَٰئِكُمْ وَنُحَرِّمُ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّنْ فَهُمْ فِيهِ  
شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ  
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

وَقَالُوا مَا فِيهِ (is) بَطُونٌ bellies هَذِهِ (of) these الْأَنْعَامِ cattle خَالِصَةً exclusively لِنُكُورِنَا for our males وَحَرَّمٌ forbidden عَلَيْهِ to أَزْوَاجِنَا our females وَإِنْ but if يَكُنْ it is مَيِّتَةً dead فَهُمْ then they فِيهِ (are) in it (therein) شُرَكَاءُ (for) their وَصَفَهُمْ He will recompense them سَيَجْزِيهِمْ partners إِنَّهُ attribution إِنَّهُ indeed He حَكِيمٌ (is) All-Wise عَلَيْهِمُ those who الَّذِينَ suffered loss خَيْرٌ certainly قَدْ All-Knowing قَتَلُوا killed أَوْلَادَهُمْ their children سَفَهًا foolishly بِغَيْرِ without عِلْمٍ knowledge وَحَرَّمُوا and they made unlawful مَا what رَزَقَهُمُ اللهُ sustenance provided them أَفَرَأَى inventing a lie عَلَى against ALLAHُ Allah قَدْ surely ضَلُّوا they have gone astray وَمَا not كَانُوا they are مُهْتَدِينَ

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمُ وَالزَّيْتُونَ وَالرَّيْحَانُ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَامْتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّونَ الْمُسْرِفِينَ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسٌ كُلُوا مِنْ ثَمَرِ رِزْقِ اللَّهِ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

وَهُوَ He (it is) and الَّذِي who أَنْشَأَ brought into being جَنَّاتٍ gardens مَعْرُوشَاتٍ trellised وَغَيْرَ and not مَعْرُوشَاتٍ trellised وَالنَّخْلَ and the date-palm مُخْتَلِفًا (of) varying أَكْلُهُمُ tastes وَالزَّيْتُونَ and the olive وَالرَّيْحَانُ and pomegranates مُتَشَابِهًا and not مُتَشَابِهٍ resembling كُلُوا eat مِنْ of ثَمَرِهِ its fruit إِذَا when أَثْمَرَ it bears fruit حَقَّهُ and give يَوْمَ its due حَصَادِهِ (on) day وَلَا (of) its harvest

تَسْرِفُوا like does not لَا indeed He إِيَّاكُمْ exceed the limits  
 الْمُسْرِفِينَ ﴿١٤١﴾ the and of وَمِنَ those who exceed limits  
 and to be laid on وَفَرْشًا for burden حَمُولَةً cattle (are some)  
 Allah ﷻ provided you رَزَقَكُمْ that what مِمَّا eat ground  
 (of) وَلا تَتَّبِعُوا you follow خُطُوَاتِ footsteps الشَّيْطَانِ (of)  
 إِيَّاهُ Satan إِنَّهُ لَكُمْ indeed he عَدُوٌّ to you enemy مُبِينٌ ﴿١٤٢﴾ (is) open

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their *Zakât*, according to Allâh's Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifîn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ  
 أَرْحَامُ الْأُنثَيَيْنِ نَحْنُ بِمَعْرِكُمْ عَلِيمٌ إِنَّ كُنْتُمْ مَّصِدِّقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ  
 حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا فَمَن  
 أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

and two أَثْنَيْنِ sheep الضَّأْنِ of (in) pairs أَزْوَاجٍ eight ثَمَانِيَةَ  
 has the two مِّنَ the goats اثْنَيْنِ the two قُلْ two مَّا الذَّكَرَيْنِ say  
 أَمِ the two females الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ males  
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain or  
 أَشْتَمَلَتْ if كُنْتُمْ you females نَحْنُ بِمَعْرِكُمْ tell me بِمَعْرِكُمْ with knowledge  
 two اثْنَيْنِ the camels الْإِبِلِ and of وَمِنَ truthful مِّنَ are  
 has the two اثْنَيْنِ the cows الْبَقَرِ say قُلْ two مَّا الذَّكَرَيْنِ  
 أَمِ two females الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ two males  
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain or  
 أَشْتَمَلَتْ or كُنْتُمْ females أَمْ when إِذْ witnesses شُهَدَاءَ were you

then who وَصَدَّكُمْ of this يَهْدِيَّ Allah اَللّٰهُ ordered you أَظْلَمُ fabricated أَفْتَرَى than one who يَمِّنُ (is) more unjust عَلَى so that he may mislead لِيُضِلَّ a lie كَذِبًا Allah اَللّٰهُ against the people بَغْيٍ without عَلَيْهِ knowledge إِنَّ indeed Allah اَللّٰهُ لَا (who are) الْقَالِمِينَ the people هُدًى guide الْقَوْمِ does not wrong-doers

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُمْ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٤﴾

قُلْ لَا أَجِدُ I find فِي in مَا what أُوحِيَ has been inspired إِلَيَّ to me مُحَرَّمًا prohibited عَلَى to طَاعِمٍ an eater يَطْعَمُهُ who intends to eat it إِلَّا except أَنْ that يَكُونَ it be مَيْتَةً or دَمًا blood مَسْفُوحًا or لَحْمَ or خَنزِيرٍ (is) unclean رِجْسٌ for that certainly (of) swine فَإِنَّهُمْ (is) فَسْقًا abomination أُهِلَّ having been invoked name لِغَيْرِ other is compelled اضْطُرَّ but whoever on it بِهِ Allah اَللّٰهُ than neither بَاغٍ craving وَلَا nor عَادٍ transgressing فَإِنَّ then certainly رَبَّكَ your Lord غَفُورٌ (is) رَحِيمٌ Most Merciful

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of

swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالنَّعِيرِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

We forbade and to the Jews those who every (animal) with claws and of the cows the sheep and the fat to them except what carried to them their backs or or entrails or which is mixed with bone thus with bone and verily we recompensed them for their rebellion and if they deny you and if (are) truthful say your Lord is the Owner of vast Mercy and never will His punishment be averted but is not from the people guilty

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of *Ribâ*). And verily, We are Truthful. 147. If they (Jews) belie you (Muhammad ﷺ) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are *Mujrimûn*."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا فَخْرُصُونَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ will say those who أَشْرَكُوا made partners with Allah if شَاءَ Allah had willed مَا neither أَشْرَكْنَا

nor our forefathers مَا بَأْسُنَا nor made partners with Allah  
 حَرَمْنَا anything مِنْ شَيْءٍ We would have prohibited  
 (were) before those who الَّذِينَ denied كَذَّبَ likewise  
 say قُل Our punishment بَأْسُنَا until هُمْ they tasted  
 هَلْ is عِنْدَكُمْ (there) with you مِنْ عِلْمٍ any knowledge فَتُخْرِجُوهُ  
 you do follow تَتَّبِعُونَ not إِنْ to us لَكُمْ which you can provide  
 but إِلَّا أَلْطَنَ conjecture وَإِنْ and not أَنْتُمْ you are إِلَّا but  
 تخمضون ﴿١٤٨﴾ guessing

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

قُلْ say فَلِلَّهِ Allah has الْحُجَّةُ argument الْبَالِغَةُ conclusive فَلَوْ and  
 شَاءَ had هَدَيْتُكُمْ He would have guided you أَجْمَعِينَ ﴿١٤٩﴾  
 قُلْ say هَلُمْ bring شُهَدَاءُ كُمُ your witnesses الَّذِينَ who يَشْهَدُونَ  
 أَنْ testify أَنَّ that اللَّهُ Allah حَرَّمَ has prohibited هَذَا this إِنْ then  
 شَهِدُوا if they testify فَلَا do not تَشْهَدُ you testify مَعَهُمْ with  
 (of) الَّذِينَ desires أَهْوَاءَ you follow تَتَّبِعْ and do not وَلَا them  
 and those الَّذِينَ Our Signs بِآيَاتِنَا have rejected كَذَّبُوا those who  
 and who لَا do not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter وَهُمْ and  
 set up equals يَعْدِلُونَ ﴿١٥٠﴾ with their Lord رَبِّهِمْ they

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all." 150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this." Then if they testify,





ثُمَّ ءَاتَيْنَا then We gave موسى the Book the Book completely and explained (Our Favour) complete (Our Favour) upon him who did good (for) every thing and a guidance and a mercy so that they may

and وَهَذَا they believe يُؤْمِنُونَ their Lord رَبِّهِمْ meeting with this كِتَابُ (is) a Book أَنْزَلْنَاهُ which We have sent down مُبَارَكَةً so that فَاتَّبِعُوهُ and fear (Allah) وَاتَّقُوا so follow it and blessed تَرْحَمُونَ you may أَنْزَلَ lest أَنْ be shown mercy إِنَّمَا you say تَقُولُوا the Book الْكِتَابُ was sent down only عَلَى to طَائِفَتَيْنِ two groups مِنْ قَبْلِنَا before us وَإِنْ and indeed كُنَّا we were عَنْ from دَرَسْتِهِمْ their study لَعَنَافِلِكُمْ unaware

154. Then, We gave Mûsâ (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٦﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِمْتِنَانًا تَكونَ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ إِنَّا مُنْظِرُونَ ﴿١٥٧﴾

أَوْ or تَقُولُوا you say لَوْ if أَنَّا verily أُنْزِلَ was sent down عَلَيْنَا to us الْكِتَابُ the Book لَكُنَّا we would have been أَهْدَىٰ guided than they فَقَدْ surely جَاءَكُمْ has come to you بَيِّنَةٌ clear proof مِنْ from رَبِّكُمْ your Lord وَهُدًى and a guidance وَرَحْمَةٌ more unjust أَظْلَمُ who is then فَمَنْ and a mercy وَصَدَفَ (of) Allah Signs رَجَاكَ rejected كَذَبَ he who turned away عَنْهَا from them سَنَجْزِي We shall requite الَّذِينَ (evil) Our Signs مِنْ from turn away يَصْدِفُونَ who severe torment بِمَا for what كَانُوا they used to يَصْدِفُونَ they turned away هَلْ are يَنْظُرُونَ they waiting إِلَّا except أَنْ that تَأْتِيَهُمُ the angels أَوْ or يَأْتِيَ رَبُّكَ comes your Lord

أَوْ يَأْتِ some come بَعْضُ Signs رَبِّكَ (of) your Lord يَوْمَ (of) your Lord يَأْتِ some come بَعْضُ Signs رَبِّكَ (of) your Lord لَا not يَنْفَعُ will benefit نَفْسًا a soul لَمْ its belief رَبِّكَ not earned كَسَبَتْ or أَوْ before مِنْ قَبْلُ believed مَأْمَنَتْ it had through إِيْمَانِكُمْ its faith خَيْرًا good قُلْ say أَنْتُمْ أَنْتُمْ أَنْتُمْ (are) waiting مُنْتَظِرُونَ (too)

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٧﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٥٨﴾ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥٩﴾

إِنَّ the indeed الَّذِينَ those who فَرَّقُوا split up دِينَهُمْ their religion وَكَانُوا with you have no concern لَسْتَ factions and became شِبَعًا in them فِي in شَيْءٍ the least إِنَّمَا verily أَمْرُهُمْ their case إِلَى (is) with Allah ثُمَّ then يُنَبِّئُهُمْ He will tell them بِمَا what كَانُوا they had been يَفْعَلُونَ doing مَنْ who جَاءَ came بِالْحَسَنَةِ a good deed فَلَهُ he will have عَشْرُ ten أَمْثَالِهَا times like thereof وَمَنْ and who جَاءَ came بِالسَّيِّئَةِ with an evil deed فَلَا will not be يُجْزَى he rewarded إِلَّا but (with) مِثْلَهَا like thereof وَهُمْ and they يُظْلَمُونَ not قُلْ will be wronged إِنِّي indeed هَدَانِي

Straight مُسْتَقِيمَ a Way صِرَاطٍ to إِلَى my Lord رَبِّ guided me  
the حَنِيفًا (of) Abraham إِبْرَاهِيمَ way مِلَّةَ a right religion  
the polytheists الْمُشْرِكِينَ of مِنْ he was كَانَ and not وَمَا upright

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. 160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîfa* and he was not of *Al-Mushrikûn*."

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٥٩﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٠﴾ قُلْ أَغْيَرُ  
اللَّهُ أُنْبِيَ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِدُ وَازِدَةً وَنَزِدُ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكَ مَرْجِعُكُمْ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦١﴾

قُلْ إِنَّ say صَلَاتِي surely my prayer نُسُكِي and my sacrifice وَمَحْيَايَ and my living  
Lord رَبِّ (are) for Allah لِلَّهِ and my dying وَمَمَاتِي and my dying  
الْعَالَمِينَ ﴿١٥٩﴾ (of) the worlds لَا no شَرِيكَ partner لَهُ He has وَبِذَلِكَ  
أُمِرْتُ and of this أَنَا I have been commanded أَوَّلُ and I am first  
الْمُسْلِمِينَ ﴿١٦٠﴾ of those who surrender أَغْيَرُ say قُلْ (shall) other than اللَّهُ  
Allah أَنْبِيَ I seek رَبًّا a Lord وَهُوَ and He رَبُّ (is) Lord كُلِّ (is) Lord  
every شَيْءٍ (of) every thing وَلَا and does not تَكْسِبُ earn كُلُّ every  
نَفْسٍ soul إِلَّا but عَلَيْهَا against itself وَلَا and will not نُزِدُ and will not  
وَازِدَةً bear a burden وَنَزِدُ bearer of burdens أُخْرَىٰ burden (o)  
another ثُمَّ then إِلَىٰ to رَبِّكَ your Lord is مَرْجِعُكُمْ your return  
فَيُنَبِّئُكُمْ and He will tell you بِمَا of what كُنْتُمْ you had been فِيهِ  
differing تَخْتَلِفُونَ ﴿١٦١﴾ wherein

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the '*Ālamîn*. 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims." 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?"

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

وَهُوَ (it is) He and الَّذِي Who جَعَلَكُمْ has made you خَلَائِفَ some of the earth الْآرِضِ inheritors (of) the earth وَرَفَعَ (of) the earth and exalted بَعْضَكُمْ some of and over بَعْضٍ others دَرَجَاتٍ ranks لِّيَبْلُوكُمْ that He may try you فَوْقَ you in مَا in you رَبَّكَ indeed إِنَّ He has given you رَبَّكَ what indeed رَبَّكَ He has given you رَبَّكَ indeed رَبَّكَ (in) retribution وَالْعِقَابِ (is) Swift Lord سَرِيعُ Lord and He certainly رَبَّكَ (is) All-Forgiving رَحِيمٌ Most Merciful

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

## سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَصَصِ ﴿١﴾ كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي سَخِرَكَ حَرْجٌ مِّنْهُ لِيُنْذِرَ بِهِ وَيُذَكِّرَ لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ فَآبِلُونَ ﴿٤﴾

الْقَصَصِ ﴿١﴾ KATABA ANZALA ILAIKA FALA YAKUN FI SAKHIRAKA HARJUN MINHU LIYUNZIRA BIHI WIDZAKKIRU LILMUMININ ﴿٢﴾ ITTIBIU MA ANZALA ILAIKUM MIN RABBIKUM WALA TATTIBIU MIN DUNIH AULIYA QALILAN MA TADZAKKARUN ﴿٣﴾ WAKM MIN QARYATIN AHLAKNAHA FJAAHA BA'ISUNABAYYINAN AW HUM FA'ABILUN ﴿٤﴾ sent down أَنْزَلَ a Book كَتَبَ Alif-Lam-Mim-Sad ﴿١﴾ you فَلَا so let not يَكُنْ there be in سَخِرَكَ your breast حَرْجٌ that you may لِيُنْذِرَ from it مِّنْهُ a heaviness/straitness/narrowness وَيُذَكِّرَ with it وَيُذَكِّرَ and (that it be) an admonition لِلْمُؤْمِنِينَ ﴿٢﴾ has been sent أَنْزَلَ what اتَّبِعُوا you follow تَتَّبِعُوا to the believers and (do) not وَلَا your Lord رَبِّكُمْ from رَبِّكُمْ to you down إِلَيْكُمْ (any) protectors أَوْلِيَاءَ besides Him you follow تَتَّبِعُوا you follow تَذَكَّرُونَ ﴿٣﴾ that تَذَكَّرُونَ ﴿٣﴾ you remember وَكَمْ many رَبِّكُمْ and how many رَبِّكُمْ

قَرِيبُهُ towns أَهْلَكْنَاهَا We destroyed them فَجَاءَهُمَا came to them بَأْسُنَا  
Our Torment بَيْنَا by night أَوْ هُمْ (when) they قَالُوا (١) slept  
at noon

### Sûrat 7. Al-A'râf

#### [The Heights (or The Wall with Elevations)]

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. 3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any *Auliya'*, besides Him (Allâh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿١﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٢﴾ فَلَنَقْصُصَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٣﴾ وَالْوَزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾

فَمَا not كَانَ was دَعْوَانَهُمْ their plea إِذْ when جَاءَهُمْ came to them  
بَأْسُنَا Our punishment إِلَّا but أَنْ that قَالُوا they said إِنَّا indeed  
كُنَّا We were ظَالِمِينَ wrong-doers ﴿١﴾ فَلَنَسْأَلَنَّ We shall certainly  
الَّذِينَ those أُرْسِلَ (Our Message) was sent down إِلَيْهِمْ to them  
وَلَنَسْأَلَنَّ and We shall certainly question الْمُرْسَلِينَ ﴿٢﴾  
فَلَنَقْصُصَنَّ Messengers عَلَيْهِمْ then We shall narrate  
وَمَا knowledge كُنَّا and not غَائِبِينَ ﴿٣﴾ we were  
وَالْوَزْنَ absent ﴿٤﴾ the weighing يَوْمَئِذٍ that day الْحَقُّ (will be) the true  
ثَقُلَتْ so who فَمَنْ became heavy مَوَازِينُهُ his scale (of good)  
فَأُولَئِكَ the successful ﴿٤﴾ they (will be) هُمُ those

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn*." 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً قَلِيلًا مَا تَشْكُرُونَ ﴿٧﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿٨﴾

وَمَنْ خَفَّتْ and who مَوَازِينُهُ became light his scale (of good) فَأُولَٰئِكَ upon themselves أَنفُسَهُمْ incurred loss خَسِرُوا (are) who الَّذِينَ those بِمَا for كَانُوا they used to بِآيَاتِنَا with Our Signs يَظْلِمُونَ ﴿٦﴾ be unjust and surely مَكَّنَّاكُمْ in the الْأَرْضِ on في We established you لَكُمْ and We made وَجَعَلْنَا earth in it مَعِيشَةً for you لَكُمْ and We made قَلِيلًا a livelihood مَّا that تَشْكُرُونَ ﴿٧﴾ you give ثُمَّ then صَوَّرْنَاكُمْ and surely وَلَقَدْ thanks We created you خَلَقْنَاكُمْ then ثُمَّ We gave you shape قُلْنَا then We gave you shape لِمَلَائِكَتِهِمْ to angels اسْجُدُوا except إِلَّا and they prostrated فَسَجَدُوا to Adam لَمْ يَكُن not he was مِنَ السَّاجِدِينَ ﴿٨﴾ those who prostrated

9. And as for those whose Scale will be light, they are those who will lose their ownelves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

قَالَ مَا مَنَعَكَ آلَا تَسْجُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٠﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١١﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ أَعُودُ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٢﴾

قَالَ He said مَا what مَعَكَ prevented you أَلَا that do not فَسَجَدَ I commanded you قَالَ he said أَنزَلْتُ when إِذْ you prostrate خَيْرٌ (am) better مِنْتَهُ than him خَلَقْنِي You created me مِنْ from نَارِ fire وَخَلَقْتُمُ and You created him مِنْ clay قَالَ He said فَاقْصِطْ get down مِنْهَا from this فَكُنْ not بِكُفْرٍ it is لَكَ for you أَن تَتَكَبَّرَ that you show arrogance فِيهَا in this فَخُذْ get out إِنَّكَ He said إِنَّكَ the disgraced ones الصَّغِيرِينَ of إِنَّكُمْ indeed you (are) أَنظِرْنِي reprieve me إِلَى till يَوْمِ the Day يُعَذَّبُونَ the Day they are raised up إِنَّكَ He said إِنَّكَ the reprieved النَّظِيرِينَ of إِنَّكُمْ indeed you (are) إِنَّكَ He said

ones

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15. (Allâh) said: "You are of those respited."

قَالَ فِيمَا آغَاوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۚ ثُمَّ لَا يَنصُرُهُم مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ۖ قَالَ أَخْرَجْ مِنْهَا مَذْهُومًا وَمِمَّا مَدْحُورًا لَّنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ۚ

قَالَ He said فِيمَا because that آغَاوَيْتَنِي You have sent me astray لِأَقْعُدَنَّ (on) Your صِرَاطَكَ for them لَهُمْ I would surely sit in ambush ثُمَّ Straight ۞ Way الْمُسْتَقِيمَ ۚ I shall come to them ثُمَّ لَا يَنصُرُهُم then وَمِنْ before them وَمِنْ خَلْفِهِمْ and from أَيْمَنِهِمْ and from شَمَائِلِهِمْ and from أَيْمَنِهِمْ and from شَمَائِلِهِمْ and from أَكْثَرَهُمْ most of them شَاكِرِينَ ۖ You find جَدُّ (will) not أَنُحْجِ He said أَخْرَجْ get out مِنْهَا from this مَذْهُومًا disgraced وَمِمَّا مَدْحُورًا of them لَّنْ expelled whoever يَبْعَكَ followed you مِنْهُمْ of them لَأَمْلَأَنَّ all أَجْمَعِينَ ۚ Hell جَهَنَّمَ indeed I would fill

16. (*Iblîs*) said: "Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. 17. "Then I will come to them from



before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

وَبَكَدُمْ أَتُكُونُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِيهُمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِرٍ ﴿٢١﴾

وَبَكَدُمْ and O Adam أَتُكُونُ dwell أَنْتَ you وَزَوْجُكَ and your wife الْجَنَّةَ (in) Paradise فَكُلَا (in) Paradise مِنْ and eat (you both) حَيْثُ where شِئْتُمَا you wish وَلَا and (do) not تَقْرَبَا approach (you both) هَذِهِ this الشَّجَرَةَ tree فَتَكُونَا or you (both) will be مِنَ of الظَّالِمِينَ the wrong-doers فَكُلَا then whispered suggestions فَوَسَّوَسَ Satan الشَّيْطَانُ لِيُبْدِيَ to expose لَهُمَا to them (both) مَا what وُورِيَ what was concealed عَنْهُمَا from them (both) مِنْ to them (both) سَوْءِيهُمَا their private parts وَقَالَ and he said مَا did not نَهَاكُمَا forbid you رَبُّكُمَا your Lord عَنْ from هَذِهِ this الشَّجَرَةَ tree إِلَّا save أَنْ that تَكُونَا you (two) become مَلَكَتَيْنِ or angels أَوْ two become مِنَ of الْخَالِدِينَ the immortals ﴿٢٠﴾ وَقَاسَمَهُمَا and he swore to them both إِنِّي the sincere لَكُمَا of النَّاصِرِينَ the sincere لِنَاصِرٍ to you (both) أَنَا that I am advisers

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrongdoers)." 20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." 21. And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾



(is) a Sign **ذَلِكَ** (of) piety **خَيْرٌ** that **ذَلِكَ** (is) better **مِنْ مَا بَيْنَ يَدَيْهِ** this (is) a Sign remember **لَعَلَّهُمْ** (of) Allah **يَذْكُرُونَ** so that they may

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* of Allâh, that they may remember (i.e. leave falsehood and follow truth).

يَنْبَغِي مَا دَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَيْتِهِمَا إِنَّهُ يَرَبُّكُمْ هُوَ وَفِيهِمْ مِنْ حَيْثُ لَا تَنْوَنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرْنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَةِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

seduce you **يَفْتِنَنَّكُمْ** let not **لَا** (of) Adam **مَا دَمَ** O Children **يَنْبَغِي** the **الشَّيْطَانُ** Satan **كَمَا** as **أَخْرَجَ** he drove out **أَبَوَيْكُمْ** your parents **مِنْ** their **لِبَاسَهُمَا** them of **عَنْهُمَا** stripping **يَنْزِعُ** Paradise from their private parts **لِيُرِيَهُمَا** to expose [to them] **سَوْءَ بَيْتِهِمَا** garments **إِنَّهُ** indeed **يَرَبُّكُمْ** he does see you **هُوَ** and his host **وَفِيهِمْ** **مِنْ حَيْثُ** We have **جَعَلْنَا** verily **إِنَّا** you see them **تَنْوَنَهُمْ** do not **لَا** where **أَوْلِيَاءَ** of those who **لِلَّذِينَ** guardians **الشَّيَاطِينَ** devils **أَعْلَمُوا** made some **فَعَلُوا** they do **وَإِذَا** believe **يُؤْمِنُونَ** and when **فَحِشَةً** they say **وَجَدْنَا** our **عَلَيْهَا** on it **أَبَاءَنَا** we found **قُلْ** of it **أَمَرْنَا** has commanded us **بِهَا** and Allah **وَاللَّهُ** fathers **أَمَرَ** of **بِهَا** command **يَأْمُرُ** does not **لَا** Allah **أَمَرَ** certainly **إِنَّ** what **مَا** Allah **عَلَى** do you **أَقُولُونَ** say **لَعَلَّهُمْ** lewdness **تَعْلَمُونَ** do not you know

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not. 28. And when they



قُلْ مَنْ (of) adornment زِينَةَ has forbidden حَرَّمَ who مَنْ say قُلْ for His slaves لِعِبَادِهِ. He has produced أَخْرَجَ which أَلْقَى Allah وَالطَّيِّبَاتِ the sustenance الرِّزْقِ of مَنْ and good things قُلْ say هِيَ life الْحَيَاةِ in فِي believe آمَنُوا (are) for those who الَّذِينَ these (of) Day يَوْمَ exclusively خَالِصَةً (of this) world (on) الْقِيَمَةِ (of) Resurrection كَذَلِكَ thus نَفْصِلُ We explain الْآيَاتِ the Signs لِقَوْمِ has حَرَّمَ indeed إِنَّمَا say قُلْ who know يَعْلَمُونَ ﴿٢٢﴾ for people رَبِّي forbidden my Lord رَبِّي my Lord الشَّامِسِ shameful deeds مَا which ظَهَرَ were بَطَنَ and which وَمَا of them مِنَّا were committed openly and sins وَالْإِثْمَ committed secretly and transgression وَالْبَغْيَ you associate others تَشْرِكُوا and that وَأَنْ the right الْحَقِّ without for it بِهِ. He sent يُرْسِلُ has not رَ what مَا with Allah بِاللَّهِ سُلْطَانًا any authority وَأَنْ and that تَقُولُوا you say عَلَى on الله you know تَعْلَمُونَ ﴿٢٣﴾ do not لَا what مَا Allah

32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tayyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge. 33. Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٢٤﴾ يَبْقَىٰ آدَمُ إِنَّمَا يَأْتِيَنكُمْ رُشْدٌ وَغَيِّبٌ مِّنْكُمْ يَقْضُونَ عَلَيْكُمْ أَلَيْسَ فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

وَلِكُلِّ أُمَّةٍ and for every أُمَّةٍ people أَجَلٌ (is) a fixed term فَإِذَا when they جَاءَ approached أَجْلُهُمْ their term لَا they will يَسْتَأْخِرُونَ nor وَلَا an hour سَاعَةً be able to delay (it)

if (of) Adam مَادَمَ O Children بَنِي be able to bring it earlier  
 يَايُنْسِكُمْ from among you مِنْكُمْ Messengers رُسُلُ come to you  
 feared أَتَقَى then who مَنِي My Verses آيَاتِي to you عَلَيْكُمْ reciting  
 any fear خَوْفٌ will not be وَلَا and mended himself وَأَصْلَحَ Allah  
 عَلَيْهِمْ upon them وَلَا and not هُمْ they يَحْزَنُونَ ﴿٣٥﴾ will grieve وَالَّذِينَ  
 and those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs وَاسْتَكْبَرُوا and  
 those (are) أُولَئِكَ them عَنَّا treated with arrogance أَصْحَابُ  
 would خَالِدُونَ ﴿٣٦﴾ therein فِيهَا they هُمْ (of) the Fire النَّارِ dwellers  
 abide forever

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayât* and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا أَصَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَاذِبُونَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ then who مِمَّنِ (is) more unjust than him who افْتَرَى  
 invented عَلَى against الله Allah كَذِبًا or كَذَّبَ rejected  
 بِآيَاتِهِ His Verses أُولَئِكَ they are those يَنَالُهُمْ  
 نَصِيبُهُمْ their share مِنَ the Book (of Decrees) الْكِتَابِ حَتَّى  
 until إِذَا when جَاءَهُمْ come to them رُسُلُنَا Our Messengers (angels)  
 يَتَوَفَّوْنَهُمْ causing them to die قَالُوا where (are) آيِنَ they ask  
 those كُنْتُمْ you used تَدْعُونَ to invoke مِنْ دُونِ other than الله  
 Allah قَالُوا they say صَلُّوا they have forsaken عَنَّا us وَشَهِدُوا  
 they testify عَلَى against أَنْفُسِهِمْ themselves أَنَّهُمْ that indeed كَاذِبُونَ  
 disbelievers كَاذِبِينَ ﴿٣٧﴾ they were

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât*? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their

souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِنَاهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

قَالَ ادْخُلُوا you enter في among أُمَمٍ nations قَدْ خَلَتْ who and passed away مِنْ قَبْلِكُمْ of الْجِنَّ jinns وَالْإِنْسِ in humans في النَّارِ the Fire كُلَّمَا دَخَلَتْ every time أُمَّةٌ entered it لَعْنَتْ a group أُخْتَهَا its sister (group) حَتَّى until إِذَا until أَدَّارَكُوا they will gather فِيهَا in it (therein) جَمِيعًا all قَالَتْ will say أُخْرَيْنَهُمْ last of them لِأُولِنَهُمْ to the first of them رَبَّنَا Our Lord هَؤُلَاءِ these أَضَلُّونَا misled us فَآتِنَاهُمْ so give them عَذَابًا torment ضِعْفًا double of النَّارِ the Fire قَالَ He will say لِكُلِّ for every one ضِعْفٌ (is) double (torment) وَلَكِنْ but لَا do not تَعْلَمُونَ ﴿٣٨﴾ know

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

وَقَالَتْ أُولِنَهُمْ لِأُخْرَيْنَهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَقَالَتْ أُولِنَهُمْ and will say لِأُخْرَيْنَهُمْ first of them فَمَا to last of them كَانَتْ is لَكُمْ for you عَلَيْنَا upon us مِنْ any فَضْلٍ so taste الْعَذَابَ the torment بِمَا for what كُنْتُمْ you used تَكْسِبُونَ ﴿٣٩﴾ to earn إِنَّ the الَّذِينَ indeed كَذَبُوا those who وَاسْتَكْبَرُوا Our Signs rejected بِآيَاتِنَا and showed arrogance

(of) gates السَّمَاءِ (of) it لَا will not فَتُفْتَحُ be opened لَهُمْ to them أُبْرَأُ until بِحُجَّتِ Paradise الْجَنَّةِ they will enter وَلَا nor يَدْخُلُونَ heaven (of) a needle الْفِيلِ eye سَمَرٌ through فِي a camel الْجَمَلُ passes (of) the criminals الْمُجْرِمِينَ ﴿٤٠﴾ We recompense and thus وَكَذَلِكَ لَهُمْ (will be) مِنْ of جَهَنَّمَ Hell يَهَادُ bed وَمِنْ فَوْقِهِمْ and do We تَجْزِي and thus وَكَذَلِكَ (its) covering عَوَاشٍ above them the wrong-doers الظَّالِمِينَ ﴿٤١﴾ recompense

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who belie Our *Ayât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn*. 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn*.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾ وَزَعَمْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ مِنَّا بِالْحَقِّ وَتُودُّوٓا۟ أَنْ تَلَٰكُمُ الْجَنَّةُ أَوْ رُتِشْتُمْوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤١﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا and did الصَّالِحَاتِ believed but those who لَا do not نُكَلِّفُ We burden نَفْسًا any person إِلَّا but وَسْعَهَا to his capacity أُولَٰئِكَ they are أَصْحَابُ the (of) الْجَنَّةِ (dwellers) هُمْ in it خَالِدُونَ ﴿٤٠﴾ in (is) in صُدُورِهِمْ what مَا and We removed وَزَعَمْنَا forever of غِلٍّ rancour تَجْرِي flow مِنْ تَحْتِهِمُ under them الْأَنْهَارُ the rivers وَقَالُوا and they will say الْحَمْدُ all the praises لِلَّهِ all the praises هَدَانَا Who هَدَانَا guided us لِهَٰذَا to this وَمَا and never كُنَّا that هَدَانَا if not لَوْلَا found guidance لِنَهْتَدِيَ We had هَدَانَا that هَدَانَا guided us لَقَدْ indeed جَاءَتْ came رَسُولٌ Messengers رَبِّنَا and it will be cried out to بِالْحَقِّ (of) our Lord وَتُودُّوٓا۟ with the truth أَنْ تَلَٰكُمُ that (is) تَلَٰكُمُ the Paradise الْجَنَّةُ this (is) أَوْ رُتِشْتُمْوهَا you used كُنْتُمْ for what بِمَا you have inherited to do تَعْمَلُونَ ﴿٤١﴾



42. But those who believed, and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.  
 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ  
 أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١١﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿١٢﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ (of) Paradise dwellers and called out أَصْحَابُ النَّارِ (of) the Fire dwellers  
 We have found وَجَدْنَا verily قَدْ that أَن (of) the Fire dwellers  
 وَعَدَنَا what مَا your Lord رَبُّنَا had promised to us  
 وَجَدْتُمْ have you found مَا what وَعَدَ your Lord رَبُّكُمْ had promised  
 حَقًّا true قَالُوا they said نَعَمْ yes فَأَذَّنَ a herald مُؤَذِّنٌ then cried out  
 بَيْنَهُمْ that لَعْنَةُ curse اللَّهِ (of) Allah أَن between them  
 الظَّالِمِينَ upon the wrong-doers الَّذِينَ hinder يَصُدُّونَ those who  
 (men) عَنْ from سَبِيلِ Path اللَّهِ (of) Allah وَيَبْغُونَهَا and seek to make it  
 عِوَجًا crooked وَهُمْ it كَفِرُونَ in the Hereafter ﴿١٢﴾  
 (are) disbelievers

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying):  
 "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn*." 45. Those who hindered (men) from the path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَنَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٣﴾  
 وَإِذَا صُرِفَتْ أَبْصَارُهُمْ إِلَقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ  
 بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿١٥﴾

وَبَيْنَهُمَا and between them is حِجَابٌ a barrier وَعَلَى and on الْأَعْرَافِ Al-Araf (heights) who would recognize يَرَوْنَهُمْ (will be) men رِجَالٌ and they called out وَكَادُوا by their marks يَسْمَعُهُمْ every one كُلًّا peace سَلَامٌ that أَنْ (of) Paradise الْجَنَّةِ people (dwellers) أَصْحَابَ but they عَلَيْهِمْ they enter it يَدْخُلُونَهَا did not لَنْ be on you عَلَيْكُمْ will turn يَطْمَعُونَ ﴿١٥﴾ and when وَإِذَا would long (to do so) أَبْصَرَهُمْ their eyes يَلْقَاهُ towards أَصْحَابِ النَّارِ dwellers (of) the Fire قَالُوا (of) the Fire النَّارِ they will say رَبَّنَا Our Lord لَا do not تَجْعَلْنَا place us مَعَ with الْقَوْمِ and called out وَكَادُوا wrong-doers الظَّالِمِينَ ﴿١٦﴾ the people whom they يَرَوْنَهُمْ men رِجَالًا (of) Al-Araf (heights) الْأَعْرَافِ dwellers did not مَا saying قَالُوا by their marks يَسْمَعُهُمْ would recognize you used كُنْتُمْ and what وَمَا your number جَمْعُكُمْ you عَنْكُمْ avail to تَسْتَكْبِرُونَ ﴿١٧﴾ show arrogance

46. And between them will be a (barrier) screen and on Al-A'rāf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "Salāmun 'Alaikūn" (peace be on you), and at that time they (men on Al-A'rāf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zālimūn." 48. And the men on Al-A'rāf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

أَهْتُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٥﴾ وَكَادُوا أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنا مِائِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿١٦﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٧﴾

أَهْتُولَاءِ are they الَّذِينَ those who أَقْسَمْتُمْ you swore لَا will not يَنَالُهُمُ Allah grant them رَحْمَةً (His) Mercy أَدْخُلُوا enter الْجَنَّةَ

Paradise dwellers (shall) you **لَا خَوْفٌ عَلَيْكُمْ** fear (shall be) on you **وَلَا أَنْتُمْ تَحْزَنُونَ** nor and cried out **وَنَادَىٰ أَصْحَابُ النَّارِ** the Fire dwellers (of) the Fire dwellers **أَصْحَابُ الْجَنَّةِ** (of) Paradise dwellers **أَنْ أَفِضُوا** that of what **رَزَقَكُمُ** or water **أَوْ الْمَاءَ** some on us **بِمِنْ** pour Allah **عَلَيْنَا** indeed they said **قَالُوا** Allah **اللَّهُ** has provided you the disbelievers **عَلَىٰ** to **الْكَافِرِينَ** has forbidden both **حَرَّمَهُمَا** as those who **الَّذِينَ** took **تَوَلَّوْا** their religion **دِينَهُمْ** as **لَهُمْ** life **وَلَمَّا** and play **وَعَرَّوْهُمْ** and deceived them **وَالْحَيَاةَ** We will forget them **فَالْيَوْمَ** so today **نَنْسَهُمْ** (of) the world **الدُّنْيَا** as **كَمَا** **سُئِلُوا** they forgot **لِقَاءَ** meeting **يَوْمِهِمْ** their Day **هَذَا** this **وَمَا كَانُوا** and because **يَتَذَكَّرُونَ** Our Signs **بِآيَاتِنَا** reject

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers." 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayât.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوا مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَّنَا مِن شُفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْقَرُونَ ﴿٥١﴾

and verily **وَلَقَدْ** **جِئْنَاهُمْ** We have brought to them **بِكِتَابٍ** a Book **فَصَّلْنَاهُ** which We have expounded **عَلَىٰ** with **عِلْمٍ** knowledge **وَرَحْمَةً** a guidance **لِّقَوْمٍ** to a people **يُؤْمِنُونَ** **يَنْظُرُونَ** are believing **هَلْ** but (that) **إِلَّا** they waiting **تَأْوِيلَهُ** its **يَأْتِي** (when) the Day **يَوْمَ** reality is unfolded **نَسُوا** those who **الَّذِينَ** will say **يَقُولُ** reality will be unfolded **فَقَدْ** before **مِن قَبْلُ** forgot it **رُسُلُ** had come **جَاءَتْ** verily **فَالْحَقِّ** (of) our Lord **رَبِّنَا** Messengers **فَهَلْ** do **لَنَا**

for لَّا who intercede فَيَسْتَفْعُوا intercessors شُفَعَاءَ any مِن we have  
 عِدَّةٌ so that we do deeds نَعْمَلُ we are sent back نُرَدُّ or أَوْ us  
 خَيْرًا verily قَدْ to do نَعْمَلُ we used كُنَّا those الَّذِينَ other than  
 أَنفُسَهُمْ they have lost وَصَلَّ and has forsaken themselves  
 to fabricate يَفْتَرُونَ ﴿٥٧﴾ they used كَانُوا what مَا them

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ  
 حَيْثُهَا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٧﴾ ادْعُوا رَبَّكُمْ  
 تَضَرُّعًا وَخُفْيَةً إِنَّهُمْ لَا يُحِبُّ الْمَعْتَدِينَ ﴿٥٨﴾

إِنَّ رَبَّكُمُ indeed your Lord اللَّهُ (is) Allah الَّذِي Who خَلَقَ  
 السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth فِي in سِتَّةِ six  
 أَيَّامٍ then اسْتَوَى عَلَى He ascended الْعَرْشِ the throne يُغْشَى  
 النَّهَارَ the night اللَّيْلَ He lets cover which seeks it يَطْلُبُهُ  
 حَيْثُهَا swiftly وَالشَّمْسُ and the sun وَالْقَمَرُ and the moon وَالنُّجُومُ  
 مُسَخَّرَاتٍ the stars بِأَمْرِهِ to His Command أَلَا  
 لَهُ (is) His الْخَلْقُ the creation وَالْأَمْرُ and the command تَبَارَكَ  
 اللَّهُ blessed be رَبُّ Lord اللَّهُ of the worlds ﴿٥٧﴾ (of)  
 رَبَّكُمْ call upon your Lord تَضَرُّعًا humbly وَخُفْيَةً and in secret إِنَّهُمْ  
 indeed لَا does not يُحِبُّ He likes الْمَعْتَدِينَ ﴿٥٨﴾ the transgressors

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He

created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the 'Âlamîn! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٥﴾  
 وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ  
 الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ تُنْخِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

وَلَا تُفْسِدُوا in the earth بَعْدَ make mischief and do not after  
 إِصْلَاحِهَا its order وَادْعُوهُ with fear and call Him  
 وَطَمَعًا and longing إِنَّ indeed رَحْمَتَ Allah (of) Mercy قَرِيبٌ (is) close  
 وَهُوَ the good-doers الْمُحْسِنِينَ (is) close (as) glad tidings  
 بُشْرًا the winds الرِّيحَ sends Who الَّذِي  
 بَيْنَ يَدَيْ (with) رَحْمَتِهِ [in presence of] His Mercy حَتَّىٰ until إِذَا  
 أَقْلَّتْ when they carry سَحَابًا a cloud ثِقَالًا heavy-laden سُقْنَاهُ We  
 لِبَلَدٍ drive it to a land مَّيِّتٍ dead فَأَنْزَلْنَا then We sent down  
 الْمَاءَ (rain) water فَأَخْرَجْنَا then We brought forth  
 مِنْ كُلِّ (of) fruit الثَّمَرَاتِ every (kind) كَذَٰلِكَ similarly  
 تُنْخِجُ the dead الْمَوْتَىٰ We will raise لَعَلَّكُمْ that you may  
 تَذَكَّرُونَ take heed

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يُخْرِجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ  
 يَشْكُرُونَ ﴿٥٧﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
 يَوْمٍ عَظِيمٍ ﴿٥٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٥٩﴾ قَالَ يَتَّقُوا اللَّهَ يَوْمَ لَيْسَ فِي ضَلَالَةٍ وَلَكِنِّي رَسُولٌ  
 مِنْ رَبِّ الْعَالَمِينَ ﴿٦٠﴾

وَالْبَلَدُ الطَّيِّبُ good يَخْرُجُ comes forth and which وَالَّذِي (of) its Lord رَبِّهِ by the Order يَأْذِنُ vegetation خَبَثٌ (is) bad لَا (does) not يَخْرُجُ but إِلَّا come forth نَكِدًا little كَذَلِكَ thus نُصَرِّفُ We diversely expound الْآيَاتِ the signs لِقَوْمٍ We sent أَرْسَلْنَا verily لَقَدْ (who) give thanks يَشْكُرُونَ ﴿٥٨﴾ for people نُوحًا to Noah إِنْ قَوْمِهِ his people فَقَالَ and he said يَقَوْمِ O my people أَعْبُدُوا (you) worship الله Allah مَا do not لَكُمْ you have مِنْ any إِلَهٍ god غَيْرُهُ but إِيَّايَ certainly أَعْلَفُ I fear عَلَيْكُمْ for you عَذَابَ torment يَوْمِ a Day عَظِيمٍ ﴿٥٩﴾ Great (awful) قَالَ the leaders أَلَمْ نَقُلْ of قَوْمِهِ his people إِنَّا verily we لَنُرْسِلَنَّ in we see you ضَلَالٍ error مُبِينٍ ﴿٦٠﴾ plain قَالَ he said يَقَوْمِ O my people لَيْسَ (there is) not فِي an error ضَلَالَةٌ in me وَلَكِنِّي (of) Lord الْعَالَمِينَ ﴿٦١﴾ the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* for a people who give thanks. 59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamîn!"

أَتْلِفَكُمْ رَسُولِي وَأَنْصَحْ لَكُمْ وَأَعْلَمْ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ يَعْبَتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

أَتْلِفَكُمْ I convey to you رَسُولِي Messages رَبِّي (of) my Lord وَأَنْصَحْ and give advice لَكُمْ to you وَأَعْلَمْ and I know مِنْ اللَّهِ from الله مَا Allah that لَا do not تَعْلَمُونَ ﴿٦٢﴾ أَوْ you know يَعْبَتُمْ or ذِكْرٌ a reminder مِنْ a reminder جَاءَكُمْ has come to you كَذَّبُوهُ that كَذَّبُوا wonder رَبِّكُمْ upon رَجُلٍ a man مِنْكُمْ among you لِيُنذِرَكُمْ your Lord عَلَى

وَلَقَدْ so that you may fear Allah وَلَقَدْ that he may warn you  
 but they denied فَكَذَّبُوا shown mercy ﴿٣٥﴾ and that you may be  
 with him مَعَهُ and those وَالَّذِينَ and We saved him فَأَنْجَيْنَاهُ Him  
 the ship الْفُلِ وَأَغْرَقْنَا and We drowned الَّذِينَ and those who كَذَّبُوا  
 Our Signs بَيِّنَاتٍ denied إِنَّهُمْ indeed they كَانُوا they were قَوْمًا  
 blind عَمِينَ ﴿٣٦﴾ people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?" 64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât. They were indeed a blind people.

﴿٣٥﴾ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٦﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ الْكَاذِبِينَ ﴿٣٧﴾ قَالَ يَنْقُورِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٣٨﴾ أُتِلِّفُكُم بِرِسَالَتِي ربي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٣٩﴾

﴿٣٥﴾ وَإِلَىٰ and to عَادِ (We sent) أَخَاهُمْ their brother هُودًا Hud قَالَ he said  
 do not مَا Allah اللَّه worship اعْبُدُوا O My people يَنْقُورِ he said  
 will not then أَفَلَا but Him غَيْرُهُ god إِلَهٍ any you have لَكُمْ  
 of those who الَّذِينَ leaders الْمَلَأُ said you fear Allah ﴿٣٦﴾ تَتَّقُونَ  
 verily we إِنَّا his people قَوْمِهِ of had disbelieved كَفَرُوا  
 لَنَرُّكَ we see you فِي in سَفَاهَةٍ folly وَإِنَّا and verily we لَنُظَنُّكَ  
 the liars ﴿٣٧﴾ الْكَاذِبِينَ of we consider you مِّن  
 but I وَلَكِنِّي folly سَفَاهَةٌ in me (there is) not لَيْسَ O my people  
 (of) the ﴿٣٨﴾ الْعَالَمِينَ Lord رَّبِّ from مِّن a Messenger رَّسُولٌ (am)  
 (of) my ربي Messages رِسَالَتِي I convey to you أُتِلِّفُكُم  
 Lord وَأَنَا and I (am) لَكُمْ to you نَاصِحٌ adviser أَمِينٌ ﴿٣٩﴾ trusworthy

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Will you not fear (Allâh)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamîn! 68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذْرَ مَا كَانُوا يَعْبُدُونَ فَأَيْنَا بِيَعَادَتِكَ إِن كُنْتَ مِنَ الصّٰدِقِينَ ﴿٧٠﴾

أَوْ عَجِبْتُمْ or you wonder أَنْ that جَاءَكُمْ has come to you ذِكْرٌ a reminder مِنْ a reminder رَبِّكُمْ your Lord عَلَى upon رَجُلٍ a man مِنْكُمْ from among you لِيُنذِرَكُمْ that he may warn you وَأَذْكُرُوا and remember إِذْ when جَعَلَكُمْ He made you خُلَفَاءَ successors مِنْ after قَوْمِ people نُوحٍ (of) Noah وَزَادَكُمْ and increased you فِي in الْخَلْقِ stature بَضْطَةً amply فَأَذْكُرُوا so remember آلَاءَ Bounties of Allah أَنْتُمْ so that you may تُفْلِحُونَ ﴿٦٩﴾ succeed قَالُوا they said أَجِئْتَنَا have you come to us لِنَعْبُدَ Allah وَحْدَهُ Alone and forsake مَا what كَانُوا used to worship إِلَٰهًا our forefathers فَأَيْنَا so bring to us بِيَعَادَتِكَ of what تَعِدُّكَ if you promise إِن كُنْتَ you are مِنَ of الصّٰدِقِينَ ﴿٧٠﴾ the truthful

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful." 70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَاوَاتِهِمَا أَنْتُمْ وَآبَاءُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿٧١﴾ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَتِنَا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

قَالَ he said قَدْ verily وَقَعَ has fallen عَلَيْكُمْ upon you مِنْ from رَبِّكُمْ your Lord رِجْسٌ punishment وَغَضَبٌ and anger



(mere) names **أَتَجِدُلُونِي** about **فِي** do you dispute with me  
 and **سَمَيْتُمُوهَا** **أَنْتُمْ** which you have named (assigned)  
 for which **بِهَا** Allah **اللَّهُ** sent down **نَزَلَ** has not **مَا** your fathers  
 verily I (am) **إِنِّي** then wait you **فَأَنْتَظِرُوا** sanction **سُلْطَانٍ** any **مِنْ**  
 then **فَأَجِيبْنَهُ** those who wait **الْمُنْتَظِرِينَ** of **مَعَكُمْ** with you  
 by a Mercy **بِرَحْمَةٍ** with him **مَعَهُ** and those **وَالَّذِينَ** We saved him  
 (of) those **الَّذِينَ** last remanent **ذَاكِرٍ** and We cut **وَقَطَعْنَا** from Us **وَمَا**  
 they were **كَذَّبُوا** who **بِآيَاتِنَا** belied **وَمَا** Our Signs  
 believers **مُؤْمِنِينَ**

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our *Ayât*; and they were not believers.

**وَالِإِنْ تَحُودَ أَخَاهُمْ صَالِحًا** قَالَ **يَقُولُ** **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ** قَدْ جَاءَكُمْ **بَيِّنَةٌ** مِنْ رَبِّكُمْ **هَذِهِ** نَاقَةُ اللَّهِ لَكُمْ **آيَةٌ** فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا يُسَوِّرْهَا فَيَأْخُذْكُمْ عَذَابُ آيَةٍ **وَإِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْجِبُونَ الْجِبَالَ طَبَاقًا** فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْصُوا فِي الْأَرْضِ مُفْسِدِينَ

**وَالِإِنْ** and to **تَحُودَ** **أَخَاهُمْ** Thamud (We sent) **صَالِحًا** thier brother  
 Allah **اللَّهُ** worship **أَعْبُدُوا** O my people **يَقُولُ** he said **قَالَ** Salih  
**مَا لَكُمْ** do not **مِنْ** any **إِلَهٍ** god **غَيْرُهُ** but Him **قَدْ**  
 from **بَيِّنَةٌ** has come to you **بَيِّنَةٌ** verily **جَاءَكُمْ**  
 your Lord **هَذِهِ** this **نَاقَةُ** she-camel **آيَةٍ** (of) Allah **لَكُمْ**  
 to you **آيَةٌ** (is) a sign **فَذَرُوهَا** so you leave her **تَأْكُلْ** to graze  
 on **أَرْضِ** earth **اللَّهُ** (of) Allah **وَلَا** and do not **تَمْسُوهَا** touch her  
 with harm **يُسَوِّرْهَا** lest should seize you **فَيَأْخُذْكُمْ** a torment  
 painful **وَإِذْ** and remember **جَعَلَكُمْ** He made **خُلَفَاءَ** successors  
 you **وَبَوَّأَكُمْ** after **عَادٍ** and We **تَتَّخِذُونَ** the land **فِي** gave you habitation  
 in

and you carve out وَتَحْجَتُونَ palaces قُصُورًا its plains سُهُولَهَا in  
 الْجِبَالِ mountains يَبُوتًا as homes فَادْكُرُوا so remember مَالَاءَ  
 (of) Allah بOUNTIES وَلَا and do not تَمْشُوا you go about فِي  
 (as) the mischief-makers مُفْسِدِينَ the land الْأَرْضِ in

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَقْتُلُونَ أَتَكْتُمُونَ  
 مُرْسَلًا مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٣﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ  
 كَافِرُونَ ﴿٧٤﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ أَتَيْنَا بِمَا نَوَدُّ إِنْ كُنْتَ مِنَ  
 الْمُرْسَلِينَ ﴿٧٥﴾

قَالَ الْمَلَأُ (of) those who الَّذِينَ leaders said (of) those who اسْتَكْبَرُوا behaved  
 arrogantly مِنْ قَوْمِهِ his people لِلَّذِينَ to those who اسْتُضْعِفُوا to those who  
 were oppressed لِمَنْ آمَنَ to those who آمَنَ had believed مِنْهُمْ among them  
 أَتَقْتُلُونَ do you know أَتَكْتُمُونَ that صَالِحًا Salih مُرْسَلًا (is) one  
 sent مِنْ رَبِّهِ from رَبِّهِ his Lord قَالُوا they said إِنَّا indeed we بِمَا  
 in what أُرْسِلَ he has been sent with مُؤْمِنُونَ ﴿٧٣﴾ (are) الَّذِينَ who اسْتَكْبَرُوا  
 believers قَالَ the الَّذِينَ said in that which آمَنْتُمْ you believe in  
 كَافِرُونَ ﴿٧٤﴾ فَعَقَرُوا disbelieve النَّاقَةَ then they hamstrung  
 وَعَتَوْا she-camel and insolently defied عَنْ أَمْرِ the Order رَبِّهِمْ  
 (of) their Lord وَقَالُوا and they said يُصْلِحْ O Salih أَتَيْنَا بِمَا نَوَدُّ  
 you are كُنْتَ if إِنْ you have been promising us what قَدْنَا  
 مِنْ (one) of الْمُرْسَلِينَ ﴿٧٥﴾ the Messengers

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." 76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in." 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٧٥﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَنقُورُ لَقَدْ أَتَلَفْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحَ ﴿٧٦﴾ وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٧٧﴾

and in the الرَّجْفَةُ an earthquake so took them فَأَخَذَتْهُمُ  
they were lying dead جَنِينَ their homes دَارِهِمْ in morning  
فَتَوَلَّى on their faces عَنْهُمْ then he turned away وَقَالَ  
I have أَتَلَفْتُكُمْ verily لَقَدْ O my people يَنقُورُ and said  
and (of) my lord رَبِّي Message رَسُولَ conveyed to you  
you like تُحِبُّونَ do not لَا but وَلَكِنْ to you لَكُمْ gave good advice  
he قَالَ when إِذْ and Lot وَلَوْطًا advisers ﴿٧٦﴾  
lewdness الْفَحِشَةَ do you commit أَتَأْتُونَ to his people لِقَوْمِهِ said  
مَا not سَبَقَكُمْ has preceded you بِهَا therein مِنْ any أَحَدٍ one مِنْ  
the worlds مِنَ الْعَالَمِينَ of ﴿٧٧﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." 80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Ālamîn?"

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٠﴾ وَمَا كَانَتْ جَوَابَ قَوْمِهِ ۚ  
إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَنْظَهُرُونَ ﴿٨١﴾ فَأَجَبْنَاهُ وَأَهْلَهُ ۚ إِلَّا أَمْرًا نَزَّ كَانَتْ مِنَ  
الْعَذِيبِينَ ﴿٨٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا ۚ كَيْفَ كَانَتْ عَذِيبَةُ الْمُجْرِمِينَ ﴿٨٣﴾

لُتْهُمْ men you approach لَتَأْتُونَ verily you  
 (are) أَنْتُمْ you نَأْيَ women instead of  
 was كَانَتْ and not وَمَا who exceed limits ﴿٨١﴾ people  
 they جَوَابَ answer قَوْمِهِ (of) his people that قَالَوا but أَنْ  
 your town قَرْيَتِكُمْ of drive them out أخرجوهم said  
 wanting to be pure يَطْهَرُونَ ﴿٨٢﴾ (are) people أَنَاسٍ verily they  
 except إِلَّا and his family وَأَهْلَهُ then We delivered him فَأَجَّيْنَاهُ  
 those who مِنَ among الَّذِينَ ﴿٨٣﴾ she was كَانَتْ his wife أَمْرَأَتُهُ  
 a rain مَطَرًا on them عَلَيْهِمْ and We rained وَأَمْطَرْنَا stayed behind  
 فَانْظُرْ so observe كَيْفَ how كَانَتْ end الْمُجْرِمِينَ ﴿٨٤﴾  
 (of) the evil-doers

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn*.

وَالْإِنَّمَدِين أَخَاهُمْ شُعَيْبًا قَالَ يَنْفَوْرُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

وَالْإِنَّمَدِين and to مَدْيَنَ (We sent) أَخَاهُمْ Shuhaib their brother شُعَيْبًا  
 قَالَ he said يَنْفَوْرُ O my people أَعْبُدُوا worship اللَّهَ  
 but Him غَيْرُهُ any إِلَهٍ you have لَكُمْ do not مَا Allah  
 قَدْ verily بَيِّنَةٌ has come to you جَاءَتْكُمْ a clear proof مِنْ  
 from رَبِّكُمْ your Lord فَأَوْفُوا so give full الْكَيْلَ measure  
 and weight وَالْمِيزَانَ وَلَا and do not تَبْخَسُوا diminish النَّاسَ (to)  
 the people أَشْيَاءَهُمْ their things وَلَا and do not تُفْسِدُوا mischief  
 on the earth بَعْدَ after إِصْلَاحِهَا its being set in order  
 ذَلِكَ (is) خَيْرٌ good لَكُمْ for you إِنْ if كُنْتُمْ you are  
 believers ﴿٨٥﴾

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا  
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ  
طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ  
الْحَاكِمِينَ ﴿٨٧﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ road by every sit and do not  
(of) Path from and hindering threatening  
Allah those who believe in Him and seeking to make it crooked  
and remember when you were a few and He multiplied you  
and see what was the end of the mischief-makers  
(of) the mischief-makers and if there is a party of you who believes in that with which I have been sent  
and a party who does not believe, so be patient until Allah judges between us, and He is the Best of judges

86. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn*. 87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the Best of judges."

﴿٨٨﴾ قَالَ أُمَلَّا الَّذِينَ اسْتَكَبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٩﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفَتُحِبُّ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ ﴿٩٠﴾

﴿٨٨﴾ قَالَ أُمَلَّا chiefs الَّذِينَ (of) those who اسْتَكَبَرُوا puffed up with pride  
 We shall certainly لَنُخْرِجَنَّكَ his people قَوْمِهِ of مِنْ with pride  
 have ءَامَنُوا and those who وَالَّذِينَ O Shuaib يَشْعِيبُ banish you  
 you مَعَكَ believed مِنْ with you قَرْيَتِنَا from our town أَوْ or لَتَعُودُنَّ or  
 even قَالَ he said our religion مِلَّتِنَا to فِي shall return  
 we أَفْرَيْنَا verily قَدْ (who) hate (that) كَارِهِينَ ﴿٨٩﴾ we are though  
 كَذِبًا Allah against عَلَى would be fabricating  
 إِذْ after بَعْدَ your faith or religion مِلَّتِكُمْ to فِي we returned  
 it is يَكُونُ and not وَمَا from it مِنْهَا Allah rescued us بَخَّسْنَا when  
 that أَنْ except إِلَّا to it فِيهَا we return نَعُودُ that أَنْ for us  
 our رَبُّنَا comprehends وَسِعَ our Lord رَبُّنَا Allah wills  
 Lord كُلَّ every شَيْءٍ thing عِلْمًا in (His) knowledge عَلَى in  
 Allah تَوَكَّلْنَا we put our trust رَبُّنَا our Lord! أَفَتُحِبُّ judge بَيْنَنَا  
 قَوْمِنَا and between وَبَيْنَ between us  
 بِالْحَقِّ in truth وَأَنْتَ and You خَيْرُ (are) best الْفَاضِلِينَ ﴿٩٠﴾ (of) the judges

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?" 89. "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

وَقَالَ لِلَّذِينَ ظَلَمُوا مِنْ قَوْمِهِ لِيَنِ اتَّبِعْتُمْ شُعَبًا إِتَّكُورًا إِذَا الْخَيْرُونَ ﴿٩١﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩٢﴾ الَّذِينَ كَذَبُوا شُعَبًا كَانُوا لَمْ يَفْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٣﴾ فَنَوَلَّ عَنْهُمْ وَقَالَ يَ قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَامَسْتُمْ عَلَى قَوْمٍ كَافِرِينَ ﴿٩٤﴾

وَقَالَ (of) those who الَّذِينَ the chiefs and said كَفَرُوا  
 you أَتَيْتُمْ if لَيْنِ his people قَوْمِهِ among مِنْ disbelieved  
 (will) لَخِيرُونَ ﴿٩٠﴾ then إِنَّا indeed you إِنْكُمْ Shuaib followed  
 the earthquake الرَّجَفَةُ then took them فَأَخَذْتَهُمْ be) the losers  
 فَأَصْبَحُوا became فَى in دَارِهِمْ their homes جَنُودًا ﴿٩١﴾  
 Shuaib denied كَذَّبُوا those who الَّذِينَ prostrate  
 لَمْ were as if لَمْ يَتَوَلَّوْا they lived فِيهَا therein الَّذِينَ  
 they were هُمْ they were كَذَّبُوا Shuaib denied كَذَّبُوا those who  
 الْخَسِرِينَ ﴿٩٢﴾ the losers فَتَوَلَّى so he turned عَنْهُمْ from them وَقَالَ  
 I conveyed to أَبْلَغْتُكُمْ indeed لَقَدْ O my people يَقَوْمُ and said  
 and gave good وَنَصَحْتُ (of) my Lord رَبِّ messages you  
 for عَلَى I mourn مَأْسَى then how can فَكَيْفَ to you لَكُمْ advice  
 disbelievers كَافِرِينَ ﴿٩٣﴾ people قَوْمُ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَّةِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّةُ وَالسَّرَّةُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

وَمَا أَرْسَلْنَا and not وَمَا any a town قَرْيَةٍ to فِي We sent  
 with إِلَّا Prophet أَخَذْنَا but أَهْلَهَا its people بِالْبَاسِ  
 ﴿٩٤﴾ and calamity لَعَلَّهُمْ so that they may يَضُرَّعُونَ  
 in place مَكَانَ We changed بَدَّلْنَا then ثُمَّ grow humble  
 الْحَسَنَةَ (of) the evil حَتَّىٰ the good عَفَوْا until وَقَالُوا they throve

our forefathers **مَا أَهْلَكْنَا** had touched **مَنْ** verily **قَدْ** and said **وَالسَّيِّئَةُ** calamity **فَأَخَذْتَهُمْ** and affluence **بَغْنَةً** so We seized them **وَهُمْ** suddenly **لَا** while they **يَشْعُرُونَ** did not **وَلَوْ** perceive (it) **أَنَّهُمْ** (of) the towns **أَهْلُ الْقُرَى** people **أَنَّ** and had **وَأَنقَضُوا** and been God-fearing **لَفَتَحْنَا** We would have opened **عَلَيْهِمْ** the heaven **وَالْأَرْضِ** from **بَرَكَاتٍ** blessings **مِنْ** to them **وَلَكِنْ** but **كَذَّبُوا** they denied **فَأَخَذْتَهُمْ** so We seized them **يَكْسِبُونَ** they used to **كَانُوا** for what **بِمَا** earn

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٤﴾ أَوَإِنِ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٥﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٦﴾ أَوَلَمْ يَرَوْا أَنَ الْإِنشَاءَ أَصْبَنَتْهُمْ يَدْنُوهُمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿٩٧﴾

that **أَفَأَمِنَ** (of) the towns **أَهْلُ الْقُرَى** people **أَهْلُ** did feel secure **يَأْتِيَهُمْ** by night **بَيِّنًا** Our punishment **بَأْسُنَا** comes to them **وَهُمْ** while they **نَائِمُونَ** (are) asleep **أَوْ** **أَمِنَ** did feel secure **أَهْلُ الْقُرَى** people **أَنَّ** (of) the towns **يَأْتِيَهُمْ** that **بَأْسُنَا** comes to them **يُلْعَبُونَ** and they **وَهُمْ** by daylight **ضُحًى** Our punishment **أَفَأَمِنُوا** (of) **مَكْرَ اللَّهِ** (against) plan **أَلَّا** did then they feel secure **يَأْمَنُ** but do not **فَلَا** Allah **إِلَّا** except **الْقَوْمُ الْخَاسِرُونَ** the people **أَلَّا** (from) plan **مَكْرَ اللَّهِ** (who are) the losers **يَرَوْا** to those who **لِلَّذِينَ** indicate **أَنَ الْإِنشَاءَ** if **لَوْ** that **أَن** its people **أَهْلُهَا** after **مِنْ بَعْدِ** the land **الْأَرْضِ**



for their sins **يَذُوبُهُمْ** We had punished them **أَصَابَتْهُمْ** We will  
so that **فَهُمْ** their hearts **قُلُوبِهِمْ** on (up) **عَلَى** and We seal **وَنَطْبَعُ**  
hear **يَسْمَعُونَ** do not **لَا** they

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

**تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا** وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ  
قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿٩٧﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ  
لَفَاسِقِينَ ﴿٩٨﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ ﴿٩٩﴾

**تِلْكَ** those **الْقُرَى** towns **نَقُصُّ** We relate **عَلَيْكَ** to you **مِنْ أَنْبَاءِهَا** their  
stories **وَلَقَدْ** and verily **جَاءَتْهُمْ** came to them **رُسُلُهُمْ** their  
messengers **بِالْبَيِّنَاتِ** with clear proofs **فَمَا** but not **كَانُوا** they  
were **لِيُؤْمِنُوا** to believe **بِمَا** in what **كَذَّبُوا** they had denied  
before **كَذَلِكَ** thus **يَطْبَعُ** seals **اللَّهُ** Allah **عَلَى** on (up)  
**قُلُوبِ** hearts **الْكَافِرِينَ** (of) the disbelievers **وَمَا** and did not **وَجَدْنَا**  
We find **لِأَكْثَرِهِمْ** in most of them **مِنْ** any **عَهْدٍ**  
covenant **وَإِنْ** but **وَجَدْنَا** We found **أَكْثَرَهُمْ** most of them  
transgressors **ثُمَّ** then **بَعَثْنَا** We sent **مِنْ بَعْدِهِمْ** after them  
**مُوسَى** Moses **وَآيَاتِنَا** with Our signs **إِلَىٰ** to **فِرْعَوْنَ** Pharaoh **وَمَلَئِهِ**  
and his chiefs **ظَلَمُوا** but they dealt unjustly **بِهَا** with them **فَانْظُرْ**  
so observe **كَيْفَ** how **كَانَ** was **عَاقِبَةُ** end **الْمُفْسِدِينَ** (of) the  
mischief-makers

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh

does seal up the hearts of the disbelievers. 102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn*. 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn*.

وَقَالَ مُوسَىٰ يَنْفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٢﴾ حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٣﴾ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَلْتَبِئْ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٤﴾ فَلْأَلْقِ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٥﴾

وَقَالَ مُوسَىٰ and said O Pharaoh يَنْفِرْعَوْنُ I (am) verily I (am) رَسُولٌ a messenger from رَبِّ the Lord of the worlds ﴿١٠٢﴾ حَقِيقٌ (it is) incumbent عَلَى upon (me) أَنْ that لَا do not أَقُولُ I say عَلَى about اللَّهِ Allah إِلَّا but الْحَقَّ the truth قَدْ the truth جِئْتُكُمْ I have come to you with a clear proof بِبَيِّنَةٍ Children رَبِّكُمْ your Lord فَأَرْسِلْ so send مَعِيَ with me بَنِي Children جِئْتَ you have come إِسْرَءِيلَ ﴿١٠٣﴾ (of) Israel قَالَ he said إِنْ if كُنْتَ you have جِئْتَ come بِآيَةٍ with a sign فَلْتَبِئْ then bring بِهَا it إِنْ if كُنْتَ you are جِئْتَ of الصَّادِقِينَ ﴿١٠٤﴾ the truthful فَأَلْقَى then he threw عَصَاهُ his staff فَإِذَا his staff manifest ثُعْبَانٌ a serpent مُبِينٌ ﴿١٠٥﴾ and instantly هِيَ (became) it

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamîn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

وَرَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٦﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٧﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَأَمَّا تَأْمُرُونَ ﴿١٠٨﴾ قَالُوا آتِنَا وَآخَاهُ وَارْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١٠٩﴾ يَا ثُوَّكُ بِكُلِّ سَدْحٍ عَلِيمٍ ﴿١١٠﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١١﴾

وَرَزَعَ and he drew out يَدَهُ his hand فَإِذَا (it was) هِيَ and instantly بَيْضَاءُ white (luminous) لِلنَّظِيرِينَ ﴿١٠٦﴾ قَالَ to the beholders الْمَلَأُ

indeed (of) Pharaoh people of the chiefs  
 that he wants well-versed a sorcerer this (is)  
 so what your land from He drives you out  
 keep him in they said do you recommend  
 suspense and his brother and send and the  
 cities heralds they bring you every  
 the sorcerers and came knowing sorcerer  
 for us indeed they said (to) Pharaoh  
 the winners we are if (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect — 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفْرَبِينَ ﴿١٠٩﴾ قَالُوا يَمْؤُوسَ إِمَّا أَنْ تُتْلَفَ وَإِمَّا أَنْ تَكُونَ نَحْنُ الْمُتْلَفِينَ ﴿١١٠﴾ قَالَ أَلْقُوا فَلَمَّا  
 أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١١﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ  
 فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٢﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٣﴾

of and indeed you will be yes he said  
 nearest (to me) O Moses they said  
 we will [that] either or you throw [that]  
 you throw he said the throwers [we] be  
 eyes they enchanted they threw so when  
 and overawed them (of) the people  
 and We great with a magic came up  
 your throw (that) Moses (to) inspired  
 they what swallowed it and then staff  
 and the truth thus was established had (made)  
 so they used what proved vain  
 were defeated

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

فَقُلِبُوا هُنَاكَ وَانْقَلَبُوا صٰغِرِيْنَ ﴿١١٦﴾ وَأَلْقَى السَّحَرَةُ سِحْرَہُمْ ﴿١١٧﴾ فَقَالُوا ءَمٰنَا بِرَبِّ الْعٰلَمِیْنَ ﴿١١٨﴾ رَبِّ مُوسٰی وَهٰرُونَ ﴿١١٩﴾ قَالَ فِرْعَوْنُ ءَاٰمَنْتُمْ بِہٖ قَبْلَ اَنْ ءَاٰدَنْ لَّکُمْ اِنَّ هٰذَا لَمَكْرٌ مَّکَرْتُمُوْہٖ فِی الْمَدِیْنَةِ لِتُخْرِجُوْہَا مِنْہَا اَھْلَہَا فَسَوْفَ نَعْلَمُوْنَ ﴿١٢٠﴾ لَا قُطْعَانَ اَیْدِیْکُمْ وَاَرْجُلَکُمْ مِنْ خِلْفٍ ثُمَّ لَا صَلِّیْکُمْ اَجْمَعِیْنَ ﴿١٢١﴾

and there هُنَاكَ and returned صٰغِرِيْنَ low (disgraced) وَأَلْقَى they said السَّحَرَةُ the sorcerers سِحْرَہُمْ prostrate فَقَالُوا ءَمٰنَا we believed رَبِّ (of) the worlds الْعٰلَمِیْنَ Lord مُوسٰی and Aaron وَهٰرُونَ ﴿١١٩﴾ قَالَ فِرْعَوْنُ I give اَمَنْتُمْ you believed بِہٖ in him قَبْلَ اَنْ that اِنَّ (is) a plot لَمَكْرٌ this certainly اِنَّ to you اَمَنْتُمْ permission مَّکَرْتُمُوْہٖ you have plotted فِی in الْمَدِیْنَةِ the city لِتُخْرِجُوْہَا but soon shall you اَھْلَہَا its people فَسَوْفَ drive out I would surely cut off لَا قُطْعَانَ know (its consequences) اَیْدِیْکُمْ your hands وَاَرْجُلَکُمْ and your feet مِنْ opposite خِلْفٍ on اَجْمَعِیْنَ I will crucify you ثُمَّ all sides

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamîn. 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

قَالُوْا اِنَّا اِلٰی رَبِّنَا مُنْقَلِبُوْنَ ﴿١٢٢﴾ وَمَا نُنْفِیْ مِنْہٗ اِلَّا اَنْتَ ءَمٰنَا بِرَبِّنَا لَمَّا جَآءَنَا رَبَّنَا اَفْرِغْ عَلَیْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِیْنَ ﴿١٢٣﴾ وَقَالَ لِلْمَلَأِ مِنْ قَوْمِ فِرْعَوْنَ اَنْتَدُّرُ مُوسٰی وَقَوْمُوْہٗ لِيُفْسِدُوْا فِی الْاَرْضِ وَیَذَرُکَ وَاَءِلٰهَکَ قَالَ سَنَقْبَلُکُمْ اِبْنٰہُمْ وَنَسْتَحِیْہٖ نِسَآءَہُمْ وَاِنَّا فَوْقَہُمْ قٰہِرُوْنَ ﴿١٢٤﴾

will **﴿١٢٦﴾** our Lord رَبَّنَا to إِنَّ indeed we قَالُوا they said  
 on us وَمَا you take vengeance لَنَقِمْ and do not وَمَا be returning  
 (of) our رَبَّنَا in Signs يَاكُنْ we believed ءَامَنَّا that أَنْتَ but إِلَّا  
 pour our Lord! أَفْرِغْ رَبَّنَا they came to us جَاءَتْنَا when لَنَا Lord  
**﴿١٢٧﴾** and cause us to die وَتَوَفَّنَا patience صَبْرًا on us عَلَيْنَا out  
 people قَوْمِ of chiefs مِنَ and said وَقَالَ (as) Muslims  
 and his قَوْمُهُ Moses مُوسَى will you leave? أَتَذَرُ (of) Pharaoh  
 and وَيَذَرُكَ the land الْأَرْضِ in فِي to spread mischief يُفْسِدُوا people  
 we سَنَقْتُلُ he said قَالَ and your gods وَإِلَهَاتُكُم they forsake you  
 their نِسَاءَهُمْ and we will let live وَلَنَسْتَحْيِي their sons أَبْنَاءَهُمْ will kill  
**﴿١٢٨﴾** over them فَوْقَهُمْ and certainly we are وَإِنَّا women  
 dominant powers

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayât* of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ  
 لِلْمُتَّقِينَ **﴿١٢٦﴾** قَالُوا أَوْذَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ  
 وَيَسْتَخْلِفَ كُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ **﴿١٢٧﴾** وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ  
 الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ **﴿١٢٨﴾**

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ seek help رَبَّنَا to his people قَالُوا they said  
 the earth الْأَرْضِ indeed إِنَّ and endure وَاصْبِرُوا from Allah  
 (is) Allah's يُورِثُهَا (is) He gives it as a heritage مَنْ He gives it to whom يَشَاءُ  
**﴿١٢٦﴾** and the end وَالْعَاقِبَةُ His slaves عِبَادِهِ of مِنْ He wills  
 we suffered hurt أَوْذَيْنَا they said قَالُوا for God-fearing people  
 that أَنْ before تَأْتِيَنَا that وَمِنْ بَعْدِ you came to us قَالَ and after  
 your Lord رَبِّكُمْ may be عَنِ he said قَالَ you came to us جِئْتَنَا

أَنْ يَهْلِكَ that **يُهْلِكُ** He will destroy **عَدُوَّكُمْ** your enemy **وَيَسْتَخْلِفَكُمْ** so that He **فَيَنْظُرَ** the land **فِي** in **وَيَجْعَلْكُمْ** and make you successors  
 We **كَيْفَ** may see **تَعْمَلُونَ** how **وَلَقَدْ** and verily **أَخَذْنَا** and verily  
 with years (of **بِالسِّنِينَ** (of) Pharaoh **فِرْعَوْنَ** people **أَلْ** afflicted  
**وَنَقْصٍ** drought) and shortness **وَالشَّحْمَاتِ** of **مِنْ** and shortness of fruits (crops) **لَعَلَّهُمْ**  
 take heed/receive admonition **يَذَكَّرُونَ** that they may

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious)." 129 They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

فَإِذَا جَاءَهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّمَا طَّيَّرْتُمْ عَنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٢٩﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٠﴾ فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣١﴾

فَإِذَا جَاءَهُمُ but when **جَاءَهُمُ** the good **الْحَسَنَةُ** came to them **قَالُوا** they  
 afflicted them **وَلَوْ** and if **هَذِهِ** this (is) **لَنَا** said  
**سَيِّئَةٌ** evil **يَطَّيَّرُوا** they ascribed evil omens **بِمُوسَى** to Moses **وَمَنْ**  
 their **طَّيَّرْتُمْ** certainly **إِنَّمَا** behold! **أَلَا** with him **مَعَهُ** and those  
 most of **أَكْثَرَهُمْ** but **وَلَكِنَّ** Allah **عِنْدَ** evil omens  
 them **لَا** do not **يَعْلَمُونَ** know **وَقَالُوا** and they said **مَهْمَا**  
 to **تَأْتِنَا** whatever **بِهِ** you bring us **مِنْ آيَةٍ** a sign **لِنَسْحَرَنَّ**  
 in you **نَحْنُ** shall not **فَمَا** with it **بِهَا** enchant us  
 the **يُؤْمِنُونَ** believers **فَارْسَلْنَا** so We sent **عَلَيْهِمُ** on them **الطُّوفَانَ**  
 and the **الْجَرَادَ** flood **وَالْقُمَّلَ** and the locusts **وَالضَّفَادِعَ** and the lice  
 and the blood **وَالدَّمَ** and the blood **آيَاتٍ مُّفَصَّلَاتٍ** as manifest **فَاسْتَكْبَرُوا**  
 people **وَمَا** and they were **وَكَانُوا** but they showed arrogance  
 criminals **مُّجْرِمِينَ**

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. 132. They said: "Whatever Ayât you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn*.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْشُوايَ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيَن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٢﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِّغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٣﴾ فَانْقَضَتْ عَنْهُمْ وَأُغْرِقْتَهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ on them fell and when they said يَمْشُوايَ O Moses أَدْعُ invoke لَنَا for us رَبَّكَ your Lord because of عَهِدَ (His) promise عِنْدَكَ to you لِيَن if كَشَفْتَ we shall remove the الرِّجْزَ penalty from us لَنُؤْمِنَنَّ the penalty we shall send وَلَنُرْسِلَنَّ in you لَكَ certainly believe but when فَلَمَّا (of) Israel Children بَنِي with you to كَشَفْنَا We removed عَنْهُمْ the penalty الرِّجْزَ from them إِلَى the penalty هُمْ a fixed term بَلِّغُوهُ they had to reach (it) إِذَا then هُمْ so We took retribution يَنْكُتُونَ they broke the promise فَانْقَضَتْ so We took retribution عَنْهُمْ from them وَأُغْرِقْتَهُمْ and drowned them فِي in the sea بِأَنَّهُمْ because they كَذَّبُوا belied بِآيَاتِنَا Our signs وَكَانُوا and they were غَافِلِينَ of them heedless

134. And when the punishment fell on them, they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât and were heedless about them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَدَّلْنَا فِيهَا وُتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا

يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَانٍ لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

وَأَوْرَثْنَا the people الَّذِينَ and We let inherit الْقَوْمَ (of) the land الْأَرْضِ east مَشْرِقُهَا considered weak يُسْتَضْعَفُونَ وَمَغْرِبُهَا and its west أَلْيَ which بَنَرُكُنَا We sent our blessings فِيهَا (of) your رَبِّكَ words كَلِمَتُكَ and were fulfilled وَكَمَّتْ wherein Lord الْحَقُّ عَلَى the fair بَنِي Children إِسْرَءِيلَ (of) Israel مَا and We destroyed وَدَمَرْنَا they endured صَبَرُوا because and his قَوْمُهُ Pharaoh فِرْعَوْنُ manufacture يَصْنَعُ used to كَانَتْ people وَمَا and what كَانُوا they used to يَعْرِشُونَ ﴿١٣٧﴾ erect وَجَوَزْنَا the sea الْبَحْرَ (of) Israel بَنِي Children and We led across فَأَتَوْا then they came عَلَى upon قَوْمٍ a people يَعْكُفُونَ devoted عَلَى to أَصْنَانٍ idols لَهُمْ they had قَالُوا they said يَمُوسَى O Moses اجْعَلْ gods آلِهَةً they have لَنَا as كَمَا a god إِلَهًا for us make لَنَا know nothing تَجْهَلُونَ ﴿١٣٨﴾ a people قَوْمٌ verily you are إِنَّكُمْ he said

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh* (a god) as they have *âlihah*." He said: "Verily, you are a people who know not."

إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَيَطِلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْنِيَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَجَبْتَكُمْ مِنْ مَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقُولُونَ أَبْنَاءُكُمْ وَمَسْخُوجُونَ نِسَاءَكُمْ فِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

إِنَّ هَؤُلَاءِ certainly (these people) مَتَّبِعُوا are to be destroyed مَا which (are) فِيهِ in (it) وَيَطِلُّ and is in vain مَا what كَانُوا they are يَعْمَلُونَ ﴿١٣٩﴾ doing قَالَ he said أَغَيْرَ he said الْعَالَمِينَ ﴿١٤٠﴾ while He اللَّهُ I seek for you أَبْنِيَكُمْ than



the worlds ﴿١٣٩﴾ above (all) عَلَى exalted you فَضَّلَكُمْ (has) رَأَى and (remember) when أَنْجَيْنَاكُمْ We saved you مِنْ from ٱلَّذِينَ who afflicted you (with) يَسُوءُونَكُمْ (of) Pharaoh فِرْعَوْنَ people سُوءَ worst ٱلْعَذَابِ torment يُقْتُلُونَ (of) killing أَبْنَاءَكُمْ your sons and in وَفِي your women نِسَاءَكُمْ and letting live وَنَسْتَحْيِيكُمْ ذَٰلِكُمْ بَلَاءٌ that (was) مِنْ from رَبِّكُمْ your Lord عَظِيمٌ ﴿١٤٠﴾ great

139. "Verily, these people will be destroyed for that which they are engaged in (idols, worship). And all that they are doing is in vain." 140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the '*Âlamîn*." 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

﴿١٤١﴾ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِمِثْرِهَا فَتَمَّ مِيقَاتُ رَبِّهِ أَزْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَٰكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا بَلَغَ رَأْسَهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَوِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ ثَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

﴿١٤١﴾ وَوَعَدْنَا موسى ثَلَاثِينَ Moses مُوسَىٰ and We appointed for وَوَعَدْنَا thirty nights وَأَتَمَمْنَاهَا بِمِثْرِهَا and We completed them فَتَمَّ with ten (more) بِمِثْرِ and We completed them مِيقَاتُ رَبِّهِ set term أَزْبَعِينَ (of) his Lord رَبِّهِ set term موسى and said وَقَالَ nights (of) forty my قَوْمِي in فِي take my place أَخْلُقْنِي Aaron هَارُونَ brother way وَأَصْلِحْ people وَلَا and do right and do not تَتَّبِعْ follow سَبِيلَ way came جَاءَ and when وَلَمَّا (of) the mischief-makers الْمُفْسِدِينَ ﴿١٤٢﴾ and spoke to him وَكَلَّمَهُ at Our appointment لِمِيقَاتِنَا Moses موسى رَبُّهُ he said قَالَ رَبِّ he said رَبِّ قَالَ رَبِّ O my Lord! أَرِنِي show me He said قَالَ رَبِّ (that) I may look أَنْظُرْ (Yourself) look but وَلَٰكِنْ you (be able to) see Me تَرَنِي will never لَنْ إِلَى at الْجَبَلِ the mountain فَإِنِ if اسْتَقَرَّ it remained firm مَكَانَهُ and when فَلَمَّا see me تَرَنِي then you might فَسَوْفَ in its place

جَعَلَهُ to the mountain الْجَبَلِ his Lord رَبُّهُ revealed (His) Glory  
 دَسَّ He made it as dust وَحَرَ and fell down مُوسَى Moses صَعِقًا  
 he said قَالَ he recovered أَفَاقَ and when فَلَمَّا unconscious  
 to You (in إِلَيْكَ I return بَشْتُ Glory be to You سُبْحَانَكَ  
 (of) the believers الْمُؤْمِنِينَ first أَوَّلُ and I am أَنَا repentance)

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)." 143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَاتِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٢﴾ وَكَتَبْنَا لَهُمُ فِي الْآلَافِ مِّن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٣﴾

قَالَ He said يَمُوسَىٰ O Moses إِنِّي indeed I have أَصْطَفَيْتُكَ chosen  
 عَلَى you above النَّاسِ people (all) بِرِسَالَتِي by My messages وَبِكَلِمَاتِي  
 I have آتَيْنَاكَ what مَا so hold فَخُذْ and by My speaking (to you)  
 وَكُن given you الشَّاكِرِينَ of ﴿١٤٢﴾ the grateful وَكَتَبْنَا  
 لَهُمُ and We ordained لَّهُ for him فِي in الْآلَافِ the tablets مِّن كُلِّ  
 (from) every شَيْءٍ thing مَّوْعِظَةً (for) admonition وَتَفْصِيلًا  
 لِّكُلِّ explanation شَيْءٍ for every فَخُذْهَا thing so hold these بِقُوَّةٍ  
 وَأْمُرْ with firmness قَوْمَكَ your people يَأْخُذُوا to follow  
 بِأَحْسَنِهَا best of it سَأُرِيكُمْ I shall show you soon دَارَ abode  
 (of) the transgressors الْفَاسِقِينَ ﴿١٤٣﴾

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

those who الَّذِينَ My Signs آيَاتِي from عَنْ I shall turn away سَأَصْرِفُ without بِغَيْرِ the earth فِي in behave arrogantly يَتَكَبَّرُونَ sign every كُلَّ they see يَرَوْا and if وَإِنْ right الْحَقِّ (any) لَا they see يَرَوْا and if وَإِنْ in them بِهَا they believe يُؤْمِنُوا not لَا they will do not لَا (of) righteousness الرُّشْدِ way سَبِيلَ take it سَبِيلًا (as their) way يَرَوْا but if وَإِنْ they see سَبِيلَ they will take it يَتَّخِذُوهُ (of) error الْغَيِّ (as their) way سَبِيلًا they will take it يَتَّخِذُوهُ because they كَذَّبُوا rejected بِآيَاتِنَا and those الَّذِينَ heedless غَافِلِينَ to them عَنْهَا and they were كَذَّبُوا rejected بِآيَاتِنَا Our Signs وَلِقَاءِ and meeting الْآخِرَةِ and the Hereafter حَسِطَتْ their deeds أَعْمَالُهُمْ will they be rewarded يُجْزَوْنَ إِلَّا they be rewarded إِلَّا except (for) مَا what كَانُوا used to do يَعْمَلُونَ ﴿١٤٧﴾

146. I shall turn away from My *Ayât* (Verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayât* and the Meeting in the Hereafter (Day of Resurrection.), vain are their deeds. Are they requited with anything except what they used to do?

وَأَخَذَ قَوْمٌ مِّنْ بَعْدِهِ مِنْ جُلُوسِهِمْ عِجْلًا جَسَدًا لَّهُمْ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا  
 اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا  
 وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَأَخَذَ قَوْمٌ مِّنْ بَعْدِهِ (of) Moses people and took from (out of) جُلُوسِهِمْ their ornaments عِجْلًا a calf جَسَدًا the body لَّهُمْ which had خَوَارٌ a (lowing) sound أَلَمْ يَرَوْا did not see أَنَّهُ that it لَا can not يُكَلِّمُهُمْ speak to them وَلَا neither يَهْدِيهِمْ guide them they took it (for) اتَّخَذُوهُ (to the) way سَبِيلًا it can guide them (who are) the ظَالِمِينَ and they were وَكَانُوا worship ﴿١٤٨﴾ and when لَمَّا wrong-doers سُقِطَ فِي أَيْدِيهِمْ they felt regretted وَرَأَوْا and saw (realized) أَنَّهُمْ that they هَدُّوا gone astray قَالُوا have mercy on us يَرْحَمْنَا did not لَمَّا if they said رَبُّنَا our Lord وَيَغْفِرْ us and forgive لَنَا and we shall certainly be نَكُونَنَّ among the losers ﴿١٤٩﴾

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَيْسًا قَالَ يَئْسَ خَلْقَتُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ  
 بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمِّ إِيَّانَ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي فَلَا تَشْمِتْ فِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ  
 الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسَىٰ returned to قَوْمِهِ his people غَضْبَنَ angry أَيْسًا (and) grieved قَالَ he said يَئْسَ an evil خَلْقَتُونِي thing (you have done in my place) مِنْ بَعْدِي after me أَعَجِلْتُمْ did you hasten أَمْرَ (to) decree رَبِّكُمْ (of) your Lord وَأَلْقَى he threw down الْأَلْوَاحَ the tablets وَأَخَذَ and seized بِرَأْسِ أَخِيهِ by head

O he said قَالَ to himself إِلَيَّ dragging him يَجْرُهُ his brother  
 son أُم (of) my mother إِنَّ indeed الْقَوْمَ the people اسْتَضَعَفُونِي  
 so to kill me يَقْتُلُونَنِي and were about وَكَادُوا overpowered me  
 and لَا the enemies الْأَعْدَاءُ over me بِكَ gloat ثُشِيتْ let not  
 the people الْقَوْمَ with مَعَ place me تَجْعَلَنِي do not  
 wrong-doers

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٠﴾ إِنَّ الَّذِينَ أَخَذُوا الْعِجْلَ  
 سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥١﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا  
 مِنْ بَعْدِهَا وَآمَنُوا بِرَبِّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١٥٢﴾

and my وَلِإِخِي me لي forgive اغْفِرْ O my Lord رَبِّ he said قَالَ  
 for brother وَأَدْخِلْنَا فِي رَحْمَتِكَ Your Mercy وَأَنْتَ to  
 (of) the merciful الرَّحِيمِ Most Merciful أَرْحَمُ You are  
 the calf (for worship) الْعِجْلَ took الَّذِينَ those who  
 their Lord رَبِّهِمْ from مِنْ wrath غَضَبٌ will overtake them  
 وَذَلَّةٌ and humiliation فِي in الْحَيَاةِ الدُّنْيَا life الدُّنْيَا (of) the world وَكَذَلِكَ  
 those who fabricate الْمُفْتَرِينَ We do recompense نَجْزِي and thus  
 then evil (deed) السَّيِّئَاتِ did عَمِلُوا but those who  
 تابُوا repented مِنْ بَعْدِهَا after that وَآمَنُوا بِرَبِّكَ verily إِنَّ and believed  
 your Lord لَعَفُورٌ after that مِنْ بَعْدِهَا (is) رَحِيمٌ  
 Most Merciful

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ وَفِي تَنْحَنِيهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥١﴾ وَأَخَذَ  
مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ  
وَلَئِنِّي أَتْلِكُهُمْ فَكُلَّ الشُّفَهَاءَ مِنَّا إِن يَهِيَ إِلَّا فَنَنُكَ تَضِلُّ بِهَا مَن نَّشَاءُ وَتَهْدِي مَن نَّشَاءُ أَنتَ وَلِيُّنَا فَاعْفُ رَحْمَةً وَأَنْتَ خَيْرُ  
الْعَافِينَ ﴿١٥٢﴾

وَلَمَّا anger from Moses سَكَتَ and when and when لَمَّا  
writing whereof تَنْحَنِيهَا and in فِي the tablets الْأَلْوَابَ he took up  
they هُمْ for those الَّذِينَ and mercy وَرَحْمَةٌ (was) guidance هُدًى  
and chose يَرْهَبُونَ (to) their Lord رَبِّهِمْ (who)  
for سَبْعِينَ men رَجُلًا seventy (of) his people قَوْمَهُ Moses  
a الرَّجْفَةُ seized them أَخَذَتْهُمُ and when فَلَمَّا Our appointment  
You شِئْتَ had لَوْ O my Lord رَبِّ he said قَالَ violent earthquake  
before أَهْلَكْتَهُم You would have destroyed them مِّن قَبْلِ  
did وَلَئِنِّي for what أَتْلِكُهُمْ would You destroy us and me  
Your الشُّفَهَاءَ the fools مِنَّا إِن not يَهِيَ إِلَّا it is but فَنَنُكَ  
You will تَضِلُّ trial whom مَن with it بِهَا You mislead  
وَتَهْدِي and You guide مَن whom نَّشَاءُ You أَنتَ You will  
and have mercy رَحْمَةً us لَّا so forgive فَاعْفُ (are) our Guardian  
of those who forgive الْعَافِينَ (are) Best خَيْرُ and You وَأَنْتَ on us

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish

ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

﴿وَكَتَبْنَا لَهُ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا مُّذَنَّبُونَ إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَفَسَّادُ كُتُبِنَا لِلَّذِينَ يُنْفِقُونَ رِزْقَهُمْ زُرْعَةً وَالَّذِينَ هُمْ بِآيَاتِنَا يَوْمُونَ ﴿١٥٦﴾﴾

﴿وَكَتَبْنَا لَهُ and ordain كُنَّا for us فِي in هَذِهِ this الدُّنْيَا world حَسَنَةً good وَفِي and in الْآخِرَةِ the Hereafter إِنَّا indeed we have turned إِلَيْكَ to you قَالَ he said عَذَابِي My punishment أُصِيبُ I afflict بِهِ therewith مَنْ whom أَشَاءُ I will وَرَحْمَتِي I will وَسِعَتْ mercy كُلَّ encompasses every شَيْءُ thing فَسَّادُ كُتُبِنَا I shall ordain that لِلَّذِينَ shall ordain that وَيُؤْتُونَ do right رِزْقَهُمْ and Zakat وَالَّذِينَ and those هُمْ and those بِآيَاتِنَا they (who) يَوْمُونَ signs﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the *Muttaqûn* (the pious), and give *Zakât*; and those who believe in Our *Ayât*;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

الَّذِينَ those who يَتَّبِعُونَ follow الرَّسُولَ the Messenger النَّبِيَّ the *Ummi* (unlettered) الَّذِي whom يَجِدُونَهُ they find مَكْتُوبًا written عِنْدَهُمْ in فِي with them التَّوْرَةِ the Torah وَالْإِنْجِيلِ and يَأْمُرُهُمُ the Gospel He commands them بِالْمَعْرُوفِ to good وَيَنْهَاهُمْ and prohibits عَلَيْهِمُ the pure things الطَّيِّبَاتِ وَيُحَرِّمُ and He removes عَنْهُمْ the impure things الْخَبَائِثَ وَيَضَعُ

which أَلْتَى and the fetters وَالْأَعْلَلُ their burdens إِصْرَهُمْ from them  
 believed آمَنُوا so those who فَأَذِيبُ upon them عَلَيْهِمْ were كَانَتْ  
 and helped him وَتَصَرُّوهُ and supported him وَعَزَّرُوهُ in him بِهِ  
 has been sent أَنْزَلَ which أَلَّذِي the light أَلنُّورَ and followed  
 the successful أُولَئِكَ they هُمْ those (are) with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar*; he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٧﴾ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٨﴾

Messenger رَسُولُ verily I (am) إِنِّي O mankind يٰٓأَيُّهَا النَّاسُ say قُلْ  
 to Him لَهُ whom الَّذِي all جَمِيعًا to you إِلَيْكُمْ (of) Allah اللَّهُ  
 and مُلْكُ (belongs) السَّمٰوٰتِ (of) the heavens وَالْأَرْضِ and  
 He gives يُحْيِي He هُوَ but إِلَّا god إِلَهَ (there is) no لَا the earth  
 in Allah بِاللَّهِ so believe فَآمِنُوا and causes death وَيُمِيتُ life  
 the Ummi (unlettered) الْأُمِّيِّ Prophet النَّبِيِّ and His Messenger  
 and His كَلِمَاتِهِ in Allah بِاللَّهِ believes يُؤْمِنُ who الَّذِي  
 so that you may لَعَلَّكُمْ and follow Him وَاتَّبِعُوهُ words  
 people قَوْمِ and from (of) وَمِنْ find guidance تَهْتَدُونَ ﴿١٥٧﴾  
 and وَيَهُدِي بِالْحَقِّ guides يَهْدُونَ a party أُمَّةٌ (of) Moses  
 establishes justice يَعْدِلُونَ ﴿١٥٨﴾ therewith



158. Say (O Muhammad (على الله عليه وسلم)): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad (على الله عليه وسلم)), the Prophet who can neither read nor write (i.e. Muhammad (على الله عليه وسلم)), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam, (عليها السلام)], and follow him so that you may be guided." 159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

وَقَطَعْنَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ آبَ صَاعَكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىَّ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٥٩﴾

tribes وَقَطَعْنَهُمْ (into) twelve اثْنَتَيْ عَشْرَةَ and We divided them أُمَمًا as communities وَأَوْحَيْنَا and We inspired إِلَىٰ to مُوسَىٰ his people قَوْمُهُ asked him for water إِذِ when اسْتَسْقَاهُ Moses آبَ the stone صَاعَكَ with your staff strike أَنْبِجَسَتْ that آبَ twelve فَاَنْبَجَسَتْ out of it مِنْهُ and gushed forth اثْنَتَا عَشْرَةَ twelve عَيْنًا people (group) each أُنَاسٍ (thus) knew قَدْ عَلِمَ springs مَشْرِبَهُمْ and We provided shades وَظَلَّلْنَا their drinking place عَلَيْهِمُ and We sent down الْغَمَمَ (of) clouds وَأَنزَلْنَا upon عَلَيْهِمُ and We sent down upon them الْمَنَّاءَ and the quail وَالسَّلَوىَّ eat كُلُوا of طَيِّبَاتِ them We have provided you رَزَقْنَاكُمْ which مَا good things they were ظَلَمُونَا and did not وَلَكِن but كَانُوا they were أَنفُسَهُمْ to themselves يَظْلِمُونَ ﴿١٥٩﴾ doing wrong

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا  
نَقَرًا لَكُمْ خَطِيئَتِكُمْ سَرَّيْدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ  
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا to them it was said and (remember) when  
therefrom dwell (in) this town الْقَرْيَةَ and eat وَكُلُوا and مِنْهَا where  
repentance حَيْثُ wherever you wish شِئْتُمْ and say وَقُولُوا حِطَّةٌ  
وَادْخُلُوا the gate الْبَابَ and enter سُجَّدًا (bowing) prostrate (bowing) نَقَرًا  
لَكُمْ We shall forgive خَطِيئَتِكُمْ your sins سَرَّيْدُ (reward of) good-doers  
(and) We shall increase الْمُحْسِنِينَ ﴿١٦١﴾ الَّذِينَ but changed الَّذِينَ those who ظَلَمُوا did wrong مِنْهُمْ  
فَبَدَّلَ which other (than that) غَيْرَ word amongst them قَوْلًا which قِيلَ  
لَهُمْ was said to them فَأَرْسَلْنَا so We sent عَلَيْهِمْ upon them رِيحًا  
فَإِذَا السَّمَاءُ مِنَ السَّمَاءِ the heaven بِمَا because كَانُوا  
تَظْلِمُونَ ﴿١٦٢﴾ they used to do wrong

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers." 162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَاتُهُمْ يَوْمَ  
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمُّ  
يَنْتَهُمْ لِمَ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى رَبِّكَ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

وَسَأَلْتَهُمْ عَنِ the town الْقَرْيَةِ about which  
كَانَتْ حَاضِرَةَ الْبَحْرِ situated (by) the sea إِذْ (by) when يَعْدُونَ  
(the matter of) the Sabbath السَّبْتِ in they transgressed  
[their] fish جِثَاتُهُمْ came to them تَأْتِيهِمْ (Saturday) إِذْ  
وَيَوْمَ visibly شُرْعًا of [their] Sabbath سَبْتِهِمْ (on) day  
come تَأْتِيهِمْ do not لَا they have sabbath يَسْبِتُونَ do not لَا (on) day

كَانُوا because بِمَا did We test them تَبْلُوهُمْ thus كَذَلِكَ to them  
 قَالَتْ and (remember) when وَإِذْ to disobey يَفْسُقُونَ ﴿١٦٣﴾ they used  
 you admonish تَعْظُونَ why did لِمَ of them مِنْهُمْ a group أَنَّهُ said  
 or أَوْ (is) (about) to destroy them مُهْلِكُهُمْ Allah اللَّهُ a people قَوْمًا  
 مُعَذِّبُهُمْ punish them (with) عَذَابًا punishment شَدِيدًا a severe  
 قَالُوا your Lord رَبِّكُمْ to إِيَّاكَ to offer an excuse مَعْذَرَةً they said  
 refrain from disobedience يَنْتَقِرُونَ ﴿١٦٤﴾ and that they may

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh's Command (disobey Allâh). 164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا  
 يَفْسُقُونَ ﴿١٦٣﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٤﴾ وَإِذْ تَأَذَّتْ رَبَّكَ لِبَعْنٍ عَلَيْهِمْ إِلَى  
 يَوْمِ الْبَيْعَةِ مَنْ يَسْأَلُهُمْ سَاءَ الْعَذَابُ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

فَلَمَّا نَسُوا what ذُكِّرُوا so when they forgot  
 أَنجَيْنَا with الَّذِينَ We delivered those who يَنْهَوْنَ reminded  
 عَنِ السُّوءِ from evil وَأَخَذْنَا but We afflicted الَّذِينَ those who  
 ظَلَمُوا did wrong بِعَذَابٍ with torment بَئِيسٍ severe بِمَا who  
 because of what كَانُوا they used to يَفْسُقُونَ ﴿١٦٣﴾ transgress فَلَمَّا but  
 when they عَتَوْا (from) مَا what they were نُهُوا persistently did عَنْ  
 forbidden قُلْنَا from [it] لَهُمْ We told قُلْنَا them كُونُوا be you قِرَدَةً  
 خَاسِئِينَ ﴿١٦٤﴾ despised وَإِذْ and (remember) when تَأَذَّتْ  
 declared رَبِّكَ your Lord لِبَعْنٍ that He will send عَلَيْهِمْ upon  
 them إِلَى يَوْمِ Day الْبَيْعَةِ (of) Resurrection مَنْ who يَسْأَلُهُمْ  
 would afflict them سَاءَ a grievous الْعَذَابُ torment إِنَّ indeed  
 your Lord رَبِّكَ لَسَرِيعُ (is) swift الْعِقَابُ (in) persecution وَإِنَّهُ  
 He لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾ (is) All-Forgiving Most Merciful

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمَاءً مِّنْهُمْ أَصْنَابًا وَبَلَوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٦﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ يَشْتَكِمُوا يَأْخُذُوا آلَ رِفْقَةَ عَلَيْهِمْ يُسْقِطُ الْكِتَابُ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٧﴾

وَقَطَعْنَاهُمْ (as) the land الْأَرْضِ in فِي and We dispersed them أَسْمَاءً (are) أَصْنَابًا among them مِّنْهُمْ separate) communities that وَبَلَوْنَهُمْ righteous and among them (are) دُونَ other than ذَلِكَ with good (blessings) بِالْحَسَنَاتِ and We tested them لَعَلَّهُمْ and evil (calamities) السَّيِّئَاتِ turn يَرْجِعُونَ ﴿١٦٦﴾ that they may (evil) خَلَفَ (after) them مِنْ بَعدِهِمْ but succeeded فَخَلَفَ (to Us) they وَرِثُوا the Book الْكِتَابَ (who) inherited يَأْخُذُونَ and they say وَيَقُولُونَ low life (of) this هَذَا goods عَرَضَ grasp سَيُغْفَرُ لَنَا we shall be forgiven وَإِنْ and if يَأْتِهِمْ comes to them عَرَضٌ offer يَشْتَكِمُوا of the like يَأْخُذُوا they would seize it آلَ رِفْقَةَ was not رِفْقَةُ taken عَلَيْهِمْ on them يُسْقِطُ the Book الْكِتَابِ (of) the Book أَنْ that لَا يَقُولُوا عَلَى اللَّهِ إِلَّا Allah about اللَّهِ but الْحَقَّ and they have studied وَدَرَسُوا the truth مَا and they have studied فِيهِ what (is) in it وَالنَّارُ الْآخِرَةُ and abode خَيْرٌ (of) the Hereafter لِلَّذِينَ (is) better يَتَّقُونَ those who أَفَلَا (are) God-fearing do not then تَعْقِلُونَ ﴿١٦٧﴾ you understand?

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). Do not you then understand?

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٦٨﴾ وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦٩﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٠﴾

وَالَّذِينَ يُمْسِكُونَ the Book الْكِتَابِ to the Book and those who أَقَامُوا established and the prayer الصَّلَاةَ إِنَّا We shall not لَا نَضِيعُ waste (of) the righteous الْمُصْلِحِينَ reward (of) the righteous وَإِذْ We raised (remember) نَفَقْنَا the mountain الْجَبَلَ when فَوْقَهُمْ over the mountain كَأَنَّهُ as if it was ظِلَّةٌ a canopy and they thought وَظَنُوا that it was وَاقِعٌ going to fall on them بِهِمْ what hold خُذُوا on them مَا what and آتَيْنَاكُمْ We have given you بِقُوَّةٍ with strength (firmly) وَاذْكُرُوا that you may لَعَلَّكُمْ (is) in it فِيهِ what remember تَتَّقُونَ that you may take (remember) when وَإِذْ refrain from evil أَخَذَ and (remember) when رَبُّكَ your Lord مِنْ of بَنِي Children آدَمَ (of) Adam مِنْ from and made them أَشْهَدَهُمْ their descendants ذُرِّيَّتَهُمْ their loins ظُهُورِهِمْ testify to أَنْفُسِهِمْ themselves أَلَسْتُ am I not بِرَبِّكُمْ your Lord قَالُوا they said بَلَى yes شَهِدْنَا we testify أَن lest تَقُولُوا you say يَوْمَ the Day الْقِيَامَةِ (on) Day إِنَّا (of) Resurrection كُنَّا verily عَنْ we were of هَذَا this غَافِلِينَ unwary

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât*, certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧١﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ مِنْ قَبْلِهِمْ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ ﴿٧٣﴾

associated with Allah إِنَّمَا only you should say أَوْ or  
 ءَابَاؤُنَا our forefathers مِنْ قَبْلُ (us) وَكُنَّا before (us)  
 and would You أَفَتُهْلِكُنَا after them (their) offspring  
 الْمُبْطِلُونَ did for what بِمَا destroy us  
 وَكَذَلِكَ unrighteous ﴿٧١﴾ that they وَلَعَلَّهُمْ (Our) Verses نَقُصُّ and thus  
 story to them عَلَيْهِمْ and recite وَأَتْلُ return ﴿٧٢﴾ may  
 but Our Signs ءَايَاتِنَا We gave [him] ءَاتَيْنَاهُ (of) whom الَّذِي  
 he turned away مِنْهَا from them فَاتَّبَعَهُ so followed him الشَّيْطَانُ  
 those who went of الضَّالِّينَ ﴿٧٣﴾ and he became فَكَانَ Satan  
 astray

173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtîl* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsir At-Tabarî*) 174. Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). 175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.



وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۖ لَهُمْ بَصُورٌ لَا يَبْصُرُونَ ۚ وَهُمْ عَلَيْهَا يَهْمُونَ ۚ وَهُمْ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ الَّذِينَ هَمَزَ اللَّهُ فِي أَسْمَائِهِ ۚ لِيُذَكِّرَ الَّذِينَ هَمَزُوا فِي أَرْوَاحِهِمْ أَنَّهُمْ لَهُمْ عَذَابٌ عَظِيمٌ ۚ

for Hell We have created and certainly they have and mankind the jinn of many hearts لَا do not they understand بِهَا with them وَهُمْ they see they do not eyes أَصَبُّ and they have ears مَا كَانُوا and they have them وَلَهُمْ they (are) أُولَٰئِكَ they (are) كَالْأَنْعَامِ like cattle بَلْ but هُمْ they (are) أَضَلُّ more astray أُولَٰئِكَ those هُمْ they الْقَافِلُونَ (are) heedless ones وَلِلَّهِ the names الْأَسْمَاءُ and for Allah (are) هُمُ excellent فَادْعُوهُ بِهَا so invoke Him وَذُرُوا and leave الَّذِينَ they يَلْحَدُونَ those who distort فِي [in] أَسْمَائِهِ His names سَيُجْزَوْنَ they will be requited مَا (for) what كَانُوا they used يَفْعَلُونَ to do

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ۖ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۚ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۚ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ۚ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ هَدْيُهُمْ فَيَكُونُوا فِي سَطْرٍ مِّنْ عَذَابٍ يُؤْمِنُونَ

وَمِمَّنْ خَلَقْنَا أُمَّةً (is) a party يَهْدُونَ they بِالْحَقِّ (who) guide وَبِهِ and with it يَعْدِلُونَ they الَّذِينَ كَذَّبُوا and those who بِآيَاتِنَا have rejected سَنَسْتَدْرِجُهُم We shall gradually take them (to ruin) مِنْ حَيْثُ Signs though I will respite أُمْلِي they know يَعْلَمُونَ will not where لَا (is) strong مَتِينٌ My plan كَيْدِي (but) certainly إِنَّ them لَهُمْ (is) strong أَوَلَمْ يَتَفَكَّرُوا did not مَا they reflect صَاحِبِهِمْ (there is) not إِنْ He هُوَ (is) He لَا but نَذِيرٌ companion مِّنْ any جِنَّةٍ madness إِنْ not هُوَ (is) He لَا but نَذِيرٌ



in they look **بَنَظَرُوا** did not plain **أَوَّلَهُ** a warner **مُذِئِرٌ** (of) the heavens **السَّمَوَاتِ** dominion and **وَمَا** and the earth **وَالْأَرْضِ** what **خَلَقَ** Allah **اللَّهُ** has created **مِنْ** (every) thing **مِنْهُ** of Allah **يَكُونُ** that **أَنْ** maybe **عَسَى** that their **لَجَلَّهُمْ** drawn near **فَدَأْتَرَبَ** has **بَعْدُ** message **حَدِيثٌ** then in what **فِي أَيِّ** term (of life) they will believe **يُؤْمِنُونَ**

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plan is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad عليه وسلم). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

مَنْ يُضِلِّ اللَّهُ فَسَلَا هَادِي لَمْ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ نَقَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَذَلِكَ حَقُّ عَنَّا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٢﴾

then there is no **فَلَا** Allah **اللَّهُ** lets go astray **يُضِلِّ** whom **مَنْ** **هَادِي** guide **لَمْ** for him **وَيَذَرُهُمْ** and He leaves them **فِي** in **طُغْيَانِهِمْ** they ask **يَسْأَلُونَكَ** they wander blindly **يَعْمَهُونَ** their transgression **عَنِ** you **السَّاعَةِ** about **أَيَّانَ** the Hour **مُرْسِنُهَا** when (is) its appointed times **قُلْ** say **إِنَّمَا** only **عِلْمُهَا** its knowledge **عِنْدَ** (is) with **رَبِّي** my Lord **لَا** none **يُجِيبُهَا** (can) manifest it **لَوْفَهَا** its time **إِلَّا** but **هُوَ** He **نَقَلَتْ** it (will) weigh heavy **فِي** in **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and **بَغْتَةً** suddenly **يَسْتَلُونَكَ** they ask you **كَذَلِكَ** as if you were **حَقُّ** very knowledgeable **عِنَّا** about it **قُلْ** say **إِنَّمَا** only **عِلْمُهَا** its knowledge **عِنْدَ** (is) with **اللَّهُ** Allah **وَلَكِنَّ** but **أَكْثَرَ** most **النَّاسِ** people **لَا** do not **يَعْلَمُونَ** know

**186.** Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. **187.** They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."

قُلْ لَا إِلَهَ إِلَّا أَنَا ۚ إِنِّي أَنَا اللَّهُ لَا يُدِيرُ الْكُوفِرَ ۚ قُلْ مَا يَشَاءُ اللَّهُ يَكُنْ ۚ لَئِنْ دَعَا النَّاسُ شِرْكًَا مَعِيَ لَأَعْلَمَنَّ أَنَّهُ كُفْرٌ يُفْعَلُ ۚ إِنِّي إِنَّمَا مَنَعَ النَّاسَ أَنْ يَكْفُرُوا بِيَدِي وَلَا يَنصُرُونَنِي بِقُوَّةِي ۚ أَعْلَمُ الْغَيْبَ لَا سَمْعُكُمْ وَلَا بَصَرُكُمْ وَلَا هُمْ يَخْبُرُونَ ﴿١٨٨﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۚ فَلَمَّا تَغَشَّاهَا حَمَلٌ خَفِيًّا فَهَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَبِيحًا وَلَدَنَّا لَنَأْكُلُنَا مِنْ ثَمَرِهِ ۚ قَالَ إِنَّهُمَا لَعَنَ الْعَيْنَانِ الَّذِيانِ ۚ فَجَاءَتْهُمَا صَبِيحَتُهُمَا وَكَانَ الثَّمَرُ نَارًا ۚ فَكَانَا فِيهَا ۚ وَكَانُوا فِيهَا سَافِرِينَ ﴿١٨٩﴾

any good نَفْعًا for myself لِنَفْسِي I possess أَمْلِكُ do not لَا say قُل  
 وَلَا nor ضَرًّا any harm إِلَّا except مَا that شَاءَ Allah ﷻ wished  
 (of) the unseen الْغَيْبِ knowledge أَغْلَمُ I had كُنْتُ and if وَلَوْ  
 (all sorts of) الْخَيْرِ of مِنْ I should have abundance لَأَسْتَكْفَرْتُ  
 I am أَنَا not إِنَّ the evil الشُّوْءُ touched Me مَسَّنِيَ and not وَمَا good  
 for لِقَوْمٍ and a herald of glad-tidings وَبَشِيرٌ a warner نَذِيرٌ but إِلَّا  
 created يُؤْمِنُونَ ﴿١٨﴾ believing ﴿١٧﴾ هُوَ He الَّذِي Who has خَلَقَكُمْ  
 and He made وَجَعَلَ single وَاحِدٌ a person نَفْسٍ from you مِنْ  
 in her إِلَيْهَا that he finds comfort لِيَسْكُنَ its mate زَوْجَهَا out of it  
 he covered her (he had sexual contact with تَعَشَّيْهَا and when فَلَمَّا  
 and moved حَمَلَتْ her) حَمَلًا she bore خَفِيفًا a burden فَمَرَّتْ light  
 they دَعَا she grew heavy أَثْقَلَتْ but when فَلَمَّا with it بِهَا about  
 You مَا تَيْتَا that if لَيْنَ their Lord رَبَّهُمَا Allah ﷻ (both) invoked  
 مِنْ we shall indeed be لَنَكُونَنَّ a goodly (child) صَالِحًا gave us  
 the grateful الشَّاكِرِينَ ﴿١٩﴾ among

**188.** Say (O Muhammad ﷺ): "I possess no power over benefit or hurt to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." **189.** It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might

enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ ائْتِرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

فَلَمَّا a goodly (child) صَالِحًا He gave them ءَاتَاهُمَا but when  
in that (which) فِيمَا partners شُرَكَاءَ to Him لَهُ they attributed  
ءَاتَاهُمَا (is) Allah اللَّهُ but Exalted تَعَالَى He had given them  
do ائْتِرِكُونَ they associate (with Him) يُشْرِكُونَ above that (which)  
can not لَا who مَا they associate (partners with Allah)  
and no وَلَا are created يُخْلِقُونَ but they وَهُمْ anything شَيْئًا create  
يَسْتَطِيعُونَ they can give لَهُمْ them نَصْرًا وَلَا help أَنْفُسُهُمْ  
you call تَدْعُوهُمْ and if وَإِنْ they can help يَنْصُرُونَ themselves  
they follow يَتَّبِعُوكُمْ will not لَا the guidance إِلَى to الْهُدَى them  
whether you call أَدَعَوْتُهُمْ for you عَلَيْكُمْ (it is the) same سَوَاءٌ you  
silent صَامِتُونَ you (are) أَنْتُمْ or أَمْ them

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. 191. Do they attribute as partners to Allâh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَزْجَلُ يَمْسُونَ يَهَّأَمْ لَمْ أَنْتَرِ يَبْطِشُونَ يَهَّأَمْ لَمْ أَعَيْنُ يَبْصُرُونَ يَهَّأَمْ لَمْ أَدَاثُ يَسْمَعُونَ يَهَّأَمْ قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ﴿١٩٥﴾ إِنْ وَلِيَ اللَّهُ الْأَمْرَ نَزَلَ الْكِتَابُ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾



with **اللَّهُ** then seek refuge **فَاسْتَوِذْ** an evil incitement **نَزَعَ** Satan  
All-Knowing **عَلِيمٌ** (is) All-Hearing **سَمِيعٌ** indeed He **إِنَّهُ** Allah

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٩٧﴾ وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي  
الْفِتْنِ ثُمَّ لَا يُمْنُونَ ﴿١٩٨﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا أُنْزِلَتْ إِلَيْنَا آيَةٌ مِّن رَّبِّي هَذَا  
بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩٩﴾

إِنَّ الَّذِينَ اتَّقَوْا those who **إِذَا** feared Allah **مَسَّهُمْ** when  
Satan **طَائِفٌ** from **مِّنَ** an evil thought touches them  
**تَذَكَّرُوا** they remember **فَإِذَا** then **هُمْ** and they see **مُبْصِرُونَ** ﴿١٩٧﴾  
**وَأِخْوَانُهُمْ** (aright) **يَمُدُّوهُمْ** and their brothers  
they relax (cease) **يُمْنُونَ** do not **لَا** and **ثُمَّ** error **الْفِتْنِ** in **فِي**  
**وَإِذَا** and when **لَمْ** do not **تَأْتِهِمْ** you bring them **بَيِّنَةٌ** a miracle **قَالُوا**  
say **لَوْلَا** they say **أُنْزِلَتْ** why have not **إِلَيْنَا** you chosen one? **قُلْ**  
**إِنَّمَا** only **أَتَّبِعُ** I follow **مَا** what **يُوحَىٰ** is revealed **إِلَىٰ** to me **مِنَ**  
**رَبِّي** from **هَذَا** my Lord **بَصَائِرُ** this (is) **مِنَ** insight **رَبِّكُمْ** from  
for people **وَهُدًى** your Lord **وَرَحْمَةٌ** and guidance **لِّقَوْمٍ** and mercy  
**يُؤْمِنُونَ** believing ﴿٢٠٠﴾

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ  
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  
وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

وَإِذَا قُرِئَ the Quran الْقُرْآنُ is recited and when قُرِئَ listen  
لَهُ to it وَأَنْصِتُوا and keep silent لَعَلَّكُمْ so that you تُرْحَمُونَ ﴿٢٠٤﴾  
وَادْكُرْ shown mercy رَبَّكَ in your Lord رَبِّكَ and remember  
(and) without وَدُونَ and with fear وَخِيفَةً humbly تَضَرُّعًا your heart  
الْجَهْرِ loudness مِنَ of الْقَوْلِ words بِالْغُدُوِّ in the mornings وَالْآصَالِ  
الْغَافِلِينَ of تَكُنْ and do not وَلَا and the evenings  
unheedful إِنَّ الَّذِينَ indeed عِنْدَ those who رَبِّكَ (are) with  
do not لَا Lord رَبِّكَ turn away in pride عَنْ عِبَادَتِهِ His  
and they glorify Him وَسَبِّحُونَهُ worship and before Him وَلَهُ  
they prostrate يَسْجُدُونَ ﴿٢٠٦﴾

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. (Tafsir At-Tabari) 205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

## سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

يَسْأَلُونَكَ they ask you عَنِ الْأَنْفَالِ spoils of war قُلِ الْأَنْفَالُ say  
لِلَّهِ spoils of war وَالرَّسُولِ (are) for Allah فَأَتَقُوا and the Messenger  
وَأَصْلِحُوا Allah so fear ذَاتَ بَيْنِكُمْ (things) and set right  
وَأَطِيعُوا Allah and obey وَرَسُولَهُ and His Messenger

إن كُنْتُمْ if you are مُؤْمِنِينَ ﴿٦﴾ believers إِمَّا only الْمُؤْمِنُونَ the  
 اللَّهُ is mentioned ذَكَرَ when إِذَا (are) those الَّذِينَ believers  
 وَقَلَّتْ قُلُوبُهُمْ quake قُلُوبُهُمْ and when تِلْكَ is recited عَلَيْهِمْ  
 رَبَّهُمْ to them زَادَتْهُمْ His Verses مَا يَنْتَهُمْ increase them  
 رَبَّهُمْ and in وَعَلَى in faith وَعَلَى they put their trust يَتَوَكَّلُونَ ﴿٧﴾ their Lord  
 الَّذِينَ who يُقِيمُونَ establish الصَّلَاةَ prayer وَمِمَّا and out of what  
 رَزَقْنَاهُمْ We have provided them يُنْفِقُونَ ﴿٨﴾ they spend

## Sûrat 8. Al-Anfâl (The Spoils of War)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers. 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform As-Salât (Iqâmat-as- Salât) and spend out of that We have provided them.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٦﴾ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ  
 بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٧﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ  
 يَنْظُرُونَ ﴿٨﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَاءِ تَكُونُ لَكُمْ  
 وَيُرِيدُ اللَّهُ أَن يُحَقِّقَ الْحَقَّ يَكَلِّمَنِيهِ وَيَقْطَعُ دَابِرَ الْكَافِرِينَ ﴿٩﴾

أُولَئِكَ these (are) هُمْ they (who are) الْمُؤْمِنُونَ the believers حَقًّا in  
 هُمْ truth هُمْ they have دَرَجَتٌ (high) ranks عِنْدَ with رَبِّهِمْ their  
 وَمَغْفِرَةٌ and forgiveness وَرِزْقٌ and sustenance كَرِيمٌ ﴿٦﴾  
 كَمَا as أَخْرَجَكَ brought you out رَبُّكَ your Lord مِنْ  
 a party فَرِيقًا and verily وَإِنَّ in truth بِالْحَقِّ your home بَيْتِكَ from  
 مِنَ among الْمُؤْمِنِينَ the believers لَكَرِهُونَ ﴿٧﴾ disliked (it) يُجَادِلُونَكَ  
 after what بَعْدَمَا the truth الْحَقِّ about فِي they dispute with you

to إِلى they were driven يُسَاقُونَ as if كَأَنَّمَا it became manifest بَيِّنَ  
 وَادَّ (are) looking (at it) يَنْظُرُونَ ﴿٥﴾ while they وَهُمْ the death أَلَمَاتِ  
 of الطَّائِفَتَيْنِ one إِحْدَى Allah اللهُ promised you يَعِدْكُمْ and when  
 and you وَوَدَّوْتَ for you لَكُمْ that it shall be أَنَهَا the two groups  
 having arms ذَاتِ السُّوْكَوْ (one) without غَيْرَ that أَنَّ wish  
 that يُحِقُّ that أَنَّ Allah اللهُ but willed وَيُرِيدُ for you لَكُمْ should be  
 and cut off وَنَقَطَ by His words بِكَلِمَاتِهِ the truth الْحَقَّ He justifies  
 (of) the disbelievers الْكَافِرِينَ ﴿٦﴾ roots دَابِرَ

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

يُحِقُّ الْحَقَّ وَيُبْطِلُ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٥﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ  
 مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٦﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ  
 اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧﴾

يُحِقُّ the truth الْحَقَّ that He proves true وَيُبْطِلُ the falsehood الْبَاطِلَ and proves false  
 وَلَوْ the falsehood كَرِهَ even though الْمُجْرِمُونَ ﴿٥﴾ dislike (it)  
 (of) رَبَّكُمْ you were seeking help تَسْتَغِيثُونَ when إِذْ the evil-doers  
 indeed I أَنِّي (to) you لَكُمْ and He answered فَاسْتَجَابَ your Lord  
 of angels مُمِدُّكُمْ shall help you بِأَلْفٍ with a thousand مِنَ الْمَلَائِكَةِ  
 do this جَعَلَهُ and did not وَمَا one after another مُرَدِّفِينَ ﴿٦﴾  
 and that be set at وَلِتَطْمَئِنَّ (as) glad tidings بُشْرَىٰ but إِلَّا Allah  
 victory النَّصْرُ and no وَمَا your hearts قُلُوبُكُمْ therewith بِهِ rest  
 إِلَّا but مِنْ from عِنْدِ Allah اللهُ presence إِنَّ (of) Allah اللهُ indeed إِنَّ  
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿٧﴾ All-Wise



8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* hate it. 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

إِذْ يُغَشِّبُكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَتْلِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

إِذْ (remember) when يُغَشِّبُكُمُ (with) a النَّعَاسَ He covered you and He from Him مِنْهُ as a security أَمْنَةً drowsiness and He وَيُنْزِلُ from Him عَلَيْهِمْ sent down عَلَيْكُم on you مِّنَ السَّمَاءِ the sky مَاءً rain لِّيُطَهِّرَكُم and take away وَيُذْهِبَ thereby that He may cleanse you and رِجْزَ (of) Satan الشَّيْطَانِ pollution (dirt) from you and وَلِيَرْبِطَ (of) Satan الشَّيْطَانِ and make firm وَثَبِّتَ your hearts قُلُوبِكُمْ (on) strengthen عَلَى (your) feet الْأَقْدَامَ thereby (remember) when إِذْ (your) feet رَبُّكَ your Lord إِلَى (to) الْمَلَائِكَةِ the angels أَنِّي I am مَعَكُمْ with you فَثَبَّتُوا you الَّذِينَ so keep firm الَّذِينَ those who ءَامَنُوا have believed سَأَتْلِي I shall cast فِي in قُلُوبِ hearts الَّذِينَ (of) those who كَفَرُوا disbelieved الرُّعْبَ the terror فَأَصْرَبُوا so strike فَوْقَ above الْأَعْنَاقِ (their) necks وَأَصْرَبُوا and strike مِنْهُمْ from them كُلَّ all بَنَانٍ fingertips

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evilsuggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ بِأَنَّهُمُ الَّذِينَ ءَامَنُوا إِذَا لَقِيتُهُمُ الَّذِينَ كَفَرُوا رَحَقًا فَلَا تَوْلَاهُمْ الْآدْبَارَ ﴿١٥﴾

وَمَنْ يُؤْلَمْ يَوْمَئِذٍ دُبُرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٥٦﴾

that He may test **وَلِيَسْتَبْلِي** threw **رَمَى** Allah **اللَّهُ** but **وَلَكِنْ** threw **الْمُؤْمِنِينَ** the believers **بِمَا** from Him **بَلَاءٌ** a trial **حَسَنًا** fair **إِنْ** All-Knowing **عَلِيمٌ** (is) All-Hearing **سَمِيعٌ** Allah **اللَّهُ** certainly makes **مُوْهُنٌ** Allah **اللَّهُ** and certainly **وَأَنَّ** this (is the case) **دَلِيلَكُمْ** if **إِنْ** (of) the disbelievers **الْكَافِرِينَ** evil designs **كَبِيدٌ** feeble **تَسْتَغِيثُوا** then certainly **فَقَدْ** you had sought a judgement **جَاءَكُمْ** you **وَتَنْهَوُا** and if **وَأَنَّ** the judgement **الْفَتْحُ** has come to you you **وَتَقْوُوا** and if **وَأَنَّ** for you **لَكُمْ** better **خَيْرٌ** that is **فَهُوَ** desist avail **تَنْقِي** and shall not **وَلَنْ** We shall return (too) **فَعُدَّ** will return it be **كَثُرَتْ** though **وَلَوْ** anything **شَيْئًا** your forces **فِيكُمْ** you **عَنَّا** numerous **وَأَنَّ** [and] that **اللَّهُ** Allah **اللَّهُ** (is) with **مَعَ** the **الْمُؤْمِنِينَ** believers

17. You killed them not, but Allâh killed them. And you (Muhammad صلی اللہ علیہ وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. 18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelieves. 19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿١٧﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿١٨﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿١٩﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who **أَطِيعُوا** obey Allah **اللَّهُ** turn away **وَلَا** and do not **تَوَلَّوْا** and His Messenger **وَرَسُولَهُ** Allah **اللَّهُ** from Him **عَنْهُ** when you **وَأَنْتُمْ** **تَسْمَعُونَ** hear (His command) **وَلَا** said **قَالُوا** like those who **كَالَّذِينَ** you be **تَكُونُوا** and do not verily **إِنَّ** hear **يَسْمَعُونَ** not **لَا** but they **وَهُمْ** we have heard **شَرَّ** worst **الدَّوَابِّ** (of) living creatures **عِنْدَ** to Allah **اللَّهُ** Allah **الصُّمُّ** use **يَعْقِلُونَ** do not **لَا** who **الَّذِينَ** the dumb **الْبُكْمُ** (are) the deaf

(their) reason وَلَوْ had عَلِمَ known اللهُ Allah فِيهِمْ in them خَبَرًا and لَأَسْمَعَهُمْ (of) any good وَلَوْ He would have made them listen لَتَوَلَّوْا He had made them listen أَسْمَعَهُمْ even if they would have turned away وَهُمْ while they (were) مُقْرِضُونَ ﴿٣٧﴾ averse

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not. 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۚ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٣٨﴾ وَاتَّقُوا فَتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٩﴾

يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا have believed اسْتَجِيبُوا respond لِلَّهِ He calls دَعَاكُمْ when إِذَا and to the Messenger وَلِلرَّسُولِ to Allah and know وَاعْلَمُوا which gives you life يُحْيِيكُمْ to that لِمَا you اَنَّهُ that اللَّهُ Allah يَحُولُ comes in بَيْنَ between الْمَرْءِ a man وَقَلْبِهِ. and his heart وَأَنَّهُ and that إِلَيْهِ to Him تُحْشَرُونَ ﴿٣٨﴾ you not فَتْنَةً mischief (trial) and fear وَاتَّقُوا shall be gathered of you تُصِيبَنَّ which afflict الَّذِينَ those who ظَلَمُوا wronged مِنْكُمْ you خَاصَّةً particularly وَاعْلَمُوا and know اَنَّهُ that اللَّهُ (is) Allah شَدِيدُ severe الْعِقَابِ ﴿٣٩﴾ (in) punishment

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمُ النَّاسُ فَتَأْوِيَهُمْ وَأَيَّدَكُمُ بِصَرْيِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَحُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

وَأَذْكُرُوا and remember إِذْ when أَنْتُمْ you قَلِيلٌ (were) few مُسْتَضْعَفُونَ reckoned weak فِي in الْأَرْضِ the land تَخَافُونَ (and) you أَنْ were afraid that يَخطفَكُمُ the people النَّاسُ do away with you فَتَأْوِيَهُمْ so He provided you with refuge وَأَيَّدَكُم strengthened and provided you with His help وَرَزَقَكُم you الطَّيِّبَاتِ with and provided you with good things تَشْكُرُونَ ﴿٢٦﴾ so that you may give thanks يَا أَيُّهَا O you الَّذِينَ who آمَنُوا have believed لَا do not تَخُونُوا you betray Allah وَالرَّسُولَ and the Messenger وَأَمْنَتَكُمْ nor betray and know تَعْلَمُونَ ﴿٢٧﴾ while you وَأَنْتُمْ your trusts and know وَاعْلَمُوا and know أَنَّكُمْ your possessions وَأَوْلَادُكُمْ your children وَأَنَّ (are) a trial فِتْنَةٌ with Him أَجْرٌ Allah عِنْدَهُ and that (is) a great عَظِيمٌ ﴿٢٨﴾ reward

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your *Amānāt*. 28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنفُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ الْمَكِيدِينَ ﴿٣٠﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا have believed إِن if تَنفُوا you fear اللَّهَ Allah يَجْعَلْ He will grant لَكُمْ you فُرْقَانًا a criterion وَيُكَفِّرْ and will expiate عَنْكُمْ your sins وَيَغْفِرْ and forgive لَكُمْ you وَاللَّهُ Allah ذُو (is) Lord الْفَضْلِ bounty and (remember) when وَإِذْ (of) the great عَظِيمٌ ﴿٢٩﴾ they يَمْكُرُ and ﴿٣٠﴾

have disbelieved كَفَرُوا those who الَّذِينَ against you بِكَ plotted  
 or لِيَتَبَوَّكُوا they kill you يَقْتُلُوكَ or أَوْ that they imprison you  
 يُخْرِجُوكَ and they were plotting وَيَمْكُرُونَ drive you away  
 (is) Best خَيْرٌ and Allah وَاللَّهُ Allah (as well) اللَّهُ was planning  
 (of) the planners الْمَكِيدِينَ ﴿٢٥﴾

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân*, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا جِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٢٧﴾ وَمَا كُنْتَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كُنْتَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٢٨﴾

Our Verses تَتْلَىٰ to them عَلَيْهِمْ are recited and when وَإِذَا  
 قَالُوا قَدْ سَمِعْنَا they say قَالُوا we have heard لَوْ if نَشَاءُ we wish لَقُلْنَا  
 we can say مِثْلَ the like هَذَا (of) this إِنْ (is) not هَذَا this إِلَّا  
 but أسَاطِيرُ tales الْأَوَّلِينَ ﴿٢٦﴾ (of) the ancient people وَإِذْ  
 (remember) when قَالُوا they said اللَّهُمَّ O Allah إِنْ if كُنْتَ  
 هَذَا this هُوَ (indeed) الْحَقُّ the truth مِنْ from عِنْدِكَ You فَأَمْطِرْ  
 (You) rain down عَلَيْنَا upon us جِجَارَةً stones مِنَ from  
 أَلِيمٍ torment ائْتِنَا or أَوْ the sky السَّمَاءِ bring us  
 that He يُعَذِّبَهُمْ (for) Allah اللَّهُ is كُنْتَ and not وَمَا a painful  
 and وَمَا (are) among them فِيهِمْ while you وَأَنْتَ punishes them  
 not كُنْتَ is اللَّهُ Allah مُعَذِّبَهُمْ He Who will punish them وَهُمْ  
 seek forgiveness يَسْتَغْفِرُونَ ﴿٢٨﴾ while they

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients." 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from

the sky or bring on us a painful torment." 33. And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.

وَمَا لَهُمْ آلَا يَعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

وَمَا لَهُمْ آلَا is with them but what they hinder (people) while they (are) Allah them hindering (people) يَصُدُّونَ the sacred Mosque from عَنِ the sacred Mosque الْحَرَامِ the sacred Mosque وَمَا the sacred Mosque and not وَمَا the sacred Mosque its أَوْلِيَاءَهُ its guardians إِنْ its guardians none (can be) أَوْلِيَاءَهُ its guardians its guardians إِلَّا guardians except أَوْلِيَاءَهُ but أَكْثَرَهُمْ the pious وَلَكِنَّ the pious guardians except أَوْلِيَاءَهُ but أَكْثَرَهُمْ the pious guardians لَا of them do not لَا يَعْلَمُونَ know وَمَا and not كَانَ was صَلَاتُهُمْ was صَلَاتُهُمْ at their prayer عِنْدَ the House أَوْلِيَاءَهُ the House إِلَّا except مُكَاءٌ except مُكَاءٌ the House the House and hand-clapping وَتَصْدِيدَةٌ and hand-clapping فَذُوقُوا so taste الْعَذَابَ the punishment بِمَا punishment you used to كُنْتُمْ for what تَكْفُرُونَ deny disbelieve

34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious), but most of them know not. 35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

إِنَّ الَّذِينَ كَفَرُوا those who كَفَرُوا indeed الَّذِينَ have disbelieved كَفَرُوا have disbelieved أَمْوَالَهُمْ spend their wealth لِيَصُدُّوا that they hinder (people) لِيَصُدُّوا that they hinder (people) عَنْ they will keep spending فَسَيُنْفِقُونَهَا (of) Allah way سَبِيلِ from an حَسْرَةً for them عَلَيْهِ it will become تَكُونُ and then ثُمَّ it

and those الَّذِينَ they will be overcome يُغْلَبُونَ then ثُمَّ anguish  
 they كَفَرُوا who have disbelieved إِلَى to جَهَنَّمَ Hell يُحْشَرُونَ ﴿٣٦﴾  
 Allah اللَّهُ in order that may distinguish لِيُمَيِّزَ shall be gathered  
 and will put وَيَجْعَلُ the good الطَّيِّبِ from مِنَ the wicked  
 الْحَيِّثِ the wicked بَعْضُهُمْ (one) عَلَى (another) فَيَرْكُمُهُمْ  
 into فِي and will cast them فَيَجْعَلُهُمْ all جَمِيعًا and will pile them  
 (who are) هُمُ those (are) أُولَئِكَ Hell جَهَنَّمَ they الْخَاسِرُونَ ﴿٣٧﴾  
 the losers

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. 37. In order that Allâh may distinguish the wicked from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾  
 وَقَدْ نَلُوهُمْ حَقًّا لَا تَكُونُ فِتْنَةً وَيَكُودُ الَّذِينَ كَلَّهُ اللَّهُ فَإِنْ آتَتْهُمَا فَاِتِ اللَّهُ بِمَا يَمَكُونُ  
 بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ يَغْنَمُ الْمُؤَلَّى وَغَنِمَ النَّصِيرُ ﴿٤٠﴾

قُلْ say لِلَّذِينَ to those who كَفَرُوا have disbelieved إِنْ if يَنْتَهُوا  
 past قَدْ سَلَفَ what مَا they will be forgiven يُغْفَرْ لَهُمْ they desist  
 وَإِنْ but if يَعُودُوا they revert فَقَدْ then has مَضَتْ preceded سُنَّتُ  
 and fight them وَقَدْ نَلُوهُمْ (of) the ancients الْأَوَّلِينَ ﴿٣٨﴾ examples  
 and حَقًّا until لَا no تَكُونُ there is فِتْنَةً mischief وَيَكُودُ  
 for Allah اللَّهُ all of it كَلَّهُ the religion (Islam) الَّذِينَ becomes  
 فَإِنْ but if آتَتْهُمَا they cease فَاِتِ Allah اللَّهُ بِمَا  
 تَوَلَّوْا and if وَإِنْ (is) All-Seeing بَصِيرٌ ﴿٣٩﴾ they do يَمَكُونُ of what  
 (is) مَوْلَانَكُمْ Allah اللَّهُ that أَنْ then know فَأَعْلَمُوا they turn away  
 and an وَغَنِمَ Portector الْمُؤَلَّى an Excellent يَغْنَمُ your Protector  
 Helper النَّصِيرُ ﴿٤٠﴾ Excellent



38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. 40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِئِ السَّبِيلِ ۚ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾﴾

war-booty that you may gain غَنِمْتُمْ that أَنَّمَا and know وَأَعْلَمُوا ﴿٤١﴾  
 one fifth of it خُمُسَهُ to Allah لِلَّهِ verily فَإِنَّ whatever مِنْ شَيْءٍ of  
 the الْقُرْبَىٰ and to the Messenger وَلِلرَّسُولِ (is assigned)  
 and the الْمَسْكِينِ (and also) the orphans وَالْيَتَامَىٰ near relatives  
 كُنتُمْ if إِن and the wayfarer وَآبِئِ السَّبِيلِ poor who do not beg  
 and in that which وَمَا in Allah بِاللَّهِ have believed ءَامَنْتُمْ you  
 on the Day يَوْمَ Our slave عَبْدِنَا to عَلَى We sent down  
 the two الْجَمْعَانِ met التَّلَاقِ the Day when يَوْمَ (of) criterion الْفُرْقَانِ  
 forces وَاللَّهُ and Allah عَلَى over كُلِّ things قَدِيرٌ ﴿٤١﴾  
 (is) Able

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives, (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

إِذْ أَنتُمْ بِالْمُدَوِّهِ الدُّنْيَا وَهُمْ بِالْمُدَوِّهِ الْقُصُوفِ وَالرَّكْبُ اسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي  
 الْيَعْدِ وَلَكِنْ لَيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَبَيِّنَةٍ وَبَيِّنَةٍ  
 وَلَئِنْ اللَّهُ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

side of the valley بِالْمُدَوِّهِ you (were) أَنتُمْ (remember) when إِذْ  
 الدُّنْيَا on the near وَهُمْ on the side بِالْمُدَوِّهِ and they (were)  
 further وَالرَّكْبُ and the caravan اسْفَلَ on the ground lower مِنْكُمْ  
 you had made a mutual تَوَاعَدْتُمْ even if وَلَوْ than you  
 in you would certainly have failed لَاخْتَلَفْتُمْ appointment to meet  
 that might لَيَقْضَى but (you met) وَلَكِنْ the appointment الْيَعْدِ in  
 that was (already) كَانَ a matter أَمْرًا Allah اللَّهُ accomplish

those who **مَنْ** so that might be destroyed **لِيَهْلِكَ** ordained **مَفْعُولًا**  
**هَلَكَ** were **هَلَكَ** to be destroyed **عَنْ** with **بَيِّنَةٍ** a clear evidence **وَيَحْيَى**  
 a **بَيِّنَةٍ** with **عَنْ** to live **حَيَّ** those who were **مَنْ** and might live  
 (is) All-Hearer **لَسَمِيعٌ** Allah **اللَّهُ** and surely **وَلَاكَ** clear evidence  
 All-Knower **عَلِيمٌ** ﴿١١﴾

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا وَلَوْ أَرْسَلَكُمْ كَثِيرًا لَفَشلْتُمْ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَقَلِيلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٣﴾

إِذْ يُرِيكُمُ (remember) when **يُرِيكُمُ** Allah **اللَّهُ** showed them to you  
 He had shown **أَرْسَلَكُمْ** if **وَلَوْ** as few **قَلِيلًا** your dream **مَنَايِكَ** in  
 you would surely have been **لَفَشلْتُمْ** as many **كَثِيرًا** them to you  
 in **فِي** and you would surely have disputed **وَلَتَنَزَعْتُمْ** discouraged  
 saved (you) **سَلَّمَ** Allah **اللَّهُ** but **وَلَكِنَّ** making a decision **الْأَمْرِ**  
 of what is in **بِذَاتِ** (is) All-Knower **عَلِيمٌ** certainly He **إِنَّهُ**  
 He **يُرِيكُمُوهُمْ** and (remember) when **وَإِذْ** the breasts **الصُّدُورِ** ﴿١٢﴾  
 your **أَعْيُنِكُمْ** in **فِي** you met **التَّفَقُّتُمْ** when **إِذْ** showed them to you  
 and He made you appear as few **وَقَلِيلُكُمْ** as few **قَلِيلًا** eyes  
 Allah **اللَّهُ** so that might accomplish **لِيَقْضِيَ** their eyes **أَعْيُنُهُمْ** in  
 and **أَمْرًا** a matter **كَانَ** that was (already) **مَفْعُولًا** ordained **وَإِلَى**  
 all matters (for decision) **تُرْجَعُ** Allah **اللَّهُ** to **الْأُمُورُ** ﴿١٣﴾

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.  
 44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاغْلِبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بِطَرَاوِيسَةٍ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe إِذَا when لَقِيتُمْ you meet  
 فِئَةً a force فَاغْلِبُوا take a firm stand against (them) and  
 وَادْكُرُوا Allah remember (the Name of) much كَثِيرًا  
 لَّعَلَّكُمْ you may be successful وَأَطِيعُوا Allah and obey  
 وَرَسُولَهُ and His Messenger وَلَا and do not تَنَازَعُوا dispute  
 فَتَفْشَلُوا lest you lose courage and depart وَتَذْهَبَ your strength  
 رِيحُكُمْ and be patient إِنَّ surely Allah مَعَ (is) with  
 الصَّابِرِينَ those who are patient وَلَا and not تَكُونُوا be  
 كَالَّذِينَ like those who خَرَجُوا of دِيَارِهِمْ their homes  
 بِطَرَاوِيسَةٍ boastfully وَرِثَةٍ (of) النَّاسِ men and  
 وَيَصُدُّونَ hinder (men) عَنْ from سَبِيلِ the Path Allah  
 وَاللَّهُ (of) Allah and (is) All-Encompassing مُحِيطٌ they do  
 بِمَا of what Allah

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. 46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is *Muhîttun* (encircling and thoroughly comprehending) all that they do.

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتْ  
الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ  
الْعِقَابِ ﴿١٨﴾ إِذْ يَكْفُلُ الْمُنَافِقُونَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَوَاهُ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ  
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٩﴾

وَإِذْ زَيْنَ made seen fair لَهُمُ and (remember) when الشَّيْطَانُ Satan أَعْمَلَهُمْ their deeds وَقَالَ and said لَا no one غَالِبَ and verily I جَارٌ your (am) neighbour لَّكُمْ but when فَلَمَّا your تَرَأَتْ the two forces الْفِئَتَانِ came in sight of each other he نَكَصَ the two forces الْفِئَتَانِ came in sight of each other he ran away on عَقَبَيْهِ his heels and said وَقَالَ and said إِنِّي verily I بَرِيءٌ have nothing to do مِّنْكُمْ with you إِنِّي verily I أَرَىٰ see what لَا do not تَرَوْنَ you see إِنِّي verily I أَخَافُ fear اللَّهِ Allah شَدِيدُ for Allah الْعِقَابِ (is) Severe إِذْ in punishment ﴿١٨﴾ in and those الَّذِينَ the hypocrites الْيَوْمَ said when كَفُلُوا these people هُوَ deceived غَرَّ was a disease مَرَضٌ whose hearts قُلُوبِهِمْ puts his دِينُهُم their religion وَمَن but whoever يَتَوَكَّلْ trust (is) اللَّهُ then surely فَإِنَّ Allah عَزِيزٌ All-Mighty All-Wise ﴿١٩﴾

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment." 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَذْنَبَ لَهُمُ الْعَذَابَ ﴿٢٠﴾ ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلْمٍ لِّلْعَالَمِينَ ﴿٢١﴾ كَذَٰبٌ مَّا لِفِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

take away the **يَتَوَفَّى** when **إِذَا** you could see **وَلَوْ** and if **وَالَّذِينَ** souls the angels **كَفَرُوا** (of) those who **أَلْمَلِكَةَ** disbelieve **وَوُفُوا** and their backs **وَأَذْبَرَهُمْ** their faces **وَجُوهَهُمْ** smite **يَصْرِيئُونَ** (of) the blazing **الْحَرِيقِ** the punishment **عَذَابَ** (saying) taste **ذَلِكَ** Fire (of) the blazing **فَدَمَّتْ** because of what **بِمَا** this (is) **أَيَّدِيكُمْ** forwarded **وَأَنَّ** your hands **لَيْسَ** Allah **وَالَّذِينَ** and verily **كَذَّابٍ** unjust **وَالَّذِينَ** (of) Pharaoh **فِرْعَوْنَ** (of) the people **وَالَّذِينَ** (of) Allah **الْآيَاتِ** the Signs **بَيَّانَتِ** they rejected **كَفَرُوا** before them **فَأَخَذَهُمُ** so punished them **بِذُنُوبِهِمْ** for their sins **إِنَّ** (in) **الْعِقَابِ** Severe **سَدِيدٌ** (is) All-Strong **قَوِيٌّ** Allah **وَالَّذِينَ** verily **عَذَابَهُ** punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves." 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

ذَلِكَ **يَأْتِ** Allah **لَمْ** يَكْ مُغَيَّرًا **نِعْمَةً** أَنْعَمَهَا عَلَى قَوْمٍ **حَتَّى** يَغْيُرُوا مَا **بِأَنْفُسِهِمْ** **وَأَنَّ** الله **سَمِيعٌ** عَلِيمٌ **كَذَّابٍ** **وَالَّذِينَ** **فِرْعَوْنَ** **وَالَّذِينَ** **مِنْ** قَبْلِهِمْ **كَذَّبُوا** **بِآيَاتِ** رَبِّهِمْ **فَأَهْلَكْنَاهُمْ** **بِذُنُوبِهِمْ** **وَأَغْرَقْنَا** **مَالَ** **فِرْعَوْنَ** **وَكُلٌّ** **كَانُوا** **ظَالِمِينَ**

ذَلِكَ **يَأْتِ** that is so **بِأَنَّ** because **وَالَّذِينَ** Allah **لَمْ** never **يَكْ** will **مُغَيَّرًا** change **نِعْمَةً** a grace **أَنْعَمَهَا** which He has bestowed **عَلَى** on **قَوْمٍ** a people **حَتَّى** until **يَغْيُرُوا** they change **مَا** what is **بِأَنْفُسِهِمْ** in their **وَأَنَّ** and verily **وَالَّذِينَ** Allah **سَمِيعٌ** (is) All-Hearer **وَالَّذِينَ** (of) the **مَالَ** similar to the behaviour **كَذَّابٍ** All-Knower **وَالَّذِينَ** (of) Pharaoh **فِرْعَوْنَ** people of **وَالَّذِينَ** (of) their Lord **رَبِّهِمْ** the Signs **بَيَّانَتِ** they denied **كَذَّبُوا** them **فَأَهْلَكْنَاهُمْ** so We destroyed them **بِذُنُوبِهِمْ** for their sins **وَأَغْرَقْنَا** and

and they all وَكُلِّ (of) Pharaoh فِرْعَوْنَ the people النَّاسِ We drowned wrong-doers ظَالِمِينَ were كَانُوا

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn*.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٣﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٤﴾ فَإِنَّمَا تَتَّقِنَهُمْ فِي الْحَرْبِ فَبَشِّرْهُم مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٥﴾

إِنَّ شَرَّ الدَّوَابِّ the worst verily عِنْدَ اللَّهِ with (to) Allah الَّذِينَ (are) those who كَفَرُوا they believe الَّذِينَ shall not لَا so they فَهُمْ disbelieve then عَاهَدْتَ you made a covenant وَمِنْهُمْ with whom ثُمَّ they break عَهْدَهُمْ their covenant فِي كُلِّ every مَرَّةٍ they do not لَا and they يَتَّقُونَ (Allah) فَإِنَّمَا so if تَتَّقِنَهُمْ you gain the mastery over them فِي in الْحَرْبِ war فَبَشِّرْ them severely in order to disperse those who are مِّنْ them لَعَلَّهُمْ behind them يَذَّكَّرُونَ so that they may learn a lesson

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

وَأِنَّمَا تَخَافُونَ مِنْ قُوَّةِ خِيَانَتِهِ فَإِنِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٦﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِِنَّهُمْ لَا يَجْعَلُونَ ﴿٥٧﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٥٨﴾

وَأَمَّا and if تَخَافُ you fear مِنْ from قَوْمٍ any people خِيَانَةً treachery فَأَنْتُمْ throw back (their covenant) إِلَيْهِمْ to them عَلَى on سَوَاءٍ equal terms إِنَّ certainly اللَّهُ Allah لَا not يُحِبُّ likes الْمُفَاسِقِينَ ﴿٥٨﴾ the treacherous وَلَا and let not يَحْسَبَنَّ think that الَّذِينَ the verily إِنْهُمْ they can outstrip سَبَقُوا disbelieve كَفَرُوا those who لَا they never يَنْجُزُونَ ﴿٥٩﴾ will be able to save themselves وَأَعِدُوا of you can اسْتَظْعَمُوا all مَا against them لَهُمْ and make ready قُوَّةٍ power وَمِنْ including رِبَاطٍ steeds of الْخَيْلِ war تَرْهَبُونَ to (of) Allah اللَّهُ the enemy عَدُوٍّ (with them) يَدُّ threaten not لَا besides whom مِنْ دُونِهِمْ and others وَاعْلَمِينَ and your enemy تَعْلَمُونَهُمْ you knows them اللَّهُ Allah يَعْلَمُهُمْ know them وَمَا thing شَيْءٍ (from) مِنْ you shall spend تُنْفِقُوا and whatever سَبِيلٍ in Way اللَّهِ Allah (of) يَوْفَى shall be repaid إِلَيْكُمْ unto shall be treated unjustly تَظْلَمُونَ ﴿٦٠﴾ and you وَأَنْتُمْ you

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِعْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِتَرْغُوبِهِ رَبُّ الْمُؤْمِنِينَ ﴿٦٣﴾ وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِكَ قُلُوبُهُمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾ يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

﴿٦٦﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِعْ to peace and if





people قَوْمٌ because they are بِأَنَّهُمْ disbelieve كَفَرُوا those who  
has خَفَّفَ now أَلْقَى who understand ﴿٥٥﴾ do not لَا  
لِئَنَّهُ لَيُبَيِّنَنَّ عَنْكُمْ Allah اللَّهُ lightened  
for He knows وَعَلِمَ from you أَنَّهُ that  
there are بَيْنَكُمْ so if فَإِنَّ weakness ضَعْفًا there is in you  
they shall يَتَّقُوا steadfast صَابِرَةٌ a hundred يَأْتِيَنَّ of you  
of بَيْنَكُمْ there are بَيْنَكُمْ and if وَإِنْ two hundred  
two ألفين they shall overcome يَغْلِبُوا a thousand  
you أَلْفَ thousand يَأْتِيَنَّ with the Leave of Allah اللَّهُ (of) Allah اللَّهُ  
and Allah اللَّهُ and Allah اللَّهُ the patient الصَّابِرِينَ ﴿٥٦﴾ (is) with

65. O Prophet (Muhammad صلى الله عليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).

مَا كَانَتْ لِيَنِي أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْخَرَجَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ  
حَكِيمٌ ﴿٥٧﴾ لَوْلَا كَتَبَ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٥٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٩﴾

مَا كَانَتْ لِيَنِي it is لِيَنِي for a Prophet أَنْ that يَكُونَ he should  
he had made a great يُنْخَرَجَ until حَتَّى prisoners of war أَسْرَى have  
the good عَرَضَ you desire تُرِيدُونَ the land فِي in slaughter  
الدُّنْيَا (of) this world وَاللَّهُ but يُرِيدُ desires الْآخِرَةَ the  
All-Wise حَكِيمٌ ﴿٥٧﴾ (is) All-Mighty عَزِيزٌ and Allah اللَّهُ Hereafter  
لَوْلَا were it not كَتَبَ from اللَّهِ Allah سَبَقَ  
لَمَسَّكُمْ a previous فِيمَا would have touched you أَخَذْتُمْ  
عَذَابٌ you took عَظِيمٌ ﴿٥٨﴾ severe فَكُلُوا (eat) enjoy مِمَّا  
حَلَالًا طَيِّبًا you have gotten of booty in war غَنِمْتُمْ what  
Allah اللَّهُ certainly إِنَّ Allah اللَّهُ and be afraid وَاتَّقُوا good  
غَفُورٌ Most Merciful رَحِيمٌ ﴿٥٩﴾ (is) Oft-Forgiving

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَغَفِرَ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

يَا أَيُّهَا O النَّبِيُّ Prophet قُلْ say لِمَنْ to those who are فِي in أَيْدِيكُمْ your hands  
 مِنَ the captives الْأَسْرَىٰ from your hands  
 إِنْ if يَعْلَمِ knows اللَّهُ He  
 will give يُؤْتِكُمْ any good خَيْرًا your hearts  
 فِي in اللَّهُ Allah  
 has been taken أُخِذَ what مِمَّا something better than  
 you خَيْرًا and He will forgive وَغَفِرَ from you  
 وَمِنْكُمْ and He will forgive لَكُمْ you وَاللَّهُ  
 but if وَإِنْ Most Merciful رَّحِيمٌ (is) Oft-Forgiving اللَّهُ Allah  
 they intend to خِيَانَتَكَ betray you فَقَدْ already  
 خَانُوا so He gave (you) أَمْكَنَ before  
 مِنْ قَبْلُ Allah have betrayed  
 اللَّهُ over them مِنْهُمْ power  
 عَلِيمٌ and اللَّهُ All-Knower  
 حَكِيمٌ All-Wise ﴿٧١﴾

70. O Prophet (Muhammad صلى الله عليه وسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knowing, All-Wise.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الَّذِينَ فَعَلْتُمْ النَّصْرَ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

إِنَّ الَّذِينَ verily الَّذِينَ who آمَنُوا believed وَهَاجَرُوا and emigrated  
 بِأَمْوَالِهِمْ and strove hard and fought وَجَاهَدُوا

وَأَنْفُسِهِمْ and their lives in سَبِيلِ the Way (of) Allah وَالَّذِينَ and those who and helped وَأَنْصَرُوا gave asylum and helped أَوْلِيَاءَ some allies بَعْضُهُمْ these are (all) and (as) وَالَّذِينَ another allies بَعْضُهُمْ these are (all) and (as) أَمَّا those who believed وَلَمْ but did not emigrate مَا no duty of protection to them وَلَكِنْ (from) you owe لَكُمْ any thing حَتَّى until they emigrate وَأِنْ but if they seek your help in الدِّينِ religion فَعَلَيْكُمْ it is your duty to help them إِلَّا except عَلَى a people يَتَنَكَّمُ a treaty of يَمِينُكُمْ and between them وَبَيْنَهُمْ mutual alliance of what تَعْمَلُونَ and Allah وَاللَّهُ mutual alliance (is) All-Seer ﴿٧٦﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٧﴾ وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٨﴾ وَالَّذِينَ آوَوْا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٩﴾

وَالَّذِينَ كَفَرُوا some disbelieve بَعْضُهُمْ (are) أَوْلِيَاءُ and those who and helped وَأَنْصَرُوا and those who and aid أَوْلِيَاءَ (of) Allah وَالَّذِينَ and strove hard وَجَاهَدُوا in سَبِيلِ the Way and those who آوَوْا and those who هَاجَرُوا and emigrated وَجَاهَدُوا (them) asylum وَأَنْصَرُوا and aid أَوْلِيَاءَ these are هُمُ they الْمُؤْمِنُونَ the believers حَقًّا in truth لَهُمْ for them مَغْفِرَةٌ is forgiveness وَرِزْقٌ

and those who noble/generous ﴿٦١﴾ and provision  
 and emigrated afterwards believed  
 of you they are along with you strove hard  
 are nearer some by blood and kindred  
 the decree in another (regarding inheritance)  
 of every Allah verily Allah (ordained by)  
 (is) All-Knower ﴿٦٢﴾ thing

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. 74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

### سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾ فَيَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ إِنَّا بُنَيْنَا لَهُمْ خَيْرٌ لِّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَنَشِيرُ الَّذِينَ كَفَرُوا يَعَذَابُ أَلِيمٌ ﴿٣﴾

براءةٌ from Allah and His Messenger to the polytheists made a treaty so they can travel freely throughout the land for four months but know that you cannot escape (from the punishment of) Allah and that the disbelievers will disgrace Allah

إلى and His Messenger ﷺ Allah ﷻ from a declaration  
 the النَّاسِ of mankind to the الْحَجَّ on the day يَوْمَ the day of pilgrimage الأَكْبَرِ  
 (is) free from (all) obligations برِئَ Allah ﷻ that أَنْ greatest  
 so فَإِنَّ and so is His Messenger ﷺ polytheists الْمُشْرِكِينَ (to) مَنْ  
 for ثَبْتُمْ better حَيْرَ it is فَهَوُ you (polytheists) repent if تَبْتُمْ  
 that أَنْكُمْ then know فَاَعْلَمُوا you turn away قَوْلَيْتُمْ but if وَإِنْ you  
 and give tidings وَبَشِّرِ Allah ﷻ escape عَذْرَ you can  
 of a torment يَمْدَابِ disbelieve كَفَرُوا to those who الَّذِينَ  
 painful

### Sûrat 9. At-Taubah (The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn*, with whom you made a treaty. 2. So travel freely (O *Mushrikûn*) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. 3. And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا لِمَتِهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١﴾ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ those with whom الَّذِينَ except you have treaty عَاهَدْتُمْ  
 not ثُمَّ and who subsequently the polytheists الْمُشْرِكِينَ  
 they have يُظَاهِرُوا nor وَلَمْ in aught شَيْئًا have failed you  
 to ثَبْتُمْ supported عَلَيْكُمْ أَحَدًا against you فَأَتِمُوا لِمَتِهِمْ so fulfil  
 (the end of) their term مُدَّتِهِمْ إِلَىٰ their treaty عَاهَدْتُمْ them  
 then when فَإِذَا the pious الْمُتَّقِينَ ﴿١﴾ loves يُحِبُّ Allah ﷻ surely

then kill **فَاقْتُلُوا** the sacred **الْحُرُمُ** months **الْأَشْهُرُ** have passed **أَسْلَخَ**  
 you find them **وَجَدْتُمُوهُمْ** wherever **حَيْثُ** the polytheists **الْمُشْرِكِينَ**  
 and beseige them **وَأَقْعُدُوا** and capture them **وَأَخْضِرُوهُمْ** and **وَحُدُّوهُمْ**  
 ambush **مَرَصِدٍ** each and every **كُلِّ** for them **لَهُمْ** prepare  
 prayers **وَالصَّلَاةَ** and offer perfectly **وَأَقَامُوا** they repent **كَانُوا** but if  
 their way **سَبِيلَهُمْ** then leave **فَخَلُّوا** Zakat **الزَّكَاةَ** and give **وَأَتُوا**  
 Most **رَحِيمٌ** (is) Oft-Forgiving **عَفُورٌ** Allah **اللَّهُ** verily **إِنَّ** free  
 Merciful

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves *Al-Muttaqîn* (the pious). 5. Then when the Sacred Months have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât*, and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

وَأَنَّ أَحَدًا مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجَرَهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّبَعَهُ مَأْمَنُهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

وَأَنَّ أَحَدًا مِنَ الْمُشْرِكِينَ of anyone **أَحَدٌ** and if **وَإِنْ**  
 so that **حَتَّى** then grant him protection **فَأَجَرَهُ** seeks your protection  
 and then **ثُمَّ** (of) Allah **اللَّهُ** the Word **كَلِمَ** he may hear **يَسْمَعَ**  
**اتَّبَعَهُ** escort him **مَأْمَنُهُ** to where he can be secure **ذَلِكَ** that is **بِأَنَّهُمْ**  
 they know **يَعْلَمُونَ** do not **لَا** (are) people **قَوْمٌ** because they  
 for the polytheists **لِلْمُشْرِكِينَ** (there) can be **يَكُونُ** how **كَيْفَ**  
 His **رَسُولِهِ** and with **عِنْدَ** Allah **اللَّهُ** with **عِنْدَ** a covenant  
 you made **عَاهَدْتُمْ** those with whom **الَّذِينَ** except **إِلَّا** Messenger  
 so **فَمَا** the Sacred **الْمَسْجِدِ** Mosque **الْحَرَامِ** near **عِنْدَ** a covenant  
 stand you true **فَاسْتَقِيمُوا** to you **لَكُمْ** they are true **فَاسْتَقِيمُوا**  
 the pious **يُحِبُّ** loves **الْمُتَّقِينَ** Allah **اللَّهُ** verily **إِنَّ** to them **لَهُمْ**

6. And if anyone of the *Mushrikûn* seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid Al-Harâm*? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِعَاقِبَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

كَيْفَ how? وَإِنْ that when يَظْهَرُوا they overpower عَلَيْكُمْ you  
 لَا not يَرْقُبُوا they regard the ties فِيكُمْ with you إِلَّا either of  
 وَلَا or ذِمَّةً of covenant يُرْضُونَكُمْ they please you بِأَفْوَاهِهِمْ their mouths  
 وَتَأْبَى but are averse (to you) قُلُوبُهُمْ with their mouths  
 وَأَكْثَرُهُمْ and most of them فَاسِقُونَ ﴿٨﴾ (are) disobedient أَشْتَرُوا  
 ثَمَنًا (of) Allah اللَّهُ with the Verses بِعَاقِبَتِ they have purchased  
 سَبِيلِهِ from عَنْ and they hindered (men) فَصَدَّوْا a little gain  
 إِنَّهُمْ His Way سَاءَ indeed مَا evil is كَانُوا that which they  
 لَا do يَرْقُبُونَ not لَا used to يَعْمَلُونَ ﴿٩﴾ they respect the ties  
 ذِمَّةً or وَلَا either (of kinship) إِلَّا a believer مُؤْمِنٍ regard to  
 وَأُولَئِكَ هُمُ it is they وَأُولَئِكَ the الْمُعْتَدُونَ ﴿١٠﴾ who are  
 transgressors

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 9. They have purchased with the *Ayât* of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

إِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوْا لَهُمْ فِي الَّذِينَ هُمْ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَبِلُوا إِيمَةً الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿١٢﴾



**13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear**

them? Allâh has more right that you should fear Him if you are believers. 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

وَيَذْهَبْ and removes غَيْظَ the anger قُلُوبِهِمْ (of) their hearts وَيَتُوبَ He and accepts the repentance اللَّهُ Allâh عَلَى (on) مَنْ whom يَشَاءُ He wills وَاللَّهُ Allâh and Allâh عَلِيمٌ All-Knowing (is) حَكِيمٌ All-Wise ﴿١٥﴾ أَمْ you shall be left alone تُتْرَكُوا or حَسِبْتُمْ you think أَنْ that while has not yet يَعْلَمِ Allâh tested الَّذِينَ those who جَاهَدُوا and have not yet وَلَمْ among you مِنْكُمْ have striven hard and fought His رَسُولِهِ and لَا besides Allâh وَلَا Messenger and the believers وَلِجَنَّةٍ helpers and اللَّهُ you اللَّهُ Well-Acquainted بِمَا (is) خَبِيرٌ with what تَعْمَلُونَ ﴿١٦﴾ مَا do not كَانَ it is لِلْمُشْرِكِينَ the polytheists أَنْ for the while they شَاهِدِينَ (of) Allâh the mosques مَسَاجِدَ maintain of disbelief بِالْكَفْرِ their own selves against أَنْفُسِهِمْ witness حِطَّتْ such (people) أُولَئِكَ their works أَعْمَالُهُمْ are in vain and in النَّارِ the Fire هُمْ they خَالِدُونَ ﴿١٧﴾ shall abide forever

15. And remove the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do. 17. It is not for the *Mushrikân* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ  
فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَن ءَامَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

إِنَّمَا (of) the mosques مَسَاجِدَ shall be maintained يَعْمُرُ only those who believe ءَامَنَ in Allah بِاللَّهِ and the Day الْيَوْمِ the Last وَأَقَامَ (perfectly) prayers الصَّلَاةَ and offer (of) Zakat الزَّكَاةَ and give وَءَاتَى but fear لَا and none يَخْشَ and they are أُولَٰئِكَ expected Allah فَعَسَىٰ to be يَكُونُوا of you consider أَجَعَلْتُمْ the people of true guidance الْمُهْتَدِينَ ﴿١٨﴾ سَفَايَةَ the pilgrims الْحَاجِّ the providing of drinking water to وَعِمَارَةَ as Sacred الْحَرَامِ (of) the Mosque الْمَسْجِدِ and maintenance كَمَن equal to the worth of ءَامَنَ those who believe بِاللَّهِ in Allah وَالْيَوْمِ in the Day الْيَوْمِ and strive hard and fight وَجَاهَدَ Last and the Day الْآخِرِ (of) Allah the Way سَبِيلِ they are equal يَسْتَوُونَ not (of) Allah ءَامَنَ the Way with ءَالِلَهُ (to) Allah وَاللَّهُ and Allah لَا يَهْدِي guides الْقَوْمَ those people (who are) wrong-doers الظَّالِمِينَ ﴿١٩﴾

18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât*, and give *Zakât* and fear none but Allâh. It is they who are on true guidance. 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn*.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ  
رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ  
عَظِيمٌ ﴿٢٢﴾ يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَخْذُوا عَآبَاءَكُمْ وَلِإِخْوَانِكُمْ أَوْلِيَاءُ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ  
وَمَن يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

الَّذِينَ ءَامَنُوا those who believed وَهَاجَرُوا and emigrated وَجَاهَدُوا and strove hard and fought in سَبِيلِ Allah's Way بِاللَّهِ with أَمْوَالِهِمْ

in <sup>درجۃ</sup> are far greater <sup>أعظم</sup> and their lives <sup>وأنفسهم</sup> their wealth  
 are <sup>مَرَّة</sup> and they <sup>وَأُولَئِكَ</sup> Allah <sup>اللَّهُ</sup> with (to) <sup>عِنْدَ</sup> degree  
 their <sup>الْفَائِزِينَ</sup> gives them glad tidings <sup>يُبَشِّرُهُمْ</sup> the successful <sup>﴿٢٠﴾</sup>  
 and pleasure <sup>وَرِضْوَانٍ</sup> from Him <sup>مِنَهُ</sup> of a Mercy <sup>بِرَحْمَةٍ</sup> Lord  
 delights <sup>فِيهِمْ</sup> wherein (are) <sup>فِيهَا</sup> for them <sup>لَهُمْ</sup> and of Gardens  
<sup>ثُمَّ</sup> everlasting <sup>خَالِدِينَ</sup> therein <sup>فِيهَا</sup> they will dwell <sup>أَبَدًا</sup>  
 forever <sup>إِنَّ</sup> verily <sup>اللَّهُ</sup> Allah <sup>عِنْدَهُ</sup> with him <sup>أَجْرُ</sup> reward <sup>عَظِيمٌ</sup> <sup>﴿٢١﴾</sup>  
 (is) a great <sup>يَا أَيُّهَا</sup> O you <sup>الَّذِينَ</sup> who <sup>آمَنُوا</sup> believe <sup>لَا</sup> not <sup>تَتَّخِذُوا</sup>  
 take <sup>مآبَاءَكُمْ</sup> your fathers <sup>وَأَخَوَانَكُمْ</sup> and your brothers <sup>أَوْلِيَاءَ</sup>  
 if <sup>إِنْ</sup> protectors <sup>أَسْتَحَبُّوا</sup> they prefer <sup>الْكُفْرَ</sup> disbelief <sup>عَلَى</sup> to  
 Belief <sup>وَمَنْ</sup> Belief <sup>يَتَوَلَّهُمْ</sup> and whoever <sup>وَنَكُمْ</sup> takes them  
 then such <sup>فَأُولَئِكَ</sup> they <sup>الظَّالِمُونَ</sup> are the wrong-doers <sup>﴿٢٢﴾</sup>

20. Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn*.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْفِكَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٢﴾

قُلْ say <sup>إِنْ</sup> if <sup>كَانَ</sup> are <sup>آبَاؤُكُمْ</sup> your fathers <sup>وَأَبْنَاؤُكُمْ</sup> and your  
 sons <sup>وَإِخْوَانُكُمْ</sup> and your brothers <sup>وَأَزْوَاجُكُمْ</sup> and your wives <sup>وَعَشِيرَتُكُمْ</sup> and  
 your kindred <sup>وَأَمْوَالٌ</sup> and the wealth <sup>اقْتَرَفْتُمُوهَا</sup> that you have gained  
 and the commerce <sup>وَتِجَارَةٌ</sup> in which <sup>تَخْشَوْنَ</sup> you fear <sup>كَسَادَهَا</sup>  
 a decline <sup>وَمَسَاكِنُ</sup> and the dwellings <sup>تَرْضَوْنَهَا</sup> in which you delight  
 are dearer <sup>إِلَيْكُمْ</sup> to you <sup>مِنَ</sup> than <sup>اللَّهُ</sup> Allah <sup>وَرَسُولِهِ</sup> and His Messenger  
 and striving hard and fighting <sup>وَجِهَادٍ</sup> in <sup>فِي</sup> <sup>سَبِيلِهِ</sup>

Allah brings about يَأْتِي until حَتَّى then wait فَتَرَبَّصُوا His Way  
guides يَهْدِي not لَا and Allah وَاللَّهُ His Decision بِأَمْرِهِ Allah  
(who are) disobedient الْفَاسِقِينَ ﴿١٦﴾ the people الْقَوْمَ

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn*.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا  
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿١٦﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى  
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٧﴾

on/in في Allah اللَّهُ has given you victory نَصَرَكُم truly لَقَدْ  
(of) حُنَيْنٍ and on the Day وَيَوْمَ many كَثِيرَةٍ battle-fields مَوَاطِنَ  
إِذْ Hunain (battle) أَعْجَبَتْكُمْ when you rejoiced at كَثْرَتُكُمْ  
عَنْكُمْ it availed not فَلَمْ your great number  
the الْأَرْضُ for you عَلَيْكُمْ and was straitened وَصَافَتْ anything  
you turned in flight وَلَّيْتُمْ then ثُمَّ (is) vast رَحُبَتْ as it earth  
His سَكِينَتَهُ Allah اللَّهُ did send down أَنْزَلَ then ثُمَّ back مُدْبِرِينَ ﴿١٦﴾  
the الْمُؤْمِنِينَ and on وَعَلَى His Messenger رَسُولِهِ on peace  
believers وَأَنْزَلَ and sent down جُنُودًا forces (angels) لَمْ not تَرَوْهَا  
وَعَذَّبَ which you saw الَّذِينَ and punished كَفَرُوا those  
(of) الْكَافِرِينَ ﴿١٧﴾ the recompence جَزَاءُ such is وَذَلِكَ disbelievers  
disbelievers

25. Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allâh did send down His *Sakînah* on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ شَاءَ إِلَهٌ عَلِيمٌ ﴿٢٨﴾

ثُمَّ after then يَتُوبُ Allah will accept the repentance of مِنْ بَعْدِ Allah and He wills يَشَاءُ whom of (on) عَلَى that ذَلِكَ O you يٰٓأَيُّهَا Most Merciful رَحِيمٌ (is) Oft-Forgiving غَفُورٌ the polytheists الَّذِينَ who ءَامَنُوا believe إِنَّمَا verily الْمُشْرِكُونَ the polytheists نَجَسٌ (are) impure فَلَا so let them not يَقْرَبُوا the mosque come near الْمَسْجِدَ the Sacred Mosque الْحَرَامَ after بَعْدَ this year هَذَا وَإِنْ you fear عَيْلَةً poverty فَسَوْفَ will يُغْنِيكُمُ Allah enrich you مِنْ out of فَضْلِهِ His Bounty إِنَّ He wills شَاءَ if إِلَهٌ All-Wise حَكِيمٌ (is) All-Knowing Allah surely

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harâm* after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْنَاهُ اللَّهُ أَنْ يُؤْفَكَوْا ﴿٣٠﴾

فَقَاتِلُوا fight against الَّذِينَ those who لَا not يُؤْمِنُونَ believe بِاللَّهِ in Allah وَلَا nor بِالْيَوْمِ الْآخِرِ in the Day Last وَلَا nor يُحَرِّمُونَ forbid مَا that which حَرَّمَ Allah has forbidden اللَّهُ and رَسُولُهُ His Messenger وَلَا nor يَدِينُونَ acknowledge دِينَ the religion الَّذِينَ among the people أُوتُوا the people الْكِتَابَ (of) truth (Islam) حَتَّى the Scripture (Jews and Christians) were given

until **يُعْطُوا** they pay **الْجِزْيَةَ** the security tax **عَنْ يَدٍ** willingly **وَهُمْ** and feel themselves **صَغِيرُونَ** subdued **وَقَالَتِ** and said **وَالْيَهُودُ** the Jews **عُزَيْرُ** Ezra is **ابْنُ** the son **اللَّهِ** Allah (of) **وَقَالَتِ** and say **النَّصَارَى** the Christians **الْمَسِيحُ** Messiah is **ابْنُ** the son **اللَّهِ** Allah (of) **ذَٰلِكَ** that **قَوْلُهُمْ** their saying **يَأْفُوهِمْ** with their **فَوَلَّوْا** they imitate **قَوْلَ** the saying **الَّذِينَ** those **بُضَائِفُونَ** mouths **كَفَرُوا** who disbelieve (disbelievers) **مِنْ** of **قَبْلُ** old **فَنَلَّاهُمْ** they are **أَنَّ** Allah's **اللَّهُ** curse be on them **يُؤْفَكُونَ** how they are **وَهُمْ** deluded away from the truth

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

**أَتَّخَذُوا** أَخْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ **يُرِيدُونَ** أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

their rabbis **أَخْبَارَهُمْ** the (Jews & Christians) took **أَتَّخَذُوا** and their monks **وَرُهْبَانَهُمْ** to be their Lords **أَرْبَابًا** and (they also took as their Lord) **اللَّهُ** Allah besides **وَالْمَسِيحَ** Messiah **ابْنُ** son **مَرْيَمَ** Mary (of) **وَمَا** and not **أُمِرُوا** they were commanded **إِلَّا** but **لِيَعْبُدُوا** to worship **إِلَهًا** Ilah (Allah) **وَاحِدًا** One **لَا** (there is) no **إِلَهَ** god **إِلَّا** but **هُوَ** He **سُبْحَنَهُ** from (having the partners) **عَمَّا** Praise and Glory be to Him **يُرِيدُونَ** they associate (with Him) **يُشْرِكُونَ** they want **أَنْ** with their **بِأَفْوَاهِهِمْ** Allah's **اللَّهُ** Light **نُورَ** extinguish **يُطْفِئُوا** mouths **وَيَأْبَى** but refuses **اللَّهُ** Allah **إِلَّا** except **أَنْ** that **يُتِمَّ** He

hate (it) كَرِهَ even though وَلَوْ His Light نُورُهُ perfect  
disbelievers الْكَافِرُونَ ﴿٣١﴾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).” 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh’s Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirân* (disbelievers) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣١﴾  
يَتَأْتِيَنَّ الَّذِينَ آمَنُوا مِنْ كَثِيرٍ مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلْنَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ  
عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقِدُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ  
أَلِيمٍ ﴿٣٢﴾

His Messenger أَرْسَلَ Who الَّذِي it is He هُوَ  
(of) truth الْحَقِّ and the religion وَدِينِ with guidance بِالْهُدَىٰ  
(Islam) لِيُظْهِرَهُ over عَلَى to make it superior الدِّينِ religions كُلِّهِ  
the polytheists الْمُشْرِكُونَ hate (it) كَرِهَ even though وَلَوْ all  
there are كَثِيرٍ verily مِنْ believe آمَنُوا who الَّذِينَ O you يَتَأْتِيَنَّ  
and the الْأَخْبَارِ of the (Jewish) rabbis وَالرُّهْبَانِ many  
the wealth أَمْوَالَ who devour لَيَأْكُلُونَ (Christian) monks  
and hinder (them) وَيَصُدُّونَ in falsehood بِالْبَاطِلِ (of) mankind  
and those who وَالَّذِينَ (of) Allah اللَّهُ the Way سَبِيلِ from عَنْ  
and (do) وَلَا and silver وَالْفِضَّةَ gold الذَّهَبَ board up يَكْنِزُونَ  
and (of) Allah اللَّهُ the Way سَبِيلِ in فِي spend it يُفْقِدُونَهَا not  
a painful أَلِيمٍ torment بِعَذَابٍ announce unto them

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikân* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and



the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allâh. And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakât* of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُودُهُمْ وظُهُورُهُمْ هَذَا مَا كَرَزْتُمْ لِأَنفُسِكُمْ فَذُقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّذِينَ الْفَاسِقُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

يَوْمَ (on it) will be heated on the Day (when) يُحْمَىٰ عَلَيْهَا in نَارِ جَهَنَّمَ the Fire (of) Hell فَتُكْوَىٰ and will be branded بِهَا and with it جِبَاهُهُمْ their foreheads وَجُودُهُمْ and their flanks وظُهُورُهُمْ (the treasure) كَرَزْتُمْ (is) what مَا this and their backs (of) what مَا now taste فَذُقُوا for yourselves لِأَنفُسِكُمْ you hoarded كُنْتُمْ you used تَكْتُمُونَ ﴿٣٥﴾ to hoard إِنَّ عِدَّةَ verily عِدَّةَ the number الشُّهُورِ (of) months عِنْدَ اللَّهِ with Allah اثْنَا عَشَرَ (is) twelve شَهْرًا on the Day يَوْمَ (of) Allah the Book كِتَابِ in months وَالْأَرْضَ the heavens He created خَلَقَ when and the السَّمَوَاتِ the right religion الْفَاسِقُ so not تَظْلِمُوا wrong فِيهِنَّ therein أَنْفُسَكُمْ yourselves وَقَاتِلُوا and fight against الْمُشْرِكِينَ they fight يُقَاتِلُونَكُمْ as كَافَّةً collectively كَافَّةً polytheists against you وَاعْلَمُوا but know أَنَّ that اللَّهُ those who are pious الْمُتَّقِينَ ﴿٣٦﴾ (is) with Allah مَعَ

35. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred. That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* collectively as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious).



إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعْنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

He will punish you **يُعَذِّبْكُمْ** you march forth **تَنْفِرُوا** if not **إِلَّا**  
and will replace you **وَيَسْتَبْدِلْ** a painful **أَلِيمًا** with torment **عَذَابًا**  
you can **تَضُرُّوهُ** and not **وَلَا** besides you **غَيْرَكُمْ** people **قَوْمًا**  
all **كُلِّ** over **عَلَى** and Allah **وَاللَّهُ** at all **شَيْئًا** harm Him  
you help him **تَنْصُرُوهُ** if not **إِلَّا** (is) Able **قَدِيرٌ** things  
(Muhammad) **فَقَدْ** did help him **نَصَرَهُ** for indeed **اللَّهُ** Allah **إِذْ**  
who disbelieve **كَفَرُوا** those **الَّذِينَ** drove him out **أَخْرَجَهُ** when  
**ثَانِيًا** the second **اِثْنَيْنِ** (of) two **إِذْ** when **هُمَا**  
he said **يَقُولُ** when **إِذْ** the cave **الْغَارِ** in **فِي** they (both) were  
**لِصَاحِبِهِ** to his companion **لَا** not **تَحْزَنْ** be sad **إِنَّا** surely **اللَّهُ**  
Allah **مَعْنَا** (is) with us **فَاَنْزَلَ** then sent down **اللَّهُ** Allah  
and strengthened him **وَأَيَّدُوهُ** upon him **عَلَيْهِ** His peace **سَكِينَتَهُ**  
**بِجُنُودٍ** with forces (angels) **لَمْ** not **تَرَوْهَا** which you saw **وَجَعَلَ**  
and made **كَلِمَةَ** the word **الَّذِينَ** (of) those who **كَفَرُوا**  
and the Word **وَكَلِمَةُ** the lowermost **السُّفْلَى** disbelieve  
Allah **هُوَ** (of) Allah **إِنَّ** it is **الْعُلْيَا** the uppermost **وَاللَّهُ** and  
Allah **عَزِيزٌ** (is) All-Mighty **حَكِيمٌ** All-Wise

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. 40. If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَظَمْنَا لَفَرَجْنَاهُمْ مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

أَنْفِرُوا (you are) light خِفَافًا march forth (whether) وَثِقَالًا heavy  
 وَجَاهِدُوا with your wealth بِأَمْوَالِكُمْ and strive hard وَأَنْفُسِكُمْ your lives  
 فِي in and your lives سَبِيلِ (of) Allah اللَّهُ ذَلِكُمْ this  
 خَيْرٌ (is) better لَكُمْ for you إِنْ if كُنْتُمْ you (but) تَعْلَمُونَ ﴿٤١﴾  
 لَوْ knew had كَانَ been عَرَضًا gain قَرِيبًا a near and وَسَفَرًا journey  
 لَاتَّبَعُوكَ they would have followed you an easy قَاصِدًا journey  
 وَلَكِنْ but بَعُدَتْ was long عَلَيْهِمُ for them الشُّقَّةُ the distance  
 وَسَيَحْلِفُونَ and they would swear بِاللَّهِ by Allah لَوِ if we  
 اسْتَظَمْنَا we would certainly have come forth لَفَرَجْنَاهُمْ only could  
 مَعَكُمْ with we would certainly have come forth لَفَرَجْنَاهُمْ only could  
 يُهْلِكُونَ you destroy أَنْفُسَهُمْ their own selves وَاللَّهُ and Allah  
 يَعْلَمُ knows إِنَّهُمْ that they لَكَاذِبُونَ ﴿٤٢﴾ عَفَا (are) liars  
 اللَّهُ Allah عَنْكَ you grant leave أَذِنْتَ why did لِمَ (to) لَهُمْ they  
 حَتَّى them so that يَتَبَيَّنَ becomes clear لَكَ to you الَّذِينَ the  
 صَدَقُوا told the truth وَتَعْلَمَ and you had known الْكَاذِبِينَ ﴿٤٣﴾  
 liars

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh: "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allâh knows that they are liars. 43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

لَا يَسْتَفْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾  
 إِنَّمَا يَسْتَفْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾  
 وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْقِسَافَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ  
 الْقَاعِدِينَ ﴿٤٦﴾

لَا يَسْتَفْذِنُكَ ask your leave (to be exempted) الَّذِينَ would not  
 وَاللَّهُ believe بِاللَّهِ those who  
 وَالْيَوْمِ in Allah وَالْيَوْمِ Day and  
 يُجَاهِدُوا they fight from أَنْ the Last  
 بِأَمْوَالِهِمْ with their wealth  
 وَأَنْفُسِهِمْ and their lives وَاللَّهُ and  
 وَاللَّهُ (is) All-Knower عَلِيمٌ  
 بِالْمُتَّقِينَ ﴿٤٤﴾ it is only of those who are pious  
 الَّذِينَ your leave لَا those who  
 يُؤْمِنُونَ (do) not  
 بِاللَّهِ believe وَاللَّهُ Allah  
 وَالْيَوْمِ Day and وَالْيَوْمِ the Last  
 وَارْتَابَتْ in doubt  
 قُلُوبُهُمْ their hearts فَهُمْ they  
 فِي in so they  
 يَتَرَدَّدُونَ ﴿٤٥﴾ their doubts  
 وَلَوْ they waver  
 أَرَادُوا and if  
 لَأَعَدُّوا they had intended to  
 لَهُ certainly they would have made  
 عُدَّةً for it  
 وَلَكِنْ some preparation  
 كَرِهَ Allah  
 اللَّهُ was averse to  
 انْقِسَافَهُمْ their being sent forth  
 فَثَبَّطَهُمْ so He made them lag behind  
 وَقِيلَ اقْعُدُوا and it was said  
 مَعَ sit you  
 الْقَاعِدِينَ ﴿٤٦﴾ along with those who sit (at home)

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious). 45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَوْ خَرَجُوا فِيكَ مَا زَادُواكُمْ إِلَّا حَبَالًا وَلَا وُضِعُوا لِلنَّارِ فَيُلْقَوْنَ فِيهَا وَأُولَئِكَ الَّذِينَ تُحَدِّثُ الَّذِينَ لَا يَعْلَمُونَ ﴿٤٧﴾  
 وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٨﴾ لَقَدْ ابْتِغَوْا النِّفْنَ مِنْ قَبْلُ وَقَالُوا لَكَ الْأُمُورُ حَقٌّ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ  
 وَهُمْ كَارِهُونَ ﴿٤٩﴾

لَوْ if حَرَجُوا they marched out فَبِكُمْ with you مَا nothing زَادُوكُمْ disorder إِلَّا except خَبَالًا they would have added to you in your midst خِلَالَكُمْ and they would have hurried about وَلَا وَضَعُوا and they would have hurried about and (there وَفَبِكُمْ sedition الْفِتْنَةَ and sowing among you يَتَوْنَكُمْ among you to لَّهُمْ who would have listened سَتَعُونَ are some) among you of those وَاللَّهُ and Allah عَلَيْهِ (is) All-Knower بِالظَّالِمِينَ ﴿٥٧﴾ they had plotted اِتَّفَعُوا verily لَقَدْ who are wrong-doers الْفِتْنَةَ sedition مِنْ قَبْلُ before وَكَلَبُوا and had upset لَكَ for you الْأُمُور and had upset matters حَتَّى until جَاءَ the truth (victory) الْحَقُّ and the Decree of Allah أَتَى (of) Allah وَهُمْ though they hated (it) كَرِهُوا ﴿٥٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the *Zâlimûn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

وَمِنْهُمْ مَن يَقُولُ أَفَذَن لِّي وَلَا تَقِيَّتِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٩﴾ إِنْ تُصِيبَكَ حَسَنَةٌ فَسَوْفَ تَنصِبُ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَكَانُوا فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦١﴾

وَمِنْهُمْ (is) مَنْ and among them يَقُولُ he who أَفَذَن says put me into trial. تَقِيَّتِي and not لِي leave me أَلَا surely فِي into الْفِتْنَةِ trial سَقَطُوا and verily وَإِنَّ they have fallen. جَهَنَّمَ Hell لَمُحِيطَةٌ (is) surrounding بِالْكَافِرِينَ ﴿٥٩﴾ the disbelievers إِنْ if تُصِيبَكَ good حَسَنَةٌ befalls you وَإن it grieves them تَنصِبُ a calamity مُصِيبَةٌ overtakes you يَقُولُوا but if they say اِتَّفَعُوا our precaution أَتَى We took أَخَذْنَا indeed قَدْ before



52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَيْسَ لَكُمْ وَمَا هُمْ بِكَافِرُونَ ﴿٥٦﴾ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٧﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٨﴾

nor/or وَلَا their wealth أَمْوَالُهُمْ amaze you تُعْجِبُكَ so let not فَلَا أَوْلَادُهُمْ their children إِنَّمَا in reality يُرِيدُ Allah الله intends لِيُعَذِّبَهُمْ to punish them بِهَا with these things فِي the life الْحَيَاةِ الدُّنْيَا (of) this world وَتَزْهَقَ and that shall depart (die) أَنْفُسُهُمْ their souls وَهُمْ and they كَافِرُونَ ﴿٥٥﴾ disbelievers وَيَخْلِفُونَ ﴿٥٦﴾ while they are إِنْهُمْ by Allah الله swear لَيْسَ لَكُمْ that they are truly وَمَا of you كَافِرُونَ ﴿٥٦﴾ but they وَلَكِنَّهُمْ (are) of you هُمْ they وَمَا while not كَافِرُونَ ﴿٥٦﴾ people لَوْ who are afraid يَجِدُونَ ﴿٥٧﴾ they find should يَجِدُونَ ﴿٥٧﴾ a place of مُدْخَلًا or أَوْ caves مَغْرَبًا or أَوْ a refuge مَلْجَأًا or a place of concealment لَوَلَّوْا concealment لَوَلَّوْا they would turn straightway إِلَيْهِ thereto وَهُمْ and they يَجْمَحُونَ ﴿٥٨﴾ rush (with a swift rush)

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allâh that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٩﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ



وَمِنْهُمْ who وَمَنْ and of them are some يَلْمِزُكَ accuse you (O Muhammad) فِي in الصَّدَقَاتِ the matter of the alms فَإِنْ if أُعْطُوا but if they are pleased رَضُوا part thereof مِنْهَا they are given لَمْ not يُعْطُوا they are given مِنْهَا thereof إِذَا behold هُمْ they were يَسْخَطُونَ ﴿٥٨﴾ are enraged وَلَوْ would أَتَّهُمْ that they رَضُوا were and مَا contented مَا أَنَّهُمْ with what اللَّهُ Allah gave them وَرَسُولُهُ and His Messenger وَقَالُوا and had said حَسْبُنَا (is) SuffICIENT for us اللَّهُ Allah سَيُؤْتِينَا will give us اللَّهُ Allah مِنْ of فَضْلِهِ His Bounty وَرَسُولُهُ and (also) His Messenger إِنَّا we إِلَى (to) اللَّهُ Allah implore رَغْبُونَ ﴿٥٩﴾

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! 59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is SuffICIENT for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

﴿٥٨﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٠﴾

﴿٥٨﴾ إِنَّمَا only الصَّدَقَتُ alms, charities (Zakat) لِلْفُقَرَاءِ (are) for the poor (who beg) وَالْمَسْكِينِ and the poor (who do not beg) وَالْعَمِلِينَ and those employed to collect عَلَيْهَا them (the funds) وَالْمُؤَلَّفَةِ for attracting those who have been inclined (towards Islam) وَفِي their hearts الرِّقَابِ and to (free) وَالْغَرَمِينَ the captives وَفِي those in debt سَبِيلِ Allah's Way and for (in) فَرِيضَةً a duty مِّنَ imposed (from) سَبِيلِ Allah by اللَّهُ Allah وَاللَّهُ and All-Knower عَلِيمٌ (is) حَكِيمٌ ﴿٥٩﴾ وَمِنْهُمْ All-Wise الَّذِينَ and among them (are) وَمِنْهُمْ those who يُؤْذُونَ hurt النَّبِيَّ the Prophet وَيَقُولُونَ and say هُوَ he is أُذُنٌ (lending)

what is best **حَسْبُ** he listens to **أُذُنٌ** say **قُلْ** his ear to every news)  
 and has faith **وَيُؤْمِنُ** in Allāh **بِاللَّهِ** he believes **يُؤْمِنُ** for you **لَكُمْ**  
 to those **لِلْمُؤْمِنِينَ** and (is) mercy **وَرَحْمَةٌ** in the believers  
 hurt **يُؤْذُونَ** and those who **وَالَّذِينَ** of you **مِنْكُمْ** believe **مَامَنُوا** who  
 torment **عَذَابٌ** for them **لَهُمْ** (of) Allāh **اللَّهُ** the Messenger **رَسُولُ**  
 a painful **أَلِيمٌ** ﴿٦٠﴾

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allāh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٠﴾ أَلَمْ يَعْلَمُوا أَنَّهُ  
 مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَبَقَ لَمْ نَرِ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦١﴾ يَحْذَرُ  
 الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِنْ اللَّهَ تُخْرِجُ مَا تَحْذَرُونَ ﴿٦٢﴾

يَخْلِفُونَ بِاللَّهِ لَكُمْ by Allah **بِاللَّهِ** they swear **يَخْلِفُونَ** to you (Muslims)  
 and His Messenger **وَرَسُولُهُ** but Allah **وَاللَّهُ** in order to please you  
 if **إِنْ** they should please Him **يُرْضَوْهُ** that **أَنْ** has more right **أَحَقُّ**  
 know **يَعْلَمُوا** did not **أَلَمْ** (are) believers **مُؤْمِنِينَ** ﴿٦٠﴾ they **كَانُوا**  
 opposes and shows hostility **يُحَادِدِ** whoever **مَنْ** that **أَنْتُمْ** they  
 for **لَمْ** certainly **فَأَبَقَ** and His Messenger **وَرَسُولُهُ** Allah **اللَّهُ** (to)  
 to abide **خَلِيدًا** (of) Hell **جَهَنَّمَ** the Fire **نَارَ** him will be  
 therein **ذَلِكَ** that (is) **الْخِزْيُ الْعَظِيمُ** disgrace **يَحْذَرُ** extreme  
 should be revealed **تُنَزَّلَ** lest **أَنْ** the hypocrites **الْمُنَافِقُونَ** fear  
 showing **تُنَبِّئُهُمْ** a Surah (chapter of Quran) **سُورَةٌ** about them  
 mock **اسْتَزِرُوا** say **قُلِ** their hearts **قُلُوبِهِمْ** (is) in **فِي** what **بِمَا** them

all that **مَا** will bring to light **خَرِجَ** Allah **اللَّهُ** but certainly **إِن**  
you fear **تَحْذَرُونَ**

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad عليه الله صلى), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allâh (عز وجل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٢﴾  
لَا تَعْدِرُوا فَمَا كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّمْ عَنْ طَائِفَةٍ مِنْكُمْ تُغَايِبُ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٣﴾  
الْمُتَّقُونَ وَالْمُتَّقِينَ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمَنَكِرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٤﴾

they declare **لَيَقُولُنَّ** you ask them (about this) **إِنَّمَا** if only **كُنَّا** we were **نَخُوضُ** talking idly **وَنَلْعَبُ** and joking  
and His Verses **قُلْ** (playing) **أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ** was it at Allah say  
**وَرَسُولِهِ** and His Messenger **كُنْتُمْ** that you were **تَسْتَهْزِئُونَ** that you were  
you **كَفَرْتُمْ** indeed **فَمَا** make excuses **لَا** no **تَعْدِرُوا** mocking  
We **عَنْ** if **إِن** you had believed **إِيمَانِكُمْ** after **بَعْدَ** disbelieved  
**طَائِفَةٍ** We will punish **شُعَابٍ** of you **مِنْكُمْ** some **طَائِفَةٍ** pardon  
**مُجْرِمِينَ** they were **كَانُوا** because **بِأَنَّهُمْ** others (amongst you)  
and **الْمُتَّقِينَ** the hypocrites men **الْمُتَّقُونَ** criminals (sinners)  
they **بَعْضُهُمْ** some **مِنْ** from **بَعْضٍ** another **يَأْمُرُونَ** they  
from **عَنِ** and forbid **يَنْهَوْنَ** evil (disbelief) **بِالْمَنَكِرِ** enjoin  
their hands **أَيْدِيَهُمْ** and they close **وَقَبِضُوا** good (Islam) **الْمَعْرُوفِ**  
so He has forgotten **فَنَسِيَهُمْ** Allah **اللَّهُ** they have forgotten **نَسُوا**  
them **إِنَّ** verily **الْمُنَافِقِينَ** the hypocrites **هُمُ** are **الْفَاسِقُونَ**  
the disobedient

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât and His Messenger (صلى الله عليه وسلم) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn*. 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar*, and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٦﴾ كَذَٰلِكَ يَنْقُلُ اللَّهُ مِنْ قَلْبِكُمْ كَافًا أَشَدَّ مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخُلُقَيْهِمْ فَاسْتَمْتَعْتُمْ بِخُلُقَيْكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخُلُقَيْهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حَظِطُوا أَعْمَالَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧﴾

وَعَدَ اللَّهُ the hypocrites men الْمُنَافِقِينَ and the disbelievers وَالْكُفَّارَ and women الْمُنَافِقَاتِ and disbelievers وَالْكُفَّارَ the Fire نَارَ and therein shall they abide خَالِدِينَ فِيهَا it will suffice them حَسْبُهُمْ and for them is the lasting torment عَذَابٌ مُّقِيمٌ ﴿١٦﴾ like those كَذَٰلِكَ lasting مُّقِيمٌ is a torment عَذَابٌ them in قُوَّةً than you مِنْكُمْ mightier أَشَدَّ they were كَانُوا before you and more abundant آكْثَرَ أَمْوَالًا in wealth وَأَوْلَدًا and children فَاسْتَمْتَعُوا they had enjoyed خُلُقَيْهِمْ their portion (a while) فَاسْتَمْتَعْتُمْ so enjoy خُلُقَيْكُمْ your portion (a while) كَمَا as اسْتَمْتَعَ الَّذِينَ those الَّذِينَ enjoyed مِنْ قَبْلِكُمْ before you خُلُقَيْهِمْ as كَالَّذِي and you indulged in play and pastime وَخُضْتُمْ (a while) such are they أُولَٰئِكَ they indulged in play and pastime خَاضُوا this world الدُّنْيَا in their deeds أَعْمَالَهُمْ are in vain حَظِطُوا and such (are) وَأُولَٰئِكَ and (in) the Hereafter الْآخِرَةِ they هُمُ and such (are) الْخَاسِرُونَ ﴿١٧﴾ the losers (who are)

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. 69. Like those before you: they were

mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

أَلَمْ يَأْتِيهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٠﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

أَلَمْ has not يَأْتِيهِمْ reached them نَبَأُ the story الَّذِينَ of those مِنَ the people قَوْمِ before them قَوْمِ نُوحٍ (of) Noah وَعَادٍ (of) Ad وَثَمُودَ and the people قَوْمِ and Thamud إِبْرَاهِيمَ (of) Abraham وَأَصْحَابِ (of) Madyan مَدْيَنَ and the cities وَالْمُؤْتَفِكَاتِ (of) the dwellers أَنَّهُمْ overthrown رُسُلُهُمْ to them came بِالْبَيِّنَاتِ their Messengers with clear proofs فَمَا كَانَ اللَّهُ it was اللَّهُ so not لِيَظْلِمَهُمْ they used to أَنْفُسَهُمْ they wronged themselves يَظْلِمُونَ ﴿٦٠﴾ the believing men wrong وَالْمُؤْمِنُونَ the believing men and women بَعْضُهُمْ some أَوْلِيَاءُ are protectors يَأْمُرُونَ of others بِالْمَعْرُوفِ good وَيَنْهَوْنَ from عَنِ الْمُنْكَرِ (their) prayers الصَّلَاةَ and they offer perfectly وَيُقِيمُونَ evil and give زَكَاةً the Zakat وَيُطِيعُونَ and obey اللَّهَ Allah and His Messenger رَسُولَهُ أُولَئِكَ these سَيَرْحَمُهُمُ will give them (is) All-Mighty اللَّهُ Allah surely إِنَّ All-Wise حَكِيمٌ ﴿٦١﴾

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm

orders one to do), and forbid (people) from *Al-Munkar*; they perform *As-Salât*, and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ مِمَّا رِضْوَانُ رَبِّكَ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٦﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٧﴾

وَعَدَ اللَّهُ the believing men الْمُؤْمِنِينَ and the believing women الْمُؤْمِنَاتِ جَنَّاتٍ Gardens and جَنَّاتٍ women under which تَجْرِي flow from تَحْتِهَا beneath the الْأَنْهَارُ rivers and mansions مَسْكَنٍ therein طَيِّبَةٍ beautiful (of) Adn (Eden عَدْنُ Gardens جَنَّاتٍ in فِي of Allah اللَّهِ of رَبِّكَ and the Good Pleasure رِضْوَانُ Paradise) أَكْبَرُ the greatest bliss ذَلِكَ is الْفَوْزُ success الْعَظِيمُ ﴿٧٦﴾ O النَّبِيُّ the supreme and be جَاهِدِ against the hypocrites الْمُنَافِقِينَ and the disbelievers الْكُفَّارَ and be رِضْوَانُ and the Good Pleasure رِضْوَانُ (is) Hell جَهَنَّمُ and their abode وَمَأْوَاهُمْ against them عَلَيْهِمْ harsh (is) the destination الْمَصِيرُ ﴿٧٧﴾ and worst indeed

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. 73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ وَإِنْ يَتُوبُوا إِلَى اللَّهِ عِدَابًا أَلَيْسَ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٩﴾

يَخْلِفُونَ they swear بِاللَّهِ by Allah مَا did not قَالُوا (that) وَلَقَدْ they said قَالُوا but really كَلِمَةَ the word الْكُفْرِ (of) disbelieف and they كَفَرُوا after بَعْدَ إِسْلَامِهِمْ Islam and they resolved وَمَا that which لَمْ unable يَتُوبُوا they could find (any) نَصِيرٍ and not وَمَا they were to carry out

Allah had enriched them أَغْنَاهُمْ that أَن except cause to do so) if His Bounty فَضْلِهِ of and His Messenger رَسُولُهُ Allah فَإِنْ then بَتُّوْهُ they repent بِكُمْ it will be خَيْرًا better لَهُمْ for them وَإِنْ Allah will punish them بِعَذَابِهِمْ they turn away بَسُوْهُ but if عَذَابًا torment أَلِيمًا with a painful فِي in the world الدُّنْيَا وَالْآخِرَةُ on (there is) for them لَهُمْ and none وَمَا and the Hereafter a helper نَصِيرٍ ﴿٧٦﴾ nor/or وَلَا a protector وَلِيٍّ as earth مِنْ

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِذَا مَاتْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا عَاهَدُهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغَيْبُ ﴿٧٨﴾

made a covenant عَاهَدَ (are) some who مِّنْ and of them وَمِنْهُمْ Allah with لَئِذَا (saying): if مَاتْنَا He bestowed on us فَضْلِهِ of His Bounty لَنَصَّدَّقَنَّ We will verily give charity وَلَنَكُونَنَّ those who are الصَّالِحِينَ among مِنْ and will be certainly He gave them عَاهَدُهُمْ then when فَلَمَّا righteous and بَخِلُوا stingy they became بِه (with it) وَتَوَلَّوْا so He مُّعْرِضُونَ (are) averse فَأَعْقَبَهُمْ and they وَهُمْ turned away their قُلُوبِهِمْ into فِي by putting hypocrisy نِفَاقًا punished them they shall meet Him يَلْقَوْنَهُ the Day (when) يَوْمِ till إِلَى hearts بِمَا because أَخْلَفُوا (the covenant with) Allah they broke مَا and because وَبِمَا they had promised (Him) وَعَدُوهُ which

know they **يَكْذِبُونَ** do not? **أَو** tell lies **﴿٧٦﴾** they used to **أَنْتَ** that **اللَّهُ** Allah **يَعْلَمُ** knows **سِرَّهُمْ** their secret ideas **وَنَجْوَاهُمْ** and their secret talk **وَأَنْتَ** and that **اللَّهُ** Allah **عَلَّمَهُ** (is) the **﴿٧٧﴾** All-Knower (of) the unseen **﴿٧٨﴾**

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous." 76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allâh knows their secret ideas, and their *Najwa* (secret counsels), and that Allâh is the All-Knower of things unseen.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ فِي الْأَصْدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧٧﴾

such who give **الَّذِينَ** those who **يَلْمِزُونَ** defame **الْمُطَّوِّعِينَ** voluntarily **مِنْ** of **الْمُؤْمِنِينَ** the believers **فِي** (in) **الْأَصْدَقَاتِ** charity) **إِلَّا** except **جُهْدَهُمْ** what is available to them **فَيَسْخَرُونَ** so **اللَّهُ** will throw back their mockery **سَخِرَ** at them **مِنْهُمْ** they mock **اللَّهُ** Allah **مِنْهُمْ** on them **وَلَهُمْ** and they shall have **عَذَابٌ أَلِيمٌ** torment **﴿٧٦﴾** or **أَوْ** for them **لَهُمْ** whether you ask forgiveness **أَسْتَغْفِرُ** a painful **لَا** not **تَسْتَغْفِرُ** ask forgiveness **لَهُمْ** for them **إِنْ** if **تَسْتَغْفِرُ** you **لَنْ** times **سَبْعِينَ** seventy **مَرَّةً** for them **لَهُمْ** ask forgiveness **يَغْفِرَ** never **اللَّهُ** Allah **لَهُمْ** them **ذَلِكَ** because **يَأْتِيهِمْ** they **وَاللَّهُ** and His **كَفَرُوا** disbelieved **بِاللَّهِ** in Allah **وَرَسُولِهِ** those people **لَا** and Allah **يَهْدِي** guides **الْقَوْمَ** those people **الْفَاسِقِينَ** who **﴿٧٧﴾**



79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨٠﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨١﴾

فَرِحَ rejoiced الْمُخَلَّفُونَ those who stayed behind بِمَقْعَدِهِمْ in their places خَلْفَ behind رَسُولِ the Messenger اللَّهُ the Messenger (of) Allah وَكَرِهُوا and they hated أَنْ to يُجَاهِدُوا strive and fight بِأَمْوَالِهِمْ and their wealth وَأَنْفُسِهِمْ in فِي and their lives سَبِيلِ the Way اللَّهُ the Way and they said وَقَالُوا لَا and لَا تَنْفِرُوا march forth in فِي the heat الْحَرِّ in the heat قُلْ say نَارُ the Fire جَهَنَّمَ (of) Hell أَشَدُّ (is) more intense حَرًّا in so heat لَوْ if only كَانُوا they could يَفْقَهُونَ ﴿٨٠﴾ understand فَلْيَضْحَكُوا so much وَلْيَبْكُوا and (they will) cry كَثِيرًا a little جَزَاءً as a recompense بِمَا of what كَانُوا they used to يَكْسِبُونَ ﴿٨١﴾ earn

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat"; if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ نَخْرُجُوا مَعَكُمْ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٢﴾ وَلَا تَضِلَّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٣﴾

فَإِنْ if رَجَعَكَ Allah brings you back إِلَيَّ to طَائِفَةٍ a party  
 مِنْهُمْ of them (the hypocrites) فَاسْتَعِذُوا ask your  
 permission لِلْخُرُوجِ to go out (to fight) فَقُلْ say لَنْ never تَخْرُجُوا  
 fight مَعِيَ you shall go out مَعِيَ with me أَبَدًا (never) وَلَنْ nor تَقْتُلُوا  
 to sit عَدُوًّا an enemy رَضِيشُمْ you pleased بِالْقُعُودِ sit (now)  
 then you sit (now) فَاقْعُدُوا occasion مَرَّةٍ on the first أَوَّلٍ inactive  
 and not مَعَ the خَالِفِينَ ﴿٨٣﴾ those who lag behind وَلَا of them  
 any أَحَدٍ for صَلِّ (O Mohammad) عَلَى pray عَلَيْهِمْ nor تَقُمْ stand عَلَى  
 (hypocrites) مَاتَ أَبَدًا who dies never وَلَا at قَبْرِهِ in Allah  
 they disbelieved كَفَرُوا certainly إِنَّهُمْ his grave وَرَسُولِهِ  
 and they دُفِنُوا and died وَهُمْ and they فَاسِقُونَ ﴿٨٤﴾  
 (were) diobedient

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn*.

وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا  
 أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

وَلَا تَعْجَبْكَ and let not أَمْوَالُهُمْ their wealth وَأَوْلَادُهُمْ or  
 إِنَّمَا only يُرِيدُ Allah intends أَنْ to يُعَذِّبَهُمْ their children  
 فِي in الدُّنْيَا this world وَتَرْهَقَ with these things بِهَا punish them  
 and that shall depart (die) أَنْفُسُهُمْ their souls وَهُمْ while they  
 ﴿٨٥﴾ (are) disbelievers كَافِرُونَ and when أَنْزَلَتْ is revealed  
 a Surah أَنْ آمَنُوا بِاللَّهِ they believe (enjoining) that وَجَاهِدُوا Allah  
 مَعَ and strive hard and fight along with رَسُولِهِ His  
 Messenger اسْتَأْذِنَكَ those أُولُوا ask your leave to exempt them  
 with الطَّوْلِ wealth مِنْهُمْ and say وَقَالُوا ذَرْنَا among them

who sit (at ﴿٨٦﴾ الْقَاعِينَ with those مَعَ we would be نَكُنْ (behind)  
home)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُوٓا۟ ﴿٨٦﴾ لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ ءٰمَنُوْا مَعَهُ جٰهَدُوْا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُوْلٰٓئِكَ لَهُمُ الْخَيْرٰتُ وَأُوْلٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٨٧﴾ اَعَدَّ اللّٰهُ لَهُمْ جَنَّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا ذَٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿٨٨﴾

رَضُوا they are content بِأَن to يَكُونُوا with those مَعَ الْخَوَالِفِ those who sit behind  
وَطُبِعَ (on) عَلَى and are sealed up قُلُوبِهِمْ their hearts فَهُمْ لَا so they لَا يَفْقَهُوٓا۟ ﴿٨٦﴾ do not understand  
لٰكِنِ the Messenger الرَّسُوْلُ and those who وَالَّذِيْنَ believed with him  
جٰهَدُوْا strove hard and fought with him بِأَمْوَالِهِمْ wealth  
وَأَنْفُسِهِمْ and their lives وَأُوْلٰٓئِكَ such are they لَهُمْ whom  
الْخَيْرٰتُ (are) the good things وَأُوْلٰٓئِكَ and it is they هُمُ  
الْمُفْلِحُوْنَ ﴿٨٧﴾ who will be successful اَعَدَّ Allah اَللّٰهُ has prepared  
لَهُمْ جَنَّٰتٍ gardens تَجْرِىْ flowing under them مِنْ تَحْتِهَا the أَنْهٰرُ (is)  
رIVERS خٰلِدِيْنَ to dwell forever فِيْهَا therein ذَٰلِكَ that الْفَوْزُ (is)  
success الْعَظِيْمُ ﴿٨٨﴾ supreme

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾

وَجَاءَ from those who made excuses الْمُعَذِّرُونَ and came الْأَعْرَابِ the bedouins لِيُؤْذَنَ asking your permission to exempt them وَقَعَدَ they and sat at home الَّذِينَ those who كَذَبُوا Allah had lied to رَسُولُهُ and His Messenger سَيُصِيبُ those who will seize الَّذِينَ those who كَفَرُوا disbelieve مِنْهُمْ of them عَذَابٌ torment أَلِيمٌ who those who are weak الضَّعَفَاءِ on (there is) no لَيْسَ a painful وَلَا or عَلَى (on) الْمَرْضَى ill وَلَا or عَلَى (on) الَّذِينَ (those) who لَا if يَجِدُونَ find مَا what يَنْفِقُونَ they spend حَرَجٌ blame إِذَا and نَصَحُوا they are sincere (in duty) لِلَّهِ to Allah وَرَسُولِهِ and His Messenger مَا not عَلَى against الْمُحْسِنِينَ the good-doers مِنْ (from) سَبِيلٍ (of complaint can be there) وَاللَّهُ ground and Allah عَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers). And Allâh is Oft-Forgiving, Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَرْنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٢﴾

وَلَا nor (is there blame) عَلَى those who الَّذِينَ إِذَا مَا when أَتَوْكَ came to you لِتَحْمِلَهُمْ that you provide them with mounts قُلْتَ and when you said لَا أَجِدُ what I can find

they turned تَوَلَّوْا (on it) عَلَيْهِ bear you (mounts for you) أَتَمَّلْتُمْ  
 with تَفِيضُ overflowing while their eyes رَأَيْتُهُمْ back  
 مَا they could find يَجِدُوا that not إِلَّا of grief حَزَنًا tears  
 the ground (of السَّبِيلُ only إِنَّمَا to spend ۞ بِنَفَقَاتٍ anything  
 ask بَسْتَعِزُّوْكُمْ those who الَّذِينَ (is) against عَلَى complaint)  
 they are content رَضُوا (are) rich أَغْنِيَاءُ yet they وَهُمْ exemptions  
 (the women) who sit behind الْخَوَالِفِ with مَعَ be يَكُونُوا to بَأْنَ  
 so فَهَمْ their hearts قُلُوبِهِمْ up عَلَى Allah اللَّهُ and has sealed وَطَبَعَ  
 they know يَعْلَمُونَ ۞ not لَا that

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

تعلم القرآن الكريم لفظًا لفظًا

Study the Meaning of  
the English Translation of

# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English

Volume 2

Part 11-20

Compiled by  
DARUSSALAM



**DARUSSALAM**

Publishers and Distributors

Riyadh, Houston, New York, Lahore

﴿يَمْتَدِّرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّا اللَّهُ مِنْ أَنْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَنُتَعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾﴾

they (the hypocrites) will present (their) excuses ﴿يَمْتَدِّرُونَ﴾ to you ﴿إِلَيْكُمْ﴾ when ﴿إِذَا﴾ you return ﴿رَجَعْتُمْ﴾ to them ﴿إِلَيْهِمْ﴾ say ﴿قُلْ﴾ to them ﴿لَا تَعْتَذِرُوا﴾ no present excuses ﴿لَنْ تُؤْمِنَ لَكُمْ﴾ we shall believe you ﴿قَدْ بَيَّنَّا﴾ has already informed us ﴿اللَّهُ﴾ Allah of ﴿أَنْبَارِكُمْ﴾ the news concerning you and will observe ﴿وَسَيَرَى﴾ the news concerning you your deeds ﴿وَرَسُولُهُ﴾ and His Messenger ﴿ثُمَّ تُرَدُّونَ﴾ then you will be brought back ﴿إِلَىٰ﴾ to ﴿عِلْمِ الْغَيْبِ وَالشَّهَادَةِ﴾ the All-Knower of the unseen and the seen ﴿فَيُنَبِّئُكُمْ﴾ and He (Allah) will inform you of what you used to do ﴿سَيَحْلِفُونَ﴾ you used to do ﴿بِاللَّهِ﴾ by Allah they will swear ﴿إِلَيْكُمْ﴾ to you (Muslims) when you return ﴿لَكُمْ﴾ to them that you may turn away ﴿لَنُتَعَرِّضُوا عَنْهُمْ﴾ to them away from them ﴿فَأَعْرِضُوا عَنْهُمْ﴾ so turn away from them ﴿وَمَا وَنَهُمْ﴾ impure surely they are ﴿جَهَنَّمُ﴾ Hell (is) Hell ﴿جَزَاءُ﴾ a recompense for that which they used to earn ﴿يَكْسِبُونَ﴾ they used to earn

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٤﴾ وَالْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٥﴾ وَنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٦﴾


يَجْلِفُونَ to you (Muslims) لَكُمْ they (the hypocrites) swear  
 you تَرْضَوْنَ but if فَإِنْ with them عَنْهُمْ that you may be pleased  
 not لَا Allah certainly فَإِنَّ with them عَنْهُمْ are pleased  
 (who are) الَّذِينَ الْفَاسِقِينَ the people الْقَوْمِ with عَنِ (is) pleased يَرْضَى  
 in كُفْرًا (are) the worst أَشَدُّ the bedouins الْأَعْرَابُ disobedient  
 not to أَلَّا and more likely وَأَجْدَرُ and hypocrisy وَفَسَاكَ disbelief  
 يَعْلَمُوا know حُدُودَ the limits مَا which أَنْزَلَ has revealed الله  
 (is) عَلَى Allah to رَسُولِهِ His Messenger وَاللهُ and الله عَلَيْهِ  
 the bedouins الْأَعْرَابُ and of وَهِيَ All-Wise الْحَكِيمُ All-Knower  
 they يُنْفِقُ what مَا take يَتَّخِذُ (there are some) who مَنْ  
 (of) the السَّوءِ the calamity دَائِرَةٌ on them (be) عَلَيْهِمْ calamities  
 All-Knower الْعَلِيمُ (is) All-Hearer السَّمِيعُ and Allah وَاللهُ evil

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*. 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.



وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ  
 أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَبِّحُوا اللَّهَ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾



وَمِنَ الْأَعْرَابِ the bedouins and of مَنْ (there are some) who  
 the Last الْآخِرِ and the Day وَالْيَوْمِ in الله بِاللَّهِ believe يُؤْمِنُ  
 they spend (in the Cause of يُنْفِقُ what مَا and take يَتَّخِذُ  
 (Allah) قُرْبًا as means of nearness عِنْدَ to الله وَاللهُ وَصَلَوَاتِ  
 the Messenger's الرَّسُولِ (and a cause of receiving) invocations  
 for them لَهُمْ a means of nearness قُرْبَةٌ these are إِنَّهَا indeed  
 سَبِّحُوا them وَاللهُ will admit them فِي Allah وَاللهُ to رَحْمَتِهِ His Mercy إِنَّ



Most  رَحِيمٌ (is) Oft-Forgiving عَفُورٌ Allah ﷻ certainly Merciful

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ  وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَوَفِّيُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ 

of the foremost الْأَوَّلُونَ and the first (Muslims) السَّابِقُونَ and those الَّذِينَ and the Helpers وَالْأَنْصَارِ the Emigrants الْمُهَاجِرِينَ who اتَّبَعُوهُمْ followed them بِإِحْسَانٍ in goodness رَضِيَ (is) and they are رَضُوا with them عَنْهُمْ Allah ﷻ Well-Pleased and He has prepared أَعَدَّ with Him عَنْهُ well-pleased them جَنَّاتٍ Gardens تَجْرِي flowing تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ therein أَبَدًا forever ذَلِكَ that is الْفَوْزُ the great الْعَظِيمُ  success and of the الْأَعْرَابِ the bedouins مُتَوَفِّيُونَ (are) hypocrites وَمِنْ (of) Al-Madinah الْمَدِينَةِ the people أَهْلِ (so are) some among you مَرَدُّوا they persist عَلَى in النَّفَاقِ hypocrisy لَا not تَعْلَمُهُمْ We shall punish سَنُعَذِّبُهُمْ know them نَحْنُ We know them مَرَّتَيْنِ twice ثُمَّ then يُرَدُّونَ they shall be brought back إِلَىٰ a great عَذَابٍ عَظِيمٍ  torment to

100. And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some

وَالْآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٣٦﴾

have acknowledged **اعترفوا** and (there are) others who **وآخرون** that **يُدْثِرُ لَهُمْ** a deed **عَمَلًا** they have mixed **خَلَطُوا** their sins perhaps **عَسَى** that was evil **سَيِّئًا** with another **وآخَرَ** was righteous unto them **اللَّهُ اللَّهُ** **أَن** (that) **يَتُوبَ** will turn in forgiveness **عَلَيْهِمْ** Most **إِنَّ** surely **اللَّهُ اللَّهُ** **عَفُورٌ** (is) Oft-Forgiving **رَحِيمٌ** **﴿١٦﴾** alms **صَدَقَهُ** their wealth **أَمْوَالِهِمْ** from **مِنْ** take **خُذْ** Merciful with **بِهَا** and purify them **وَتُزَكِّيهِمْ** in order to cleanse them **تُطَهِّرُهُمْ** it **وَصَلِّ** and invoke Allah **عَلَيْهِمْ** for them **إِنَّ** verily **صَلَوَاتِكَ** your **وَاللَّهُ** for them **لَهُمْ** (are) a source of security **سَكَنٌ** invocations **سَجْدٌ** and Allah **﴿١٧﴾** All-Knower **عَلِيمٌ** (is) All-Hearer **سَمِيعٌ**

**102.** And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. **103.** Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٠﴾ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنْشَرِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١١١﴾

أَلَمْ يَكُنْ لَهُمْ آيَاتٌ أَنْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ الَّذِي خَلَقَهُمْ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَبِيًّا وَإِنْ هِيَ إِلَّا عَمَلٌ صَالِحٌ أَنَّ هُوَ الَّذِي يُعَذِّبُهُمْ وَأُنْفِكُهُمْ وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ إِنَّ هُوَ يَفْضُلُ مَا يَشَاءُ وَيَخْتَارُ أَفَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُعْلِنُونَ وَأَنَّهُمْ عِنْدَ رَبِّهِمْ وَأَنَّهُمْ هُمُ الْمُفْسِدُونَ

and you will be **وَسَرُدُّوْكَ** and the believers **وَالْمُؤْمِنُوْنَ** Messenger (of) the unseen **الْغَيْبِ** the All-Knower **عَلِيْمٍ** to **إِلَى** brought back of what **بِمَا** then He will inform you **فَيُنَبِّئُكُمْ** and the seen **وَالشَّاهِدَةِ** **كُنتُمْ** do **تَعْمَلُونَ** you used to

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَمَا آخِرُوكَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَبْتَؤُ بَ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٤﴾ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٥﴾

وَمَا آخِرُوكَ **وَمَا آخِرُوكَ** and others **وَمَا آخِرُوكَ** await **لِأَمْرِ اللَّهِ** Allah's Decree **إِمَّا** will forgive **يَبْتَؤُ** or **وَإِمَّا** He will punish them **يُعَذِّبُهُمْ** whether **عَلَيْهِمْ** them **وَاللَّهُ** and Allah **عَلِيمٌ** (is) All-Knowing **حَكِيمٌ** **﴿١٠٤﴾** **وَالَّذِينَ** All-Wise **اتَّخَذُوا** they took **مَسْجِدًا** and as for those who **تَفْرِيقًا** and disbelief **وَكُفْرًا** by way of harming **ضِرَارًا** a mosque **وَأِرْصَادًا** the believers **الْمُؤْمِنِينَ** (between) **بَيْنَ** and to disunite **وَاللَّهُ** Allah warred **حَارَبَ** for those who **لَمَنْ** and as an outpost **وَرَسُولَهُ** His Messenger **مِنْ قَبْلُ** aforetime **وَلَيَحْلِفُنَّ** and they will indeed swear **إِنْ أَرَدْنَا** that **إِلَّا** we want **الْحُسْنَىٰ** (nothing) but **وَاللَّهُ** good **يَشْهَدُ** and Allah **بِهِمْ** bears witness **لَكَاذِبُونَ** **﴿١٠٥﴾** certainly liars

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا  
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ  
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَاتَّخَذَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

verily the مَسْجِدُ ever أَبَدًا therein فِيهِ stand you لَا not  
Mosque أُسِّسَ on مَلَىٰ whose foundation was laid  
from أَوَّلِ the first يَوْمِ day أَحَقُّ (is) more worthy أَنْ that تَقُومُ  
you stand فِيهِ therein (to pray) فِيهِ in it رِجَالٌ (are) men يُحِبُّونَ  
and اللَّهُ clean and to purify themselves يَتَطَهَّرُوا to أَنْ who love  
Allah يُحِبُّ loves الْمُطَهَّرِينَ ﴿١٠٨﴾ those who make themselves clean  
and pure أَفَمَنْ أَسَّسَ is it then he? who laid the foundation  
بُنْيَانَهُ (of) his building عَلَىٰ on تَقْوَىٰ piety مِنَ from اللَّهِ  
وَرِضْوَانٍ and His Good Pleasure خَيْرٌ better أَمْ or مَنْ he أَسَّسَ  
a شَفَا on عَلَىٰ (of) his building بُنْيَانَهُ who laid the foundation  
ready to crumble هَارٍ (of) a cliff جُرُفٍ edge  
down فَاتَّخَذَ into فِي with him بِهِ so that it crumbled to pieces  
الْجَهَنَّمَ the Fire (of) اللَّهُ وَاللَّهُ and لَا not يَهْدِي guides الْقَوْمَ  
the people الظَّالِمِينَ ﴿١٠٩﴾ (who are) the wrong doers

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. 109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the *Zâlimûn*.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَىٰ  
مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَرَّبُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ  
وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ  
الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

الْمُسَبِّحُونَ those who praise Him السَّاجِدُونَ who prostrate themselves (in prayer) and forbid النَّاسَ إِلَى الْحَيْرَانِ those who make people  
 who bow down (in prayer) السَّائِرُونَ who go out (in prayer) السَّائِرُونَ who go out (in prayer) السَّائِرُونَ who go out (in prayer)

the **لَا تُدْرِكُونَ** and who observe **وَالْمُحْضَرُونَ** evil **الْمُنْكَرِ** from **عَنِ** them  
**وَيُبَشِّرِ** Allah **اللَّهُ** limits (set by) **وَالْمُؤْمِنِينَ** and give glad tidings to  
 (proper) for the Prophet **لِلنَّبِيِّ** it is **كَانَ** not **مَا** the believers  
 ask Allah's **يَسْتَغْفِرُوا** to **أَنْ** believe **وَمَأْمُونًا** and those who **وَالَّذِينَ**  
 even though **وَلَوْ** for the polytheists **لِلْمُشْرِكِينَ** Forgiveness  
 it has become clear **مَاتَبَيَّنَ** after **مِنْ بَعْدِ** kin **قُرْبَى** close **أُولَى** they be  
**لَهُمْ** to them **أَنَّهُمْ** that they **أَصْحَابُ** (are) the dwellers **الْجَحِيمِ**  
 (of) the Fire

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'râf* and forbid (people) from *Al-Munkar*, and who observe the limits set by Allâh. And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ  
 إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّى يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ  
 بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾

invoking (of Allah's) **اسْتِغْفَارُ** was **كَانَ** and not **وَمَا**  
 but **عَنْ** for his father **لِأَبِيهِ** Abraham's **إِبْرَاهِيمَ** forgiveness  
**إِيَّاهُ** he (Abraham) had made **وَعَدَهَا** promise because of  
 to him **لَهُ** it became clear **بَيَّنَّ** but when **فَلَمَّا** to him (his father)  
 to **لِلَّهِ** (is) an enemy **عَدُوٌّ** that he (his father) **أَنَّهُ** (Abraham)  
 verily **إِنَّ** from him **مِنْهُ** he disassociated himself **تَبَرَّأَ** Allah  
**إِبْرَاهِيمَ** Abraham **لَأَوَّاهٌ** (was) humble **حَلِيمٌ** and forbearing **وَمَا**  
 lead astray **يُضِلُّ** Allah **اللَّهُ** was/will **كَانَ** and never  
 until **حَتَّى** He has guided them **هَدَيْتَهُمْ** when **إِذْ** after **بَعْدَ** a people  
 they **يَتَّقُونَ** as to what **مَا** to them **لَهُمْ** He makes clear **يَبَيِّنُ**  
 thing **شَيْءٍ** of every **بِكُلِّ** Allah **اللَّهُ** verily **إِنَّ** should avoid  
 (is) All-Knower **عَلِيمٌ**

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm was *Awwah* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إِنَّ اللَّهَ لَمَوْلَى السَّمَوَاتِ وَالْأَرْضِ يَتِمُّهُ وَيُؤْتِي مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾  
 اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رُدُّوا رَحِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ verily unto Him (belongs) مَوْلَى السَّمَوَاتِ the dominion of the heavens and the earth وَالْأَرْضِ and He gives life وَيُؤْتِي and He causes death وَمَا لَكُمْ and neither you have دُونِ اللَّهِ besides Allah مِنْ وَلِيٍّ any protector وَلَا نَصِيرٍ nor any helper لَقَدْ تَابَ Allah forgave (on) النَّبِيِّ the Prophet and the Helpers وَالْمُهَاجِرِينَ and the Emigrants الَّذِينَ اتَّبَعُوهُ who followed him in سَاعَةِ الْمُسْرَةِ the time of distress after مَا كَادَ had nearly يَزِيغُ deviated قُلُوبُ the hearts of a party فَرِيقٍ (of) مِنْهُمْ of them ثُمَّ then تَابَ He accepted عَلَيْهِمْ repentance of them إِنَّهُمْ certainly He رُدُّوا unto them رَحِيمٌ Full of Kindness Most Merciful ﴿١١٥﴾

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 117. Allâh has forgiven the Prophet (ﷺ), the *Muhâjirîn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

وَعَلَى الْفَلَاحَةِ الَّذِينَ خَلَقُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٦﴾ يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٧﴾

وَعَلَى (also) upon الَّذِينَ the three who خَلَفُوا to them صَافَتْ when حَتَّىٰ till إِذَا were left and were وَصَّافَتْ it was vast رَحْبَتْ as بِمَا the earth الْأَرْضُ and they مَلَّتْهُمْ on them أَنْفُسُهُمْ their ownelves وَظَنُّوا that they might repent (refuge) مَلَجَأَ there is no لَا that أَنْ perceived He forgave عَلَيْهِمْ then تَابَ to Him إِلَيْهِ but إِلَّا Allah الله verily إِنَّ that they might repent يَسْتَوُوا them He الْكَرَّابُ (is) الرَّحِيمُ ﴿١١٨﴾ Most Merciful بَيِّنَاتٍ Allah الله be afraid of اتَّقُوا who آمَنُوا believe الَّذِينَ O you (those who are) true الصَّادِقِينَ ﴿١١٩﴾ and be

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

مَا not كَانَ (becoming) لِأَهْلِ of the people الْمَدِينَةِ (of) وَمَنْ Al-Madina and those حَوْلَهُمْ around them مِنَ الْأَعْرَابِ of the bedouins أَنْ to remain behind يَتَخَلَّفُوا عَنْ (from) رَسُولِ Allah's Messenger وَلَا يَرْغَبُوا to prefer بِأَنْفُسِهِمْ because أَنْفُسِهِمْ that is نَفْسُهُ his life وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ neither لَا they ظَمَأٌ afflicts them نَصَبٌ nor وَلَا thirst مَخْمَصَةٌ hunger in سَبِيلِ the Way of Allah (of) وَلَا Allah nor يَطَئُونَ any step يَغِيظُ to anger



الْكُفَّارِ the disbelievers وَلَا nor يَنْالُونَ they inflict مِنْ upon عَدُوٍّ an enemy إِلَّا but كُتِبَ is written لَهُم to their credit بِهَا (with it) عَمَلٌ as a deed صَالِحٌ righteous إِنَّ surely اللَّهُ Allah لَا not يُضِيعُ wastes أَجْرَ the reward الْمُحْسِنِينَ ﴿١٢٢﴾ (of) the good-doers

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

وَلَا nor يُنْفِقُونَ do they spend نَفَقَةً anything صَغِيرَةً small وَلَا great كَبِيرَةً they cross يَقْطَعُونَ وَلَا but كُتِبَ is written لَهُم to their credit لِيَجْزِيَهُمُ Allah أَحْسَنَ (of) what مَا with the best كَانُوا they used يَعْمَلُونَ ﴿١٢١﴾ to do ﴿١٢٢﴾ وَمَا (proper) and not كَانَتْ it was الْمُؤْمِنُونَ (for) the believers لِيَنْفِرُوا to go out to fight كَافَّةً all together فَلَوْلَا if not نَفَرَ go forth مِنْ of كُلِّ every فِرْقَةٍ troop مِنْهُمْ of them طَائِفَةٌ a party only لِيَتَفَقَّهُوا that they (who are left behind) may لِيُنذِرُوا the religion (Islam) الدِّينِ in فِي get instructions they return رَجَعُوا when إِذَا their people قَوْمَهُمْ they may warn لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ to them لَعَلَّهُمْ so that they may beware (of evil)

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. 122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that

they may warn their people when they return to them, so that they may beware (of evil).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمَنًا قَالُوا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ ءِيمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who believe قَاتِلُوا the disbelievers الَّذِينَ fight those who are close to you يَلُونَكُمْ مِنَ الْكُفَّارِ of the disbelievers and let them find غِلْظَةً harshness in you and know وَاعْلَمُوا that Allah is with those who are the pious الْمُتَّقِينَ (is) with Allah أَنَّهُ that a Surah سُورَةٌ is sent down there مَا and whenever أَنْزَلَتْ there (are) such as بَعْضُهُمْ some of them (hypocrites) يَقُولُ (are) such as بَعْضُهُمْ some of them (hypocrites) أَيُّكُمْ which of you has increased him زَادَتْهُ هَذِهِ this has increased him ءِيمَنًا in faith in faith ءِيمَنًا those who believe فَرَادَتْهُمْ it has increased them ءِيمَنًا in faith وَهُمْ and they يَسْتَبْشِرُونَ rejoice

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious). 124. And whenever there comes down a *Sûrah*, some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أُولَٰئِكَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَكُمْ مِنْ أَهْلِهِمْ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

وَأَمَّا but as for the disbelievers الَّذِينَ in those قُلُوبِهِمْ whose hearts مَرَضٌ to رِجْسًا it will add (is) a disease فَرَادَتْهُمْ suspicion and doubt إِلَى and they die رِجْسِهِمْ their suspicion, disbelief and doubt وَمَاتُوا while they كَافِرُونَ (are) disbelievers أُولَٰئِكَ do not يَذَّكَّرُونَ see they أَنَّهُمْ that يُفْتَنُونَ they are put in trial فِي (in) كُلِّ

not yet twice or once every year **يَتُوبُونَ** do they nor **وَلَا** they turn in repentance **يَذْكُرُونَ** is sent there **وَلَمَّا** and whenever learn a lesson (from it) **نَظَرُوا** a Surah down **بَعْضُهُمْ إِلَى بَعْضٍ** at one another (saying) does **يَرَى** any one see you **يَرْكَبُوا** then **أَصْرَفُوا** they turn away **صَرَفَ** Allah has turned **قُلُوبَهُمْ** their hearts **بِأَنَّهُمْ** because they **قَوْمٌ** (are) a people **لَا** not that understand **يَفْقَهُونَ**

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sûrah*, they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٦﴾ إِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ verily there has come unto you **رَسُولٌ** amongst yourselves **مِّنْ** a Messenger (Muhammad) **عَزِيزٌ** from **أَنفُسِكُمْ** you should receive **عَنْتُكُمْ** that **مَا** him **عَلَيْهِ** it grieves/hurts **عَزِيزٌ** he (Muhammad) is anxious **حَرِيصٌ** any injury or difficulty **عَلَيْكُمْ** kind **رَءُوفٌ** for the believers **بِالْمُؤْمِنِينَ** over you **رَّحِيمٌ** say **فَقُلْ** they turn away **تَوَلَّوْا** but if **إِن** (and) merciful **رَّحِيمٌ** (there **لَا** Allah **اللَّهُ** (is) sufficient for me **حَسْبِيَ** (O Muhammad) I put my **تَوَكَّلْتُ** in Him **عَلَيْهِ** He **هُوَ** except **إِلَّا** god **إِلَٰهَ** (is) no **وَهُوَ** trust **رَبُّ** and He **الْعَرْشِ** (is) the Lord **الْعَظِيمِ** (of) Throne **رَبُّ** the Mighty

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

سُورَةُ يُنُسٍ

بِسْمِ اللَّهِ الرَّكَّزِ الرَّحْمَنِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

الرَّ Alif-Lam-Ra تِلْكَ these are آيَاتُ the Verses الْكِتَابِ the (of) Book الْحَكِيمِ ﴿١﴾ full of wisdom أَكَانَ is it? لِلنَّاسِ for mankind عَجَبًا أَنْ wonder that أَوْحَيْنَا We have sent Our revelation إِلَى to رَجُلٍ مِّنْهُمْ a man from among themselves أَنْ (saying) that أَنذِرِ (to) those الَّذِينَ and give good news وَبَشِّرِ mankind قَدَمَ they shall have لَهُمْ that ءَامَنُوا who believe أَنَّ their Lord رَبِّهِمْ with sure عِندَ (reward of good deeds) قَالَ their Lord رَبِّهِمْ with sure عِندَ (reward of good deeds) this هَذَا indeed إِنَّ the disbelievers الْكَافِرُونَ said an evident مُبِينٌ (is) sorcerer لَسِحْرٌ (Prophet Muhammad) ﴿٢﴾

## Sûrat 10. Yûnus

### (Jonah)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا مِنْ بَعْدِهِ إِذْ يَقُولُ ذَلِكُمْ اللَّهُ رَبُّكُم فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٦﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧﴾

إِنَّ رَبَّكُمُ surely your Lord (is) Allah (is) Who created the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ in سِتَّةِ six أَيَّامٍ days then اسْتَوَىٰ rose over the Throne الْعَرْشِ يُدِيرُ disposing the affair of all things الْأَمْرَ مَا no intercessor (can plead with Him) except after إِذْ يَقُولُ His Leave ذَلِكُمْ that (is) Allah رَبُّكُم your Lord (is) Allah رَبُّكُم so worship Him (Alone) فَاعْبُدُوهُ you remember إِلَيْهِ to Him مَرْجِعُكُمْ أَفَلَا then will not تَذَكَّرُونَ ﴿٦﴾ (is) جَمِيعًا all وَعَدَ the Promise اللَّهُ (of) Allah (is) true إِنَّهُ (Who) it is He يَبْدَأُ begins the creation ثُمَّ then those who يُعِيدُهُ He will repeat it لِيَجْزِيَ that He may reward الَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did deeds الصَّالِحَاتِ righteous بِالْقِسْطِ will have كَفَرُوا disbelieved لَهُمْ and those who justice شَرَابٌ a drink مِنْ of حَمِيمٍ boiling fluids وَعَذَابٌ and torment أَلِيمٌ painful بِمَا because كَانُوا they used to يَكْفُرُونَ ﴿٧﴾ disbelieve

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِئَعْلَمُوا عَدَدَ اللَّيْلِ وَالنَّجْمُ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٨﴾ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٩﴾

هُوَ (it is) He الَّذِي Who جَعَلَ made الشَّمْسُ the sun ضِيَاءً  
 and وَقَدَّرُوا as a light قُرْآنًا and the moon وَالْقَمَرَ a shining thing  
 عَدَدَ that you might know لِمَعْلَمَاتٍ stages measured out for it  
 did مَا and the calculating وَالْحِسَابَ (of) years أَلْسِينَ the number  
 not خَلَقَ create اللهُ Allah ذَلِكَ this إِلَّا but بِالْحَقِّ in truth يُفَصِّلُ  
 ⑤ لِقَوْمٍ for people الْقَوْمِ the Verses He explains in detail  
 الَّذِينَ who have knowledge إِنَّ verily فِي in أَلْوَانٍ the alternation أَلِيلِ  
 has خَلَقَ and all that وَمَا and the day وَالنَّهَارِ (of) the night  
 and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ in اللهُ Allah فِي in  
 لآيَاتٍ (are) signs لِقَوْمٍ for people يَتَّقُونَ ⑥ who fear (Him)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* in detail for people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* for those people who keep their duty to Allâh, and fear Him much.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْأَنَّا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ⑦ أُولَٰئِكَ  
 مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ⑧ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِذْنِهِمْ  
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ⑨

إِنَّ verily الَّذِينَ those who لَا not يَرْجُونَ hope for لِقَاءَنَا their  
 with the life بِالْحَيَاةِ but are pleased وَرَضُوا meeting with Us  
 (of) the (present) world وَاطْمَأْأَنَّا and satisfied بِهَا with it وَالَّذِينَ  
 and those هُمْ عَنْ of آيَاتِنَا Our Signs غَافِلُونَ ⑦ heedless  
 because بِمَا the Fire النَّارُ their abode will be مَا لَهُمْ those أُولَٰئِكَ  
 of what كَانُوا they used to يَكْسِبُونَ ⑧ earn إِنَّ verily الَّذِينَ  
 those who آمَنُوا believe وَعَمِلُوا and do deeds الصَّالِحَاتِ righteous  
 will guide them رَبُّهُمْ their Lord بِإِذْنِهِمْ through their faith  
 تَجْرِي will flow مِنْ تَحْتِهِمْ under them الْأَنْهَارُ rivers فِي in جَنَّاتِ the  
 (of) delight (Paradise) ⑨ النَّعِيمِ Gardens

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât*, 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

دَعَوْنَهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَنَحْيَتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ  
يُعِجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضَّلْنَا لَهُمْ أَجَلُهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي  
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

Glory is سُبْحَنَكَ therein فِيهَا their way of request (will be) دَعَوْنَهُمْ  
to you اللَّهُمَّ O Allah and their greetings وَنَحْيَتُهُمْ فِيهَا therein سَلَامٌ  
(of) their request (will be) دَعْوَانَهُمْ and the last وَآخِرُ (will be) peace  
the Lord رَبِّ (are) to Allah اللَّهُ all the praises الْحَمْدُ that (be) أَنِ  
﴿١٠﴾ (of) the worlds الْعَالَمِينَ ﴿١٠﴾ and if وَلَوْ يُعِجِّلُ اللَّهُ hastens  
as they would اسْتِعْجَالَهُمْ the evil الشَّرَّ for mankind النَّاسِ Allah  
would be already settled لَفَضَّلْنَا for the good الْخَيْرِ hasten  
those who الَّذِينَ but We leave فَتَذَرُ their respite أَجَلُهُمْ (to them)  
لَا not يَرْجُونَ expect لِقَاءَنَا in فِي their meeting with Us طُغْيَانِهِمْ  
wandering blindly in distraction ﴿١١﴾ يَعْمَهُونَ their trespasses

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-Âlamîn* (All the praises and thanks be to Allâh, the Lord of 'Âlamîn). 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّهِ  
مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ  
رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ  
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَإِذَا هَرَمَ touches the man الْإِنْسَنَ harm دَعَاكَ he invokes Us لِيَجْتِبِيَهُ or sitting أَوْ or lying on his side قَاعِدًا or قَائِمًا from him عَنْهُ We have removed كَشَفْنَا but when قَامَا standing ضَرَرُهُ his harm مَرَّ as if he كَانَ he passes on لَمْ had never يَدْعُنَا that touched him مَسَّهُ (averting) a harm ضَرَرٍ for إِلَى invokd Us كَذَلِكَ thus ذِينَ it is made fair-seeming لِلْمُتَرَفِّينَ to the كَانُوا that which مَا extravagant they used to يَعْمَلُونَ ﴿١٢﴾ do وَلَقَدْ أَهْلَكْنَا and indeed أَهْلَكْنَا We destroyed الْقُرُونِ generations مِن قَبْلِكُمْ while came to وَجَاءَتْهُمْ they did wrong ظَلَمُوا before you but وَمَا with clear proofs بِالْبَيِّنَاتِ their Messengers رُسُلُهُمْ they were كَانُوا not كَانُوا they were لِيُؤْمِنُوا such as to believe كَذَلِكَ thus نَجْزِي then ثُمَّ (who are) sinners الْمُجْرِمِينَ ﴿١٣﴾ We requite جَعَلْنَاكُمْ successors (generations after خَلَفَ We made you جَعَلْنَاكُمْ that after them مِنْ بَعْدِهِمْ the land الْأَرْضِ in generations) لِنَنْظُرَ how كَيْفَ We might see تَعْمَلُونَ ﴿١٤﴾

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn*. 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا تَنَادَوْا عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِشُرَءَانِ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي نَفْسِي إِنْ أَتَيْتُمْ إِلَّا مَا يُوْحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْهِمْ وَلَا أَذْرَتْكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

وَإِذَا تَنَادَوْا عَلَيْهِمْ ءَايَاتُنَا are recited تَنَادَوْا Our Verses بَيِّنَاتٍ clear قَالَ the الَّذِينَ لَا those who يَرْجُونَ hope for لِقَاءَنَا their meeting with Us آتِنَا بِشُرَءَانِ a Quran غَيْرِ other than هَذَا or بَدِّلْهُ change it قُلْ say not يَكُونُ



on change it أَبَدَلُ to أَن for me لِی it is (possible)  
 that which مَ but إِلَّا I follow أَتَّبِعُ not إِنَّ my own تَقِیُّ accord  
 if إِن fear لَنَأْتِ verily I إِنْی unto me إِلَیْكَ is revealed  
 (of) the torment عَذَابِ my Lord رَبِّی I were to disobey عَصَيْتُ  
 Day عَظِيمٍ ﴿١٥﴾ the Great قُل say لَوْ if شَاءَ had so willed اللَّهُ  
 I should have recited it عَلَیْكُمْ to you وَلَا not مَا Allah  
 nor أَدْرَیْكُمْ it فَكَدْ would He have made known to you  
 لَیْسْتُ I have stayed فِیْكُمْ amongst you عُمُرًا a lifetime مِنْ قَبْلِهِ  
 you think تَقُولُونَ then do not أَفَلَا before this

15. And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُمْ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتْنَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ يَمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

فَمَنْ أَظْلَمُ so who أَظْلَمُ than he who مِمَّنْ does more wrong  
 forges عَلَى against اللَّهُ Allah كَذِبًا or أَوْ a lie  
 denies/belies بِآيَاتِهِ His Signs إِنَّهُمْ surely لَا not يُفْلِحُ succed  
 the sinners وَيَعْبُدُونَ and they worship مِنْ دُونِ  
 besides اللَّهُ Allah مَا (things) that لَا not يَضُرُّهُمْ hurt them وَلَا  
 nor يَنْفَعُهُمْ profit them وَيَقُولُونَ and they say هَؤُلَاءِ these are  
 our intercessors عِنْدَ with اللَّهُ Allah قُل say أَتَنْتَبِهُونَ do  
 you inform اللَّهُ Allah يَمَا of that which لَا not يَعْلَمُ He knows  
 in the heavens وَلَا nor فِي on the earth سُبْحَنَهُ the earth  
 Glorified is He وَتَعَالَىٰ and عَمَّا above all that which  
 they associate as partners (with Him) يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât? Surely, the *Mujrimûn* will never be successful! 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْنَا آيَةٌ مِنْ رَبِّنَا فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٨﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿١٩﴾

community but أُمَّةً mankind were كَانَ and not  
 and had not it وَلَوْلَا then they differed (later) one  
 from that went forth before سَبَقَتْ a Word كَلِمَةٌ been for  
 between your Lord رَبِّكَ it would have been settled لَقُضِيَ  
 they differed يَخْتَلِفُونَ ﴿١٧﴾ (in it) regarding what فِيهِ them  
 is sent down أُنْزِلَ how is it that not لَوْلَا and they say وَيَقُولُونَ  
 عَلَيْهِمْ on him آيَةٌ a sign مِنْ from رَبِّنَا his Lord فَقُلْ say إِنَّمَا  
 so belongs to Allah (Alone) لِلَّهِ the unseen الْغَيْبُ verily  
 among مَعَكُمْ verily I إِنِّي wait  
 mankind أَلْأَناسَ We let taste أَذَقْنَا and when وَإِذَا those who wait  
 has afflicted مَسَّتْهُمْ (some) adversity ضَرَّاءَ after مِنْ بَعْدِ mercy رَحْمَةً  
 against فِي a plot مَكْرٌ they have لَهُمْ behold إِذَا them  
 in مَكْرًا (is) more Swift اللَّهُ say قُلِ Our Signs  
 إِنَّ certainly رُسُلَنَا Our Messengers (angels) يَكْتُبُونَ  
 which you plot تَمْكُرُونَ ﴿١٩﴾ all that مَا record

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)." 21. And when We let mankind taste mercy after some adversity has

afflicted them, behold! They take to plotting against Our Ayât! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ وَجَرْنَ بِيَمٍ يَبْرِجُ طَيْبٌ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ  
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ  
مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغَيِّكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ  
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

هو الذي enables you to travel through في Who He (it is) الذي  
in في you are when كُنْتُمْ till إِذَا and sea وَالْبَحْرِ land الْبَرِّ  
with wind يَبْرِجُ with them بِيَمٍ and they sail وَجَرْنَ the ships الْفُلِ  
comes جَاءَتْهَا therein بِهَا and they are glad وَفَرِحُوا a طَيْبٌ good  
to it رِيحٌ عَاصِفٌ a stormy wind وَجَاءَهُمُ and come to them الْمَوْجُ  
from كُلِّ every مَكَانٍ place وَظَنُّوا أَنَّهُمْ and they think  
that they أُحِيطَ are encircled بِهِمْ therein دَعَوُا اللَّهَ they invoke  
making pure لَهُ الدِّينَ for Him Alone لَئِنْ their faith  
You (Allah) deliver us مِنْ هَٰذِهِ from this  
the grateful الشَّاكِرِينَ ﴿٢٢﴾ of we shall truly be لَنَكُونَنَّ

فَلَمَّا أَنجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ they behold إِذَا He delivered them  
wrongfully بِغَيْرِ الْحَقِّ the earth فِي in الْأَرْضِ rebel (disobey Allah)  
O يَأْتِيهَا النَّاسُ mankind إِنَّمَا (is) only your بَغْيِكُمْ (is)  
a brief your ownelves أَنْفُسِكُمْ against عَلَى rebellion  
unto إِلَيْنَا then الدُّنْيَا (of) life الْحَيَاةِ enjoyment  
Us مَرْجِعُكُمْ (is) your return فَنُنَبِّئُكُمْ and We shall inform you  
do تَعْمَلُونَ ﴿٢٣﴾ you used to كُنْتُمْ that which

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience

to Allâh) is only against your yourselves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِنَّمَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَنهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

إِنَّمَا (of) the worldly life الْحَيَوةِ the likeness مَثَلُ verily أَنزَلْنَاهُ (is) as the water (rain) from which We send down السَّمَاءِ the sky فَاخْتَلَطَ with it نَبَاتُ the earth produce and cattle الْأَنْعَامُ eat of which النَّاسُ (of) the earth يَأْكُلُ until حَتَّىٰ when أَخَذَتِ the earth زُخْرُفَهَا its adornments and is وَظَنَّ أَهْلُهَا and think وَأَزَّيَّنَتْ adorned and people أَنَّهُمْ that they قَدِرُونَ have all the powers of disposal عَلَيْهَا over it أَمْرُنَا Our Command لَيْلًا by night or نَهَارًا like a clean-mown حَصِيدًا We make it by day فَجَعَلْنَاهَا or yesterday كَأَن لَّمْ as if it had flourished بِالْأَمْسِ it had not yesterday! كَذَٰلِكَ thus نُفَصِّلُ the Verses الْآيَاتِ We explain in detail لِقَوْمٍ the people who reflect يَتَفَكَّرُونَ ﴿١١﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* in detail for the people who reflect.

وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَٰمِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٢﴾ \* لِلَّذِينَ أَحْسَنُوا لِمَتَىٰ ذُرِّيَّتُهُمْ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٣﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِن عَاصِرٍ كَانُوا أَغْشَىٰ وَجُوهَهُمْ قُطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٤﴾

(of) peace **وَاللَّهُ** the home **إِلَى** to **يَدْعُوا** and Allah **وَيَهْدِي** Path **إِلَى** to **صِرَاطَ** He wills **يَشَاءُ** whom **مَنْ** and guides **مُسْتَقِيمٌ** (25) the Straight **لِلَّذِينَ** for those who **أَحْسَنُوا** have done good **وَلَا** neither **يَرَهُمْ** shall **وَرَبَادَةٌ** (is) the best **لِلْمُسْتَقِيمِ** humiliating **ذَلَّةٌ** nor **وَلَا** dust **فَتَرَّ** their faces **وَجُوهَهُمْ** cover (of) Paradise **الْبَنَاتِ** the dwellers **أَصْحَابُ** they (are) **أُولَئِكَ** disgrace **هُمْ** they **فِيهَا** therein **خَالِدُونَ** (26) will abide forever **وَالَّذِينَ** and those **كَسَبُوا** who the recompense **السَّيِّئَاتِ** evil deeds **جَزَاءُ** have earned **سِوَاهُ** (of) an evil deed **يُمَثِّلُهَا** (is) the like thereof **وَرَوَّعَهُمْ** and will **ذَلَّةٌ** humiliating disgrace **لَا** not **هُمْ** they will have **أَعْيَشَتْ** as if **كَأَنَّمَا** defender **عَاصِرٌ** any **مِنْ** from **اللَّهِ** Allah **مِنْ** with pieces **وَقَطًّا** their faces **وَجُوهَهُمْ** been covered **مُظْلِمًا** night (of) the darkness **أُولَئِكَ** they are **أَصْحَابُ** dwellers **النَّارِ** will abide forever **خَالِدُونَ** (27) therein **فِيهَا** they (of) the Fire

25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. 26. For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh **حِلَّ جَلَالِهِ**). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

**وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَرَزَقْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَارًا تَعْبُدُونَ** (28) **فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ** (29)

**وَيَوْمَ** We shall gather them **نَحْشُرُهُمْ** and the Day (whereon) **جَمِيعًا** **ثُمَّ** all together **نَقُولُ** then **لِلَّذِينَ** to those who **أَشْرَكُوا** (stop at) your place **مَكَانَكُمْ** set partners in worship (with Us) **وَشُرَكَاءُكُمْ** then We shall separate **فَرَزَقْنَا** and your partners **بَيْنَهُمْ** (between) them **وَقَالَ** and shall say **شُرَكَاءُهُمْ** their partners **مَا** (it

so to worship ۞ us إِنَّا you used كُنتُمْ was) not  
 between us بَيْنَنَا for a witness شَهِيدًا Allah ۞ sufficient is  
 your عِبَادَتِكُمْ of ۞ we were كُنَّا that ۞ and (between) you  
 indeed unaware ۞ worship لَمَنُفِيلِينَ ۞

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

هَٰذَاكَ تَبَلَّوْا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَقْتُرُونَ ۞ قُلْ مَنْ  
 يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
 وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ۞

هَٰذَاكَ there تَبَلَّوْا will know كُلُّ every نَفْسٍ person مَّا what أَسْلَفَتْ  
 to ۞ and they will be brought back وَرُدُّوْا he had earned before  
 and will vanish وَصَلَّ their Lord مَوْلَاهُمُ Allah ۞  
 to invent (false ۞ يَقْتُرُونَ they used كَانُوا what from them عَنْهُمْ  
 deities) قُلْ مَنْ say مَنِ who يَرْزُقُكُمْ provides for you مِنَ from السَّمَاءِ  
 the sky وَالْأَرْضِ the earth أَمَّنْ and who يَمْلِكُ owns السَّمْعَ  
 the hearing وَالْأَبْصَرَ and sight وَمَنْ and who يُخْرِجُ the dead  
 the living مِنَ from الْحَيِّ the dead وَيُخْرِجُ and brings out الْمَيِّتِ  
 dead مِنَ from الْحَيِّ the living وَمَنْ the living يُدِيرُ the affairs  
 will not أَفَلَا say قُلْ Allah ۞ they will say فَسَيَقُولُونَ  
 then تَتَّقُونَ ۞ you be afraid (of Allah's Punishment)

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَدَّ الْحَقُّ إِلَّا الصَّلَاحَ ۚ فَاِنَّ تَصْرُوفًا ﴿٣٢﴾ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ ثُمَّ يُعِيدُهُمْ فَاِنَّ تَوَفُّكَوْنَ ﴿٣٤﴾

فَذَلِكُمْ such is اللَّهُ Allah رَبُّكُمُ your Lord الْحَقُّ rightful فَمَاذَا so rightful after بَدَّ what else (can there be) the truth الصَّلَاحَ save إِلَّا the truth error فَاِنَّ how then تَصْرُوفًا ﴿٣٢﴾ are you turned away حَقَّتْ are justified كَلِمَتُ the Word رَبِّكَ (of) your Lord الَّذِينَ those who فَسَقُوا rebel أَنَّهُمْ that they لَا will not يُؤْمِنُونَ ﴿٣٣﴾ believe قُلْ say هَلْ is there? مِنْ of شُرَكَائِكُمْ your partners يَبْدَأُ (one) that the creation الْخَلْقَ originates ثُمَّ then يُعِيدُهُ repeats اللَّهُ say قُلِ it بَدَأَ originates الْخَلْقَ the creation ثُمَّ then يُعِيدُهُ He repeats it فَاِنَّ how تَوَفُّكَوْنَ ﴿٣٤﴾ are you deluded away (from the truth)

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh). 34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ قُلْ لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يَقْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

قُلْ say هَلْ is there مِنْ of شُرَكَائِكُمْ your partners يَهْدِي (one) that guides إِلَى to الْحَقِّ the truth قُلِ the truth اللَّهُ Allah (it is) يَهْدِي guides is then He Who أَفَمَنْ to the truth يُتَّبَعَ more worthy أَنْ that the truth الْحَقِّ the truth أَفَمَنْ to be يَتَّبِعُ unless أَنْ that يَهْدِي not لَا or he who يَهْدِي he is guided قُلْ then what لَكُمْ then what كَيْفَ (is) the matter with you

most of أَكْثَرُهُمْ follow يَتَّبِعُ and not وَمَا you judge عَمَّكُمْ how  
not لَا conjecture اَلْظَنُّ certainly إِنَّ conjecture طَنَّا but them  
surely إِنَّ anything شَيْئًا the truth اَلْحَقَّ against مِنْ can avail يُعْنِي  
they do يَفْعَلُونَ of what بِمَا (is) All-Aware عَلِيمُ Allah اَللَّهُ

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ ﴿٣٦﴾ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾ بَلْ  
كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا بَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٣٨﴾

could يُفْتَرَى such as الْقُرْآنُ this هَذَا is كَانَ and not وَمَا  
but (it وَلَكِنْ Allah اَللَّهُ other than دُونِ by مِنْ ever be produced  
before it الَّذِي a confirmation of تَصْدِيقَ (is)  
(there is) لَا (of) the Book الْكِتَابِ and a full explanation وَتَفْصِيلَ  
(of) رَبِّ the Lord رَبِّ from مِنْ wherein فِيهِ doubt no  
he (Muhammed) has افْتَرَيْنَاهُ do they say يَقُولُونَ or أَمْ the worlds  
like unto it مِثْلِهِ a Surah سُورَةٍ so bring فَأْتُوا say قُلْ forged it  
وَادْعُوا whomsoever اسْتَطَعْتُمْ and call upon مِنْ you can دُونِ  
nay بَلْ truthful صَادِقِينَ you are كُنْتُمْ if إِنَّ Allah اَللَّهُ besides  
they could يُحِيطُوا not لَمْ what بِمَا they have denied كَذَّبُوا  
يَأْتِيهِمْ and not yet وَلَمَّا the knowledge thereof يَعْلَمُوهُ comprehend  
thus كَذَلِكَ the interpretation whereof تَأْوِيلُهُ has come unto them  
then see كَذَّبَ الَّذِينَ did deny الَّذِينَ those مِنْ قَبْلِهِمْ before them فَانْظُرْ  
كَيْفَ how كَانَ was عَاقِبَةُ the end اَلظَّالِمِينَ (of) the  
wrong-doers



37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it, and a full explanation of the Book (i.e. laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Âlamîn. 38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!" 39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zâlimûn!

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُمْ and of them مَّنْ (there are) some who believe بِهِ therein وَمِنْهُمْ and of them مَّنْ (there are) some who لَا not يُؤْمِنُ (is) All-Aware أَعْلَمُ and your Lord رَبُّكَ therein بِهِ believe بِالْمُفْسِدِينَ ﴿٤٠﴾ of the evil-doers وَإِنْ of كَذَّبُوكَ and if they deny you فَقُلْ they deny you لِي say for me عَمَلٍ my deeds (are) وَلَكُمْ and for you عَمَلُكُمْ and you بَرِيئُونَ (are) innocent وَمِمَّا (are) of what أَعْمَلُ you do رَبِّيَّ and I do مِمَّا (am) innocent تَعْمَلُونَ ﴿٤١﴾ of what you do وَمِنْهُمْ and among them مَّنْ (are) some who يَسْتَمِعُونَ listen إِلَيْكَ even though كَانُوا (were) لَا not يَعْقِلُونَ ﴿٤٢﴾ they comprehend

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn*. 41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الشَّيْئَاتِ وَلَٰكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يُخْشَرُهُمْ كَأَن لَّوْ يَبْسُتُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

وَمِنْهُمْ and among them مَنْ some who look at إِلَيْكَ at you  
 أَنْتَ you أَنْتَ but can you تَهْدِي guide الْعَمَى the blind وَلَوْ even  
 though كَانُوا they were لَا not يَصِيرُونَ ﴿٤٣﴾ they see إِنَّ truly اللَّهُ  
 Allah لَا not يَظْلِمُ wrongs النَّاسَ mankind سَبَّحًا in aught وَلَكِنَّ  
 but النَّاسَ mankind أَنْفُسَهُمْ themselves يَظْلِمُونَ ﴿٤٤﴾ wrong وَيَوْمَ and  
 as if كَانَ He shall gather them together يَجْمَعُهُمْ on the Day (when)  
 لَمْ had not يَلْبَسُوا they stayed إِلَّا but سَاعَةً an hour of the النَّهَارِ of  
 a day يَمَارُقُونَ they will recognise بَيْنَهُمْ each other قَدْ indeed حَسِرَ  
 will be ruined الَّذِينَ those who كَذَّبُوا denied يَلْقَى the meeting with  
 Allah وَمَا and not كَانُوا they were مُهْتَدِينَ ﴿٤٥﴾ guided

43. And among them are some who look at you, but can you guide the blind — even though they see not? 44. Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

وَأَمَّا زُيْطِكَ بَعْضَ الَّذِينَ نَوَيْتُكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٤٩﴾

وَأَمَّا زُيْطِكَ whether زُيْطِكَ We show you بَعْضَ some (of) الَّذِينَ who نَوَيْتُكُمْ what  
 then زُيْطِكَ or أَوْ We promise them فَإِلَيْنَا We cause you to die  
 (is) ثُمَّ (is) their return مَرْجِعُهُمْ unto us اللَّهُ then اللَّهُ شَهِيدٌ (is)  
 Witness عَلَى over مَا what يَفْعَلُونَ ﴿٤٦﴾ they used to do وَلِكُلِّ and  
 nation رَسُولٌ ﴿٤٧﴾ (there is) a Messenger رَسُولٌ for every أُمَّةٍ  
 comes رَسُولُهُمْ their Messenger قُضِيَ will be judged  
 بَيْنَهُمْ between them بِالْقِسْطِ with justice وَهُمْ and they لَا and  
 يَظْلَمُونَ ﴿٤٧﴾ be wronged يَقُولُونَ and they say مَتَى when هَذَا this الْوَعْدُ  
 promise إِنْ if كُنْتُمْ you صَادِقِينَ ﴿٤٨﴾ speak the truth قُلْ لَا say  
 nor أَمْلِكُ I have power over نَفْسِي (for) myself ضَرًّا any harm وَلَا  
 نَفْعًا profit إِلَّا except مَا what شَاءَ may will اللَّهُ Allah لِكُلِّ for

every nation **أُمَّة** nation **أُمَّة** (there is) a term **إِذَا** when **جَاءَ** comes **لَجَلَّتُمْ** an hour **سَاعَةً** can they delay (it) **يَسْتَعِجُونَ** neither their term **فَلَا** can they advance (it) **يَسْتَقْدِمُونَ** nor **وَلَا**

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. 47. And for every *Ummah* there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَّاذَا يَسْتَعِجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٤٦﴾ أَفَرَأَيْتُمْ إِذَا مَا وَقَعَ مَا مِنْكُمْ بِهِ ءَالَتُنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٤٧﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٨﴾ وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُمْ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٤٩﴾

say قُلْ أَرَأَيْتُمْ if أَنْتُمْ have you thought إِنَّ which عَذَابُهُ His torment بَيِّنَاتٍ or نَهَارًا by day مَّاذَا (portion) يَسْتَعِجِلُ thereof مِنْهُ the الْمُجْرِمُونَ the أَفَرَأَيْتُمْ sinners إِذَا مَا is it then وَقَعَ when it has actually befallen مَا مِنْكُمْ it will believe you used to وَرَبِّي it will be said قِيلَ then هَلْ hasten تَكْسِبُونَ it تَكْسِبُونَ those who ظَلَمُوا wronged themselves ذُوقُوا taste you عَذَابَ the everlasting torment هَلْ you recompensed تُجْزَوْنَ إِلَّا you used to كُنْتُمْ what بِمَا save and وَرَبِّي they ask you to inform them أَفَرَأَيْتُمْ it is true قُلْ إِي say yes and can وَرَبِّي the very truth لَحَقُّ verily it is إِنَّكُمْ by my Lord! وَمَا the very truth escape (from it) يُعْجِزِينَ you أَنْتُمْ not

50. Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* hasten on?” 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used

(aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٣﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ آيَاتٌ وَإِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٤﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٥﴾

person for every (that) and if (there) would be وَلَوْ ظَلَمَتْ who had wronged مَا (all) that is فِي on the earth الْأَرْضِ and sought to ransom himself لَافْتَدَتْ بِهِ therewith وَأَسْرُوا they would feel in their hearts النَّدَامَةَ regret لَمَّا when رَأَوُا see الْعَذَابَ the torment وَفُضِيَ but it will be judged بَيْنَهُمْ (between them) بِالْقِسْطِ with justice وَهُمْ لَا and they يُظْلَمُونَ not ﴿٥٣﴾ (belongs) to اللَّهِ surely إِنَّ no doubt أَلَا they will be wronged and the السَّمَوَاتِ (is) in (all) that مَا Allah earth أَلَا no doubt إِنَّ surely وَعْدَ Allah's Promise حَقٌّ (is) true وَلَكِنَّ but أَكْثَرَهُمْ most of them لَا not يَعْلَمُونَ ﴿٥٤﴾ (it know هُوَ) He is يُحْيِي Who gives life وَيُمِيتُ and causes death وَإِلَيْهِ and to you shall be returned تُرْجَعُونَ ﴿٥٥﴾ Him

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not. 56. It is He Who gives life, and causes death, and to Him you (all) shall return.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٦﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٧﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ مَالِلِيَ أَنزَلَ اللَّهُ إِلَهُكُمْ أَمْرٌ عَلَى اللَّهِ تَفَرُّوتُمْ ﴿٥٨﴾

يَا أَيُّهَا النَّاسُ O mankind قَدْ has come to you جَاءَتْكُمْ verily from رَبِّكُمْ your Lord and healing وَشِفَاءٌ and healing لِمَا (is) in فِي for that الصُّدُورِ (your) breasts وَهُدًى and a guidance رَحْمَةً and a mercy لِلْمُؤْمِنِينَ ﴿٥٧﴾ for the believers قُلْ say قُلْ for the believers and a mercy therein and in His Mercy وَرَحْمَتِهِ (of) Allah اللَّهُ Bounty ثَبِّتْهُمْ let them rejoice هُوَ that خَيْرٌ (is) better مِمَّا (is) better than what يَجْمَعُونَ ﴿٥٨﴾ they amass قُلْ say قُلْ say أَرَأَيْتُمْ what مَا have you seen ? أَنْزَلَ has sent down اللَّهُ Allah لَكُمْ to you مِنْ (from) رِزْقٍ unlawful حَرَامًا of it and you have made فَجَعَلْتُمْ provision وَمَحَلًّا and lawful قُلْ say قُلْ has Allah اللَّهُ أَدَبٌ permitted لَكُمْ do you invent تَقُولُونَ ﴿٥٩﴾ Allah اللَّهُ against عَلَى or أَمْ (to) you a lie

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); —therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

وَمَا ظَنُّ and what ظَنُّ think الَّذِينَ the who يَفْتَرُونَ invent عَلَى against (of) Resurrection الْقِيَامَةِ on the Day يَوْمَ a lie الْكَذِبَ Allah اللَّهُ لَذُو full لَذُو Allah اللَّهُ truly (of) Bounty فَضْلٍ (is) full عَلَى to النَّاسِ they give يَشْكُرُونَ ﴿٦٠﴾ not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ mankind وَمَا thanks وَمَا and whatever تَكُونُ you may be فِي (in) شَأْنٍ doing

from من (from it) مِمَّنْ you may be reciting تَتْلُوا and whatever قُرْآنٍ the Quran وَلَا not تَعْمَلُونَ and you are doing مِنْ you any عَمَلٍ deed إِلَّا but كُنَّا We are عَلَيْكُمْ over you شُهُودًا and nothing وَمَا it فَبِئْسَ you are doing تُبَيِّنُونَ Witness إِذْ the weight مِثْقَالِ of your Lord رَبِّكَ (is) hidden عَنْ from (of) an atom ذَرَّةٍ in the earth الْأَرْضِ وَلَا in the سَمَاءِ nor heaven وَلَا that ذَٰلِكَ (is) less أَصْغَرَ nor what وَلَا what أَكْبَرَ (is) greater (than that) إِلَّا but فِي (is) in كِتَابٍ Record a clear ﴿٦٠﴾

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allâh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٠﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦١﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِلُ لِكَلِمَتِ اللَّهِ ذَٰلِكَ هُوَ الْقَوْرُ الْعَظِيمُ ﴿٦٢﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْوِزْرَةَ لِلَّهِ جَبِيحًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٣﴾

أَلَا no doubt إِنَّ verily أَوْلِيَاءَ the friends اللَّهُ (of) Allah لَا shall they خَوْفٌ fear عَلَيْهِمْ upon them وَلَا nor هُمْ believed (in the ءَامَنُوا those who الَّذِينَ grieve ﴿٦٠﴾ يَحْزَنُونَ Oneness of Allah) وَكَانُوا used to يَتَّقُونَ (Allah) لَهُمُ fear (of) الْبُشْرَىٰ the life الْحَيٰوةِ in (are) glad tidings الدُّنْيَا (of) change بَدِيلٌ no لَا the Hereafter الْآخِرَةِ and in فِي the world this لِكَلِمَتِ (can there be) اللَّهُ in the Words ذَٰلِكَ (of) Allah هُوَ it is الْقَوْرُ success الْعَظِيمُ ﴿٦١﴾ وَلَا the supreme power and يَحْزَنُكَ their speech قَوْلُهُمْ grieve you إِنَّ the wِزْرَةَ verily اللَّهُ honour (is) the السَّمِيعُ He هُوَ all جَبِيحًا belong to Allah ﴿٦٢﴾ الْعَلِيمُ All-Hearer the All-Knower ﴿٦٣﴾

62. No doubt! Verily, the *Auliya'* of Allâh, no fear shall come upon them nor shall they grieve. 63. Those who believed, and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَسْتَعِجِ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَدْعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٣﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٤﴾

whosoever to Allah belongs verily إِنَّ no doubt لَا  
(is) in فِي the heavens السَّمَوَاتِ وَمَنْ the earth الْأَرْضِ وَمَا يَسْتَعِجِ and those who الَّذِينَ follow يَدْعُونَ invoke مِنْ دُونِ besides اللَّهِ the partners شُرَكَاءَ  
and اِنْ they follow يَدْعُونَ not إِلَّا but الظَّنَّ a conjecture وَإِنْ a conjecture and they only invent lies هُوَ He (it is) الَّذِي Who  
جَعَلَ has appointed لَكُمُ for you اللَّيْلَ the night لِتَسْكُنُوا the night that you may rest therein, and the day to make things visible (to you).  
Verily, in this are Ayât. for a people who listen

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât*. for a people who listen (i.e. those who think deeply).

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْعَزِيزُ لَمْ يَأْتِ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ عِنْدِكُمْ مِنْ سُلْطَانٍ يَهْدَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٦﴾ قُلْ إِنَّ الَّذِينَ يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٧﴾ مَتَّعَ فِي الدُّنْيَا ثَمَرَاتٍ لِيُنْزِلَهُمْ فِي الْعَذَابِ الشَّدِيدِ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٨﴾





I سَأَلْتُكَ then not فَمَا you turn away قَوْلَيْتُمْ but if فَإِنْ respite  
 my أَجْرِي (is) not إِنَّ reward أَجْرِي any مِّنْ have asked of you  
 and I have been وَأَمَرْتُ Allah ﷻ on عَلَى but إِلَّا reward  
 the Muslims ﷻ of مِّنْ be أَكُونَ to أَنْ commanded

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

فَكَذَّبُوهُ فَتَبَيَّنَتْهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلْفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
 النَّادِرِينَ ﴿٧٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ  
 نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٣﴾

and those وَمَنْ so We delivered him فَتَبَيَّنَتْهُ they denied him فَكَذَّبُوهُ  
 and We made them وَجَعَلْنَاهُمْ the ship الْفُلِّ in فِي with him مَعَهُ  
 while We وَأَعْرَفْنَا generations replacing one after another خَلْفَ  
 Our Signs كَذَّبُوا those who الَّذِينَ drowned  
 (of) those النَّادِرِينَ ﴿٧٢﴾ the end عَاقِبَةُ was كَانَ how كَيْفَ then see  
 after him مِنْ بَعْدِهِ We sent بَعَثْنَا then ثُمَّ who were warned  
 they brought them فَجَاءَهُمْ their people قَوْمِهِمْ to إِلَىٰ Messengers  
 believe لِيُؤْمِنُوا they would كَانُوا but not فَمَا clear proofs بِالْبَيِّنَاتِ  
 before hand مِنْ قَبْلُ (it) بِهِ they had already rejected what كَذَّبُوا  
 (of) ﷻ the hearts قُلُوبِ up عَلَى We seal نَطْبَعُ thus كَذَلِكَ  
 the transgressors

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât*. Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.

Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَنْهَا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَنَحْنُ لَكُمْ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

ثُمَّ then بَعَثْنَا We sent مِنْ بَعْدِهِمْ after them مُوسَى Moses وَهَارُونَ and Aaron إِلَى and فِرْعَوْنَ Pharaoh وَمَلَئِهِ and his chiefs بِآيَاتِنَا and they behaved arrogantly فَاسْتَكْبَرُوا Our Signs came to them جَاءَهُمْ so when لَمَّا sinners مُجْرِمِينَ folk were indeed هَذَا the truth مِنْ the truth عِنْدَنَا from Us قَالُوا they said إِنَّ indeed هَذَا this لَسِحْرٌ (is) magic مُبِينٌ (is) clear قَالَ Moses said مُوسَى Moses أَتَقُولُونَ you (this) about the truth لَمَّا when جَاءَكُمْ it has come to you أَسِحْرٌ (is) magic هَذَا this وَلَا and not يُفْلِحُ you have successful السَّاحِرُونَ the magicians قَالُوا they said أَجِئْتَنَا we وَجَدْنَا from that عَنْهَا to turn us away you come to us that عَلَيْهَا on it آبَاءُنَا our fathers وَنَحْنُ and may have لَكُمْ we and not وَمَا the land الْأَرْضِ in greatness فِي you two (are) going to believe in you two مُؤْمِنِينَ

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât*. But they behaved arrogantly and were *Mujrimûn* folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

وَقَالَ فِرْعَوْنُ أَتَقْتَوْنِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَابِطٌ عَلَيْهِمْ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحْيِي اللَّهُ الْحَقَّ يَكْلَمُنِيهِمْ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

وَقَالَ and said فِرْعَوْنُ Pharaoh أَتْتُمْنِي bring to me بِكُلِّ every سَاحِرٍ sorcerer-  
 عَلِيمٍ ﴿٧٧﴾ well-versed فَلَمَّا and when جَاءَ came السَّحَرَةُ the sorcerers  
 قَالُوا said لَهُمْ to them مُوسَى Moses أَلْقُوا cast down مَا what  
 أَنْتُمْ أَنتُمْ you تُلْقُونَ ﴿٨٠﴾ (want to) cast فَلَمَّا then when أَلْقَوْا they  
 قَالُوا said مُوسَى Moses مَا what جِئْتُمْ you have بِشَيْءٍ brought  
 يَدُ (it) السِّحْرِ sorcery إِنَّ (is) اللَّهُ surely اللَّهُ Allah سَيَبْطِلُ set  
 لا Allah verily إِنَّ will make it invalid لا does not يَصْلِحُ set  
 the work right عَمَلُ the الْمُفْسِدِينَ ﴿٨١﴾ (of) the evil-doers وَيُخَوِّثُ and will  
 اللَّهُ establish and make apparent الْحَقَّ the truth بِكَلِمَاتِهِ by  
 His Words وَكَرِهَ however كَرِهَ the السَّاجِدُونَ ﴿٨٢﴾ may hate it

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn*. 82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* may hate (it)."

فَمَا ءَامَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَمَالٍ فِي الْأَرْضِ  
 وَإِنَّهُ لَمِنَ الْمُفْسِدِينَ ﴿٨٢﴾ وَقَالَ مُوسَى يَقُومُ إِن كُنتُمْ ءَامِنُونَ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٣﴾ فَقَالُوا عَلَى اللَّهِ  
 تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ وَنَحْنُ بِرَبِّكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

فَمَا but none ءَامَنَ believed لِمُوسَى Moses إِلَّا in except ذُرِّيَّةٌ the  
 offspring of قَوْمِهِ his people عَلَى because of خَوْفٍ the fear  
 مِّن فِرْعَوْنَ Pharaoh وَمَلَئِهِمْ and their chiefs أَن lest يَفْتِنَهُمْ he  
 (was) لَمَالٍ Pharaoh and verily وَإِنَّ should persecute them  
 and he (was) وَإِنَّ the earth فِي an arrogant tyrant  
 and said وَقَالَ the transgressors الْمُفْسِدِينَ ﴿٨٢﴾ (one) of لِمَن indeed  
 Moses يَقُومُ O my people إِن if كُنتُمْ you have ءَامِنُونَ believed  
 بِاللَّهِ in Allah فَعَلَيْهِ then in Him تَوَكَّلُوا put your trust إِن if كُنتُمْ  
 you مُسْلِمِينَ ﴿٨٣﴾ (are) Muslims فَقَالُوا they said عَلَى in اللَّهُ Allah تَوَكَّلْنَا  
 we put our trust رَبَّنَا our Lord! لَا not تَجْعَلْنَا make us فِتْنَةً a trial  
 لِّلْقَوْمِ for the folk الظَّالِمِينَ ﴿٨٤﴾ (who are) wrong-doers وَنَحْنُ and

the **الكافرين** folk **الْقَوْمِ** from **مِنْ** by Your Mercy **رَحْمَتِكَ** save us  
disbelieving

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn*. 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn*. 86. "And save us by Your Mercy from the disbelieving folk."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكَ مِمَّا رَزَقْنَاهُمْ وَأَجْعَلُوا يُوتَنَكُمْ قِبْلَةً وَأَقِمُوا الصَّلَاةَ وَبَشِّرِ  
الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأْتَ زِينَةَ وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ  
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

and his brother **وَأَخِيهِ** Moses **مُوسَىٰ** to **إِلَىٰ** and We revealed **وَأَوْحَيْنَا**  
in **مِمَّا رَزَقْنَاهُمْ** for your people **لِقَوْمِكَ** you provide **تَبَوَّءَا** (saying) that **أَنْ**  
your dwellings **يُوتَنَكُمْ** and make **وَأَجْعَلُوا** dwellings **مِمَّا رَزَقْنَاهُمْ** Egypt  
**قِبْلَةً** and offer perfectly **وَأَقِمُوا** as places for your worship **الصَّلَاةَ**  
(to) the believers **وَبَشِّرِ** **الْمُؤْمِنِينَ** and give glad tidings **وَبَشِّرِ** prayers  
You have **وَقَالَ** **مُوسَىٰ** and said **رَبَّنَا** our Lord! **إِنَّكَ**  
and his chiefs **وَمَلَأْتَ** Pharaoh **فِرْعَوْنَ** bestowed on **آتَيْتَ** indeed  
(of) **زِينَةَ** splendour **وَأَمْوَالًا** and wealth **فِي** in **الْحَيَاةِ الدُّنْيَا** the life  
that they may lead (men) astray **لِيُضِلُّوا** our Lord! **رَبَّنَا** this world  
from **عَنْ** **سَبِيلِكَ** Your Path **رَبَّنَا** our Lord! **اطْمِسْ عَلَىٰ** destroy **أَمْوَالِهِمْ**  
so that **فَلَا** their hearts **قُلُوبِهِمْ** and harden **وَاشْدُدْ عَلَىٰ** their wealth  
torment **الْعَذَابَ** they see **يَرَوُا** until **حَتَّىٰ** they will believe **يُؤْمِنُوا** not  
the painful **الْأَلِيمَ**

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât*, and give glad tidings to the believers." 88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they

may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَان سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَنُوزَنَا بِسَبِيلِ إِسْرَءِيلَ الْبَحْرَ  
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو  
إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

قَالَ (Allah) said قَدْ (is) accepted أُجِيبَت verily دَعْوَتُكُمَا (is) accepted  
so you both keep to the Straight فَاسْتَقِيمَا invocation of you both  
(of) those الَّذِينَ the path سَبِيلَ follow تَتَّبِعَان and not وَلَا Way  
and We took جَنُوزَنَا know (the truth) يَعْلَمُونَ not لَا who  
إِسْرَءِيلَ the Children بِسَبِيلِ (of) Israel الْبَحْرَ the sea فَاتَّبَعَهُمْ  
in بَغْيًا with his hosts وَجُنُودُهُ Pharaoh فِرْعَوْنُ and followed them  
overtook أَدْرَكَهُ when إِذَا till حَتَّى and enmity وَعَدُوًّا oppression  
him الْغَرَقُ drowning قَالَ he said ءَامَنْتُ I believe أَنَّهُ that لَا  
in believed (He) الَّذِي but إِلَّا god إِلَهَ (there is) no  
Him بَنُو the Children إِسْرَءِيلَ (of) Israel وَأَنَا and I (am) مِنَ  
Muslims (one) of الْمُسْلِمِينَ ﴿٩٠﴾

89. Allâh said: “Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not.” 90. And We took the Children of Israel across the sea, and Fir‘aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh’s Will).”

ءَالَتْنِ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَيْدَ  
مِنَ النَّاسِ عَنَّا لَشَدِيدٌ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُورًا صَدَقَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى  
جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

ءَالَتْنِ (you believe) now وَقَدْ while عَصَيْتَ you refused to believe  
قَبْلَ before وَكُنْتَ and you were مِنَ one of الْمُفْسِدِينَ the  
your نُنَجِّيكَ We shall deliver بِدَنِكَ so this day فَالْيَوْمَ evil-doers

to **لِمَنْ** that you may be **لِتَكُونَ** (dead) body (out from the sea)  
**وَأَنَّ** and verily **مَائَةً** a sign **حُفَّتْ** those who  
**كثيراً** and verily **مِنْ** many among **النَّاسِ** mankind **عَنْ** of **آيَاتِنَا** Our Signs **لَنُفْلِتَنَّ** ٩١  
the Children **بَنِي** We settled **بُرْأً** and indeed **وَلَقَدْ** (are) heedless  
honourable **إِسْرَءِيلَ** (of) Israel **مُبْرَأً** (in) a dwelling place **صَدَقَ**  
and provided them **وَرَزَقْنَاهُمْ** with **مِنْ** and **الطَّيِّبَاتِ** good things **فَمَا**  
the **أَوَّلُهُ** came to them **جَاءَهُمْ** until **حَتَّى** they differed **وَلَقَدْ** not  
between **يَتَنَبَّهُمْ** will judge **يَقْضَى** your Lord **رَبِّكَ** verily **إِنَّ** knowledge  
**يَوْمَ** them **الْقِيَمَةِ** on the Day **فِي** in what **كَانُوا**  
they differ **يَخْتَلِفُونَ** ٩٢ in which **فِيهِ** they used to

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Āyât*. 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

**إِن كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ٩١ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ٩٢ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ٩٣**

concerning that **كُنْتَ** so if **فِي** you are **إِن** in **شَكٍّ** doubt **مِمَّا**  
**أَنزَلْنَا** which **إِلَيْكَ** We have revealed **فَسْأَلِ** unto you **الَّذِينَ** then ask  
before **مِنْ قَبْلِكَ** the Book **الْكِتَابَ** (are) reading **يَقْرَءُونَ** those who  
from **مِنْ** the truth **الْحَقُّ** has come to you **جَاءَكَ** verily **لَقَدْ** you  
those **الْمُتَمَرِّضِينَ** (of) you be **تَكُونَنَّ** so not **فَلَا** your Lord **رَبِّكَ**  
those **الَّذِينَ** (one) of **يَكُونَنَّ** and not **وَلَا** who doubt  
for then you **تَكُونُوا** (of) Allah **اللَّهُ** Signs **بِآيَاتِ** deny **كَذَبُوا** who  
those **الَّذِينَ** truly **إِنَّ** the losers **الْخَاسِرِينَ** (one) of **مِنْ** shall be  
the Word **كَلِمَتُ** against whom **عَلَيْهِمْ** has been justified **حَقَّتْ**  
believe **يُؤْمِنُونَ** will not **لَا** (of) your Lord **رَبِّكَ** (Wrath)




وَمَا كَانَ إِلَّا believe يُؤْمِنُ to أَنْ for any person لَيْتَنِي it is كَافٍ and not مَا  
 and He will put يَذْنُ except (of) اللَّهُ by the Leave وَجَعَلَ  
 الْوَيْحِ عَلَى الَّذِينَ the wrath لَا do not يَقُولُونَ ﴿١٠١﴾  
 understand قُلِ say اَنْظُرُوا behold مَاذَا in فِي (is) السَّمَوَاتِ the  
 heavens وَالْأَرْضِ and the earth وَمَا but neither تُنْفِي benefit الْآيَاتِ  
 Signs وَالنَّذِيرِ nor warners عَنْ قَوْمِ the people لَا not يُؤْمِنُونَ ﴿١٠٢﴾  
 believe فَهَلْ then do يَنْظُرُونَ (for anything) إِلَّا they wait  
 like أَيَّامِ the days الَّذِينَ (of) those who خَلَوْا passed away  
 مِنْ قَبْلِهِمْ before them قُلِ say مَا تَنْظُرُونَ so wait إِيَّيْ I (am) (too)  
 with you مِنْ among الْمُتَنظِرِينَ ﴿١٠٣﴾ those who wait

100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* nor warners benefit those who believe not. 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."



ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٤﴾ قُلِ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي  
 فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٥﴾ وَأَنْ أَقِفَ  
 وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٦﴾



ثُمَّ نُنَجِّي then نُنَجِّي We save رُسُلَنَا Our Messengers وَالَّذِينَ and those  
 who ءَامَنُوا believe كَذَلِكَ thus حَقًّا it is incumbent عَلَيْنَا upon Us  
 نُنَجِّ the believers ﴿١٠٤﴾ قُلِ the believers (O Muhammad) يَا أَيُّهَا say  
 O you mankind إِن if كُنتُمْ you are فِي in شَكٍّ doubt مِنْ as  
 to دِينِي my religion (Islam) فَلَا then I will not أَعْبُدُ then I will not  
 those whom تَعْبُدُونَ you worship مِنْ دُونِ besides اللَّهُ Allah  
 but أَعْبُدُ I worship اللَّهُ Allah الَّذِي Who يَتَوَقَّعُكُمْ causes you  
 to die وَأُمِرْتُ and I am commanded أَنْ to أَكُونَ be مِنْ of (one)  
 the believers ﴿١٠٥﴾ وَأَنْ that أَقِفَ direct entirely وَجْهَكَ  
 (O Muhammad) الدِّينِ your face لِلدِّينِ towards the religion حَنِيفًا upright





the  **الْمُشْرِكِينَ** (one) of **تَكُونَنَّ** you be **مِنْ** and never **لَا**  
polytheists

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn*.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ  وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِلَيْهِ يَرْجِعُ الْبَصَرُ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ  
الرَّحِيمُ 

وَلَا what **مَا** Allah **اللَّهُ** besides **مِنْ دُونِ** invoke **تَدْعُ** and not  
but **فَإِنْ** hurt you **يَضُرُّكَ** nor **وَلَا** will profit you **يَنْفَعُكَ** neither  
of **مِنْ** then (will be) **إِذَا** so verily you **فَإِنَّكَ** you did so **فَعَلْتَ** if  
**الظَّالِمِينَ**  the wrong-doers **وَإِنْ** and if **يَمَسُّكَ** touches you **اللَّهُ**  
who can remove **يَضُرُّ** Allah **فَلَا** with hurt **كَاشِفَ** (there is) none  
**لَهُ** it **إِلَّا** but **هُوَ** He **وَإِلَيْهِ** and if **يَرْجِعُ** He intends for you  
His **لِفَضْلِهِ** who can repel **رَادَّ** (there is) none **فَلَا** any good  
whosoever **مِنْ** with it **بِهِ** He reaches **يُصِيبُ** Favour  
(is) the **الْغَفُورُ** and He **وَهُوَ** His slaves **مِنْ** He wills **يَشَاءُ**  
the Most Merciful  Oft-Forgiving

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn*." 107. And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَِا  
وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ  وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخْرُجَ اللَّهُ وَهُوَ خَيْرُ الْخَارِجِينَ 

has come to mankind **قُلْ** O you **يَا أَيُّهَا** say **فَلْ** verily **قَدْ** **جَاءَكُمْ** so whosoever **فَمِنْ** your Lord **رَبِّكُمْ** the truth **الْحَقُّ** from **مِنْ** **أَهْتَدَى** he is guided **يَهْتَدَى** then only **فَإِنَّمَا** receives guidance **وَمَنْ** (the good of) his own self **وَمَا** goes astray **وَيَضِلُّ** then only **فَإِنَّمَا** he strays **عَلَيْهَا** to his own loss **وَأَنَا** I (am) **عَلَيْكُمْ** (set) over you **يُوكِّلُ** as a disposer of affairs **وَأَتَّبِعْ** and follow **وَأَمْرٌ** what **يُوحَى** is revealed **إِلَيْكَ** unto you **وَهُوَ** Allah **يُعْطِي** gives judgement **حَتَّى** till **يُعْطَى** and be patient **أَفْضَلُ** (of) judges **أَفْضَلُ** (is) the Best **خَيْرُ** He

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)." 109. And (O Muhammad ﷺ), follow the Revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

### سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كُنْتُ أَنْهَكْتُ مَا بَيْنَهُمْ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝ أَلَا تَعْبُدُونَ إِلَّا اللَّهَ إِنِّي لَكُرْسِيُّ نَذِيرٌ وَبَشِيرٌ ۝ وَإِنْ أَسْتَفِرُّوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ يَتَّبِعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَتُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

الرَّ are prefected **أَنْهَكْتُ** (this is) a Book **كُنْتُ** Alif-Lam-Ra **فَصَّلْتُ** then **مِنْ** the Verses thereof **لَدُنْ** from **مِنْ** explained in detail **حَكِيمٍ** (is) All-Wise **خَبِيرٍ** One (Allah) Who **أَلَا** verily I **إِنِّي** Allah **تَعْبُدُونَ** (saying) none **إِلَّا** you worship **نَذِيرٌ** (Muhammad) (am) **وَبَشِيرٌ** unto you **لَكُرْسِيُّ** a warner **وَأَنْ** from Him **وَأَنْ** and a bringer of glad tidings **وَأَسْتَفِرُّوا** and that **وَأَنْ** and a bringer of glad tidings **وَأَسْتَفِرُّوا** you **تَوْبُوا** turn **وَأَنْ** and then **وَأَسْتَفِرُّوا** (of) your Lord **وَأَسْتَفِرُّوا** seek the forgiveness **وَأَسْتَفِرُّوا** that He may grant you **وَأَسْتَفِرُّوا** to Him **وَأَسْتَفِرُّوا** in repentance **وَأَسْتَفِرُّوا** that **وَأَسْتَفِرُّوا** enjoyment **وَأَسْتَفِرُّوا** good **وَأَسْتَفِرُّوا** for **وَأَسْتَفِرُّوا** a term **وَأَسْتَفِرُّوا** appointed **وَأَسْتَفِرُّوا**

His فَضْلُهُ (of) grace owner ذِي (to) every كُلِّ and bestow  
 fear عَلَيْكَ أَنَاذُ (say) I فَاتِي they turn away تَوَلَّوْا and if وَانْ Grace  
 Day (the Day of Ressurrection) يَوْمِ the torment عَذَابَ for you  
 (of) a Great كَبِيرٍ

## Sûrat 11. Hûd [(Prophet) Hûd]

*In the Name of Allâh  
 the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings. 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا جِنَّةٌ يَسْتَعْمِلُونَ بِيَابَهُمْ  
 يَلْعَلُمْ مَا تُيْتَرُونَ وَمَا يَعْلَمُونَ إِنَّهُمْ عَلَيْهِمْ يَذَاتُ الصُّدُورِ ۝

إِلَى اللَّهِ to Allah مَرْجِعُكُمْ your return وَهُوَ (is) He عَلَى and over كُلِّ  
 they إِنَّهُمْ no doubt أَلَا (is) Omnipotent قَدِيرٌ thing شَيْءٍ every  
 يَنْتُونُ fold up صُدُورَهُمْ their breasts لِيَسْتَخْفُوا that they may hide مِنْهُ  
 they cover بِيَابَهُمْ (even) when جِنَّةٌ surely جِنَّةٌ from Him  
 what مَا He knows يَلْعَلُمْ with their garments يَلْعَلُمْ themselves  
 verily إِنَّهُمْ they reveal يَعْلَمُونَ and what وَمَا they conceal يُيْتَرُونَ  
 of that which is يَذَاتُ (is) the All-Knower عَلَيْهِ He  
 (in) the breasts الصُّدُورِ ۝

4. To Allâh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

وَمَا مِنْ دَابَّةٍ any (there is) no moving (living) creature in any and (there is) no on the earth إِلَّا but عَلَى (is) due from Allah رِزْقُهَا its provision وَيَعْلَمُ and He knows مُسْتَقَرَّهَا its dwelling place and its deposit in a Clear كِتَابٍ Book مُبِينٍ ﴿٦﴾ and all فِي (is) in the السموات Who خَلَقَ and He (it is) وَهُوَ the heavens and the earth in six أَيَّامٍ Days وَكَانَ and was on His Throne عَرْشُهُ the water الْمَاءِ لِيَبْلُوَكُمْ that you might try you أَيُّكُمْ which of you is the best أَحْسَنُ (is) the best in deeds وَلَئِنْ but if قُلْتُمْ you were to say (to them) قُلْتُمْ indeed shall be raised up after الْمَوْتِ death لَيَقُولَنَّ those who كَفَرُوا disbelieve in nothing هَذَا إِلَّا but سِحْرٌ magic مُبِينٌ ﴿٧﴾ obvious

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterous or grave). All is in a Clear Book (*Al-Lauh Al-Mahfûz* — the Book of Decrees with Allâh). 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أَنتُمْ مَعْدُودٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾ وَلَئِنْ أَدْخَلْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَفْشُوهُ كُفُورًا ﴿٩﴾ وَلَئِنْ أَدْخَلْنَاهُ نِعْمَةً بَعْدَ ضَرْبٍ مِمَّنْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

وَلَئِنْ أَخَّرْنَا عَنْهُمْ the torment الْعَذَابَ for them عَنَّا We delay and if وَلَئِنْ till أَنتُمْ a determined مَعْدُودٍ term لَيَقُولُنَّ what يَحْبِسُهُ keeps it back أَلا يَوْمَ on the day يَأْتِيهِمْ from عَنَّا will turn it away مَصْرُوفًا nothing لَيْسَ reaches them وَحَاقَ them and surrounded كَانُوا what مَا they used

We give a taste **أَذَقْنَا** and if **وَلَيْنَ** to mock **يَسْتَهْزِئُونَ** at it  
 الْإِنْسَانَ **مِنَّا** man **رَحْمَةً** (of) Mercy from Us **ثُمَّ** then **نَزَعْنَاهَا**  
 he is despairing **لَيَقُولَنَّ** verily he **إِنَّمَا** from him **مِنْهُ** withdraw it  
**كَفُورًا** **وَلَيْنَ** ungrateful **أَذَقْنَاهُ** but if **نَعْمَةً** We let him taste  
 has **مَسَّتْهُ** evil (poverty and harm) **صَرَّاهُ** after **بَعْدَ** good (favour)  
**الْجَنَاحَاتِ** have departed **ذَهَبَ** he is sure to say **لَيَقُولَنَّ** touched him  
 and **فَحُورًا** (is) exultant **لَفِجَّ** surely he **إِنَّمَا** from me **عَنِّي** ills  
 boastful

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَمَّا كَانَ تَارِكٌ بَعْضُ مَا يُوْحَىٰ  
 إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
 وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِينَ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ  
 كُنْتُمْ صَادِقِينَ ﴿١٣﴾

إِلَّا except الَّذِينَ those who صَبَرُوا show patience وَعَمِلُوا and do  
 الصَّالِحَاتِ righteous good deeds أُولَٰئِكَ those لَهُمْ theirs will be  
 مَغْفِرَةٌ forgiveness وَأَجْرٌ (Paradise) and reward كَبِيرٌ ﴿١١﴾ a great  
 فَلَمَّا تَارِكٌ so perchance you (Muhammad) تَارِكٌ may give up  
 and وَضَائِقٌ unto you إِلَيْكَ is revealed يُوْحَىٰ (of) what مَا a part  
 يَقُولُوا because أَنْ your breast صَدْرُكَ for it بِهِ that feels straitened  
 unto him عَلَيْهِ been sent down أُنْزِلَ why has not لَوْلَا they say  
 كُتُبٌ or جَاءَ a treasure أَوْ a treasure مَعَهُ has come مَلَكٌ with him  
 إِنَّمَا but only أَنْتَ you نَذِيرٌ (are) a warner وَاللَّهُ and Allah عَلَىٰ  
 وَكِيلٌ ﴿١٢﴾ things وَكَيْلٌ (is) a Guardian أَمْ or يَقُولُونَ

فَأَنذَرْتُهُ they say أَفْتَرَىٰ he (Muhammad) forged it (the Quran) قُلْ say فَأَنذَرْتُهُ like it Surahs (Chapters) سُوْر ten بِعَشْرِ bring you then مَفْتَرَيْنِ forged وَأَدْعُوا and call مَن whomever أَسْتَطْعَمُهُمْ you can دُونَ other than اللَّهُ Allah إِنْ if كُنتُمْ you صَادِقِينَ ﴿١٢﴾ speak the truth

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ân)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

فَأَلَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٢﴾ مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ ﴿١٣﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

فَأَلَمْ if then not يَسْتَجِيبُوا they answer لَكُمْ you فَأَعْلَمُوا know then أَنَّمَا that أُنزِلَ it (the Quran) is sent down بِعِلْمِ with the (of) Allah Knowledge إِلَهَ (there is) no and that وَأَن (of) He except هُوَ إِلَّا be مُسْلِمُونَ ﴿١٢﴾ you أَنتُمْ will then فَهَلْ He مُسْلِمُونَ ﴿١٣﴾ you مُسْلِمُونَ ﴿١٣﴾ the life wanting يُرِيدُ (was) كَانِ whosoever مَن Muslims We shall pay in full نُوَفِّ and its glitter وَزِينَتَهَا (of) the world الدُّنْيَا إِلَيْهِمْ to them أَعْمَلَهُمْ (the wages of) their deeds فِيهَا therein وَهُمْ and they لَا therein لَا يَخْسُونَ ﴿١٣﴾ will have decrease أُولَٰئِكَ they are الَّذِينَ those لَيْسَ there is nothing لَهُمْ for them فِي in الْآخِرَةِ the Hereafter إِلَّا but النَّارُ Fire وَحَبِطَ and is vain مَا and (is) of no effect وَبِطُلَّ therein they did صَنَعُوا what كَانُوا that which يَعْمَلُونَ ﴿١٤﴾ do

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَفَمَن كَانَ عَلَىٰ يَنبَغٍ مِّن رَّبِّهِ. وَتَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ. كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَالْنَّارُ مَوْعِدُهُمْ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

أَفَمَن is كَانَ is he who عَلَىٰ on  
 وَتَتْلُوهُ his Lord رَبِّهِ from a clear proof (the Quran) مِنْ  
 from a witness (Prophet Muhammad) شَاهِدٌ and recites it  
 (of) مُوسَىٰ (came) the Book كُتِبَ and before it وَمِنْ قَبْلِهِ Him  
 إِمَامًا Moses a guidance وَرَحْمَةً a mercy أُولَٰئِكَ they  
 they believe بِهِ therein وَمَن but those that يَكْفُرْ reject  
 the sects (Jews, Christians and all the other of Quran) الْأَحْزَابِ  
 (will be) their مَوْعِدُهُم the Fire فَالْنَّارُ non-Muslim nations)  
 doubt مِرْيَةٍ in be تَكُ so do not فَلَا promised meeting-place  
 your Lord رَبِّكَ (is) the truth الْحَقُّ verily it إِنَّهُ about it  
 وَلَٰكِنَّ أَكْثَرَ النَّاسِ most but كُفَرُوا not لَا (of) the mankind  
 believe

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءَ ۚ يَضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ and who افْتَرَىٰ than he who does more wrong مِمَّنْ invents عَلَى against الله Allah كَذِبًا a lie اُولَٰئِكَ such يُعْرَضُونَ will be brought عَلَى before رَبِّهِمْ their Lord وَيَقُولُ the witnesses الْأَشْهَادُ هَٰؤُلَاءِ these are the ones الَّذِينَ the Curse لَعْنَةُ no doubt أَلَا their Lord رَبِّهِمْ against عَلَى lied الله (of) Allah عَلَى (is) on الظَّالِمِينَ the wrong-doers الَّذِينَ those who يَصُدُّونَ hinder (others) عَن from سَبِيلِ the Path الله (of) Allah وَيَبْغُونَهَا crookedness عِوَجًا and seek therein وَهُمْ and they كَافِرُونَ (they) مُعْجِزِينَ (are) disbelievers اُولَٰئِكَ in the Herefter able to escape (from) لَمْ not يَكُونُوا will be they كَانُوا did nor وَمَا earth فِي Allah's Torment) protectors مِن دُونِ besides الله Allah any أَوْلِيَاءَ the torment لَهُمُ will be doubled يَضْعَفُ the torment مَا not كَانُوا they (were) سَمْعَ they could bear يَبْصِرُونَ to hear وَمَا nor كَانُوا they used to see يُبْصِرُونَ

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).



أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ  
الْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٣﴾ \* مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

أُولَئِكَ (they are) those الَّذِينَ who خَسِرُوا have lost أَنفُسَهُمْ themselves  
وَضَلَّ ownelves and will vanish عَنْهُمْ from them مَا what كَانُوا  
يَفْتَرُونَ ﴿٢١﴾ they were يَفْتَرُونَ (false deities) لَا جَرَمَ certainly أَنَّهُمْ  
they are those (who will be) in الْآخِرَةِ the Hereafter هُمْ  
الَّذِينَ the greatest losers إِنَّ ﴿٢٢﴾ (they) الْأَخْسَرُونَ  
وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds وَأَخْبَتُوا  
إِلَىٰ and humble themselves رَبِّهِمْ their Lord أُولَئِكَ they  
أَصْحَابُ (will be) the dwellers الْجَنَّةِ (of) Paradise هُمْ they فِيهَا  
خَالِدُونَ ﴿٢٣﴾ will dwell forever \* مَثَلُ the likeness الْفَرِيقَيْنِ  
of) the two parties كَالْأَعْمَى (is) as the blind وَالْأَصْمَى and the  
deaf وَالْبَصِيرِ and the seer وَالسَّمِيعِ the hearer هَلْ  
are equal يَسْتَوِيَانِ they equal مَثَلًا when compared أَفَلَا  
you take heed ﴿٢٤﴾ تَذَكَّرُونَ

21. They are those who have lost their ownelves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ  
الْيَسْرِ ﴿٢٦﴾ فَقَالَ أَلَمَلَا الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا تَرَبُّكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا تَرَبُّكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ  
أَرَادُوا لَنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

وَلَقَدْ أَرْسَلْنَا We sent نُوحًا Noah إِلَىٰ to قَوْمِهِ his people  
إِلَىٰ (and he said) verily I لَكُمْ (have come) to you نَذِيرٌ مُّبِينٌ as warner  
أَنْ لَا تَعْبُدُوا none you worship إِلَّا but اللَّهَ

the torment عَذَابٌ for you عَلَيْكُمْ I fear أَخَافُ surely I إِنِّي Allah  
 (of) Day يَوْمَ (of) Day أَلِيمٌ ﴿٢٦﴾ a painful فَقَالَ so said أَلَمَّا the chiefs الَّذِينَ  
 (of) those who كَفَرُوا disbelieved مِنْ among قَوْمِهِ  
 his people مَا not نَرَاكَ we see you إِلَّا but بَشَرًا a man يَتْلُو  
 nor نَرَاكَ we see you أَتَبَعَكَ any follow you إِلَّا  
 (are) the rejected among أَرَادُوا (they) هُمْ those who الَّذِينَ  
 us بَادِيَ الرَّأْيِ without deep| thinking  
 and do not رَأَى we see لَكُمْ in you عَلَيْنَا above us مِنْ any فَضِيلٍ  
 in fact ظَنَنْتُمْ we think you كَذِبٌ ﴿٢٧﴾ (are) liars merit بَلَى

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day." 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِندِهِ فَجَعَلْتُ عَلَيْكُمْ أَنْزِلُكُمْ وَأَنْتُمْ لَهَا كَاذِبُونَ ﴿٢٨﴾ وَتَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْمَقُونَ رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ أَنزِلُكُمْ قَوْمًا يَّجْهَلُونَ ﴿٢٩﴾

قَالَ He said يَقَوْمِ O my people! أَرَأَيْتُمْ if كُنتُ I  
 was عَلَى (on) بَيِّنَةٍ a clear proof مِّنْ my Lord رَّبِّي وَآتَانِي  
 but فَجَعَلْتُ from Him عِندِهِ a Mercy رَحْمَةً and He has given me  
 أَنْزِلُكُمْ from your (sight) عَلَيْكُمْ that (Mercy) has been obscured  
 for it لَهَا when you وَأَنْتُمْ shall we compel you to accept it  
 كَاذِبُونَ ﴿٢٨﴾ have hatred وَتَقَوْمِ and لَا O my people! أَسْأَلُكُمْ I  
 ask of you عَلَيْهِ for it مَا لَآ wealth إِن (is) none أَجْرِي my reward  
 but عَلَى upon اللَّهِ Allah وَمَا and أَنَا I (am) بِطَارِدِ going to  
 surely they الَّذِينَ drive away ءَامَنُوا those who have believed إِنَّهُمْ  
 see مُلْمَقُونَ their Lord رَبِّهِمْ are going to meet وَلَكِنِّي but I أَرَأَيْتُمْ  
 you قَوْمًا a people يَّجْهَلُونَ ﴿٢٩﴾ that are ignorant

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَفْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٢٩﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِ أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣٠﴾

وَيَقُولُ مَنْ يَنْصُرُنِي who مَنْ and O my people! will help me against  
 اللَّهُ Allah إِنْ if طَرَفْتُهُمْ I drove them away أَفَلَا I will not then  
 تَذَكَّرُونَ ﴿٢٩﴾ you give a thought وَلَا and do not أَقُولُ I say لَكُمْ to  
 (of) اللَّهُ (are) the Treasures خَزَائِنُ (that) with me عِنْدِي you  
 وَلَا أَعْلَمُ nor أَفَلَا (that) I know الْغَيْبَ the unseen وَلَا nor I say أَقُولُ  
 of لِلَّذِينَ I say أَقُولُ nor وَلَا an angel مَلَكٌ verily I (am) إِنِّي  
 will never تَزْدِرِ those whom أَعْيُنُكُمْ look down upon لَنْ your eyes  
 يُؤْتِيَهُمُ Allah will bestow on them اللَّهُ any good خَيْرًا Allah  
 أَعْلَمُ knows best بِمَا (is) in أَنْفُسِهِمْ their inner-selves إِنِّي  
 indeed (one) of لَمِنَ in that case إِذًا verily I (should be)  
 the wrong-doers

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the *Zâlimûn* (wrongdoers, oppressors)."

قَالُوا يَنْتُوخُ قَدْ جَدَلْنَاكَ كَثْرَتٍ جَدَلْنَا فَأَيْنَا بِمَا تَدْعُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٢﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٣﴾

you disputed us جَدَلْنَا verily قَدْ O Noah يَنْتُحُ they said قَالُوا  
 the dispute with us جَدَلْنَا and much have you prolonged فَأَكْثَرْتَ  
 if أَنْ you threaten us وَعَدْنَا what بِمَا now bring upon us فَأَيْنَا  
 كُنْتَ you are مِنَ of الصَّادِقِينَ ﴿٣٢﴾ He said قَالَ the truthful  
 He wills if شَاءَ Allah إِنْ it يَدْ will bring on you يَأْتِيكُمْ only  
 and not وَلَا will escape (it) ﴿٣٣﴾ you أَنْتُمْ and then not وَمَا  
 أَنْ I wish أُرِيدُ even if إِنْ my advice نَصِيحَةٍ will profit you يَنْفَعُكُمْ  
 Allah كَانَ was إِنْ to you لَكُمْ give good counsel أَنْصَحَ to  
 (is) your رَبُّكُمْ He هُوَ keep you astray يُؤْوِيكُمْ wanting أَنْ  
 you shall be returned تَرْجَعُونَ ﴿٣٤﴾ and to Him وَإِلَيْهِ Lord

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يَشْكِرُونَ ﴿٣٢﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ  
 مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٣﴾ وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخَاطَبُنِي فِي الدِّينِ  
 ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٤﴾

He (Muhammad) has fabricated it افْتَرَيْنَاهُ they say أَمْ يَقُولُونَ or أَمْ  
 upon قُلْ (the Quran) if إِنْ say. قُلْ I have fabricated it فَعَلَىٰ I  
 of بَرِيءٌ and I (am) وَأَنَا my crime إِجْرَامِي me (be)  
 and it was وَأَوْحَىٰ crime you commit يَشْكِرُونَ ﴿٣٢﴾ what  
 believe يُؤْمِنُ never لَنْ that will أَنَّهُ Noah نُوحٍ to إِلَىٰ revealed  
 have قَدْ those who مَنْ except إِلَّا your people قَوْمِكَ of مِنْ  
 because of بِمَا be sad تَبْتَئِسْ so not فَلَا believed آمَنَ already  
 and construct وَأَصْنَعِ the ship بِأَعْيُنِنَا under Our Eyes وَوَحِّينَا  
 (of) those who الَّذِينَ on behalf فِي address Me تَخَاطَبُنِي and not وَلَا  
 to be drowned مُّغْرَقُونَ ﴿٣٤﴾ they are suely إِنَّهُمْ did wrong ظَلَمُوا

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٦﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٧﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٣٨﴾

and the ship الْفُلَ and he was constructing وَصْنَعُ  
his قَوْمِهِ of the chiefs مَلَأَ by him عَلَيْهِ passed مَرَّ whenever  
إِنْ He said قَالَ of him مِنْهُ they made a mockery سَخِرُوا people  
at you mock وَمِنْكُمْ so we فَإِنَّا at us you mock تَسْخَرُوا if  
كَمَا as تَسْخَرُونَ ﴿٣٦﴾ and will فَسَوْفَ you mock تَعْلَمُونَ you know  
that a torment عَذَابٌ on whom will come يَأْتِيهِ who (it is)  
torment عَذَابٌ on whom عَلَيْهِ and will fall وَيَحِلُّ will disgrace him  
﴿٣٧﴾ مُقِيمٌ a lasting حَتَّى (so it was) till إِذَا when جَاءَ (there) came  
أَمْرُنَا Our Command وَفَارَ and gushed forth التَّنُّورُ the oven قُلْنَا  
a زَوْجَيْنِ each of كُلِّ therein فِيهَا carry احْمِلْ We said  
إِلَّا and your family وَأَهْلَكَ two (male and female) اثْنَيْنِ pair  
against whom عَلَيْهِ has already gone forth سَبَقَ him مَنْ except  
الْقَوْلُ the Word وَمَنْ the Word and those who ءَامَنَ and not وَمَا and not  
believed مَعَهُ with him إِلَّا except قَلِيلٌ ﴿٣٨﴾ a few

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."



with the people **لِلْقَوْمِ** away **بُعْدًا** and it was said **وَقِيلَ** Mount Judi  
who are wrong-doers ﴿١١﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nûh (Noah) said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrongdoing)!"

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿١١﴾ قَالَ يَنْتَحِبُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتَلَوَّنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١٢﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَنتَ لَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿١٣﴾

وَنَادَى and said فَقَالَ his Lord رَبَّهُ Noah نُوحٌ and called  
my family أَهْلِي (is) of مِنْ my son ابْنِي verily إِنَّ O my Lord!  
and وَعْدَكَ Your Promise الْحَقُّ (is) true وَأَنْتَ and certainly  
He قَالَ (of) the judges الْحَاكِمِينَ (are) the Most Just أَنْتَ You  
your أَهْلِكَ of مِنْ (is) not لَيْسَ surely he إِنَّهُ O Noah! said  
فَلا righteous صَالِحٍ (is) not غَيْرُ his work عَمَلٌ verily he family  
of which بِهِ you have لَكَ not لَيْسَ what مَا ask of Me تَتَلَوَّنِي so not  
عِلْمٌ knowledge إِنِّي indeed I أَعِظُكَ admonish you أَنْ lest  
he (Noah) said قَالَ the ignorant الْجَاهِلِينَ (one) of مِنْ you be  
that أَنْ with You بِكَ seek refuge أَعُوذُ verily I إِنِّي O my Lord!  
أَسْأَلُكَ I ask you لَيْسَ what مَا I have لِي not لَيْسَ of it عِلْمٌ  
and تَغْفِرْ You forgive لِي me وَتَرْحَمْنِي and unless knowledge  
(one) of مِنْ I would indeed be أَكُنْ have Mercy on me  
the losers ﴿١٣﴾

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I

admonish you, lest you should be one of the ignorant." 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوْحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَذِيبَةَ لَالْمُنْتَقِبِ ﴿٤٩﴾

قِيلَ it was said يٰنُوحُ O Noah اهْبِطْ come down (from the ship) بِسَلَامٍ with peace مِنَّا from Us وَبَرَكَاتٍ and blessings عَلَيْكَ on you وَعَلَىٰ أُمَمٍ and on أُمَمٍ the people مِمَّنْ of those مَعَكَ with you وَأُمَمٌ to whom We shall grant their pleasures (for a time) and people سَنُمَتِّعُهُمْ then ثُمَّ time) torment عَذَابٌ from Us will reach them يَمَسُّهُمْ (of) the غَيْبِ the news تِلْكَ (is) of مِنْ this أَلِيمٌ a painful ﴿٤٨﴾ نُوْحِيهَا unseen إِلَيْكَ which We reveal يَا أَيُّهَا الْمُدَّثِّرُ ﴿٤٩﴾ unto you (O Muhammed) أَنْتَ knowing them وَلَا you كُنْتَ neither قَوْمُكَ your people مِنْ قَبْلِ هَٰذَا before هَٰذَا this فَاصْبِرْ so be patient إِنَّ the (good) end الْمُنْتَقِبِ ﴿٤٩﴾ the (good) end (is) for the pious

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." 49. This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqûn* (the pious)

وَالِىَ عَادِ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يٰقَوْمِ لَا تَتَّبِعُوا طَائِفَةً مِّنْهُمْ أَتَقُولُونَ ﴿٥١﴾ وَنَعْبُدُ إِلَٰهَهُمْ وَإِلَٰهَ آبَائِنَا الْأَوَّلِينَ ۚ وَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَرْزُقْكُمْ مِنْ قُوَّةِ إِلَٰهِ قَوْمِكُمْ وَلَا تَتْلُوا تَحْرِيمَ رَبِّكُمْ ﴿٥٢﴾

وَالِىَ عَادِ أَخَاهُمْ Ad (people) هُودًا (We sent) their brother هُودًا Hud قَالَ He said يٰقَوْمِ O my people! اعْبُدُوا Allah worship إِلَٰهَهُمْ other مِنْ you have لَكُمْ not مِّنْ



nothing أنشأ you (do) إِلَّا but مَفْتَرُونَ ﴿٥٠﴾ invent (lies) يَنْفَعُونَ for it (the Message) عَلَيْهِ I ask of you لَا أَنشَأَكُمُ O my people! أَجْرًا reward إِنَّ (is) not أَجْرِي my reward إِلَّا but عَلَى on الَّذِينَ you فَطَرَنِي Him Who أَنَلَا created me ﴿٥١﴾ تَقُولُونَ will not then? ask forgiveness وَتَعْلَمُونَ and O my people! understand رَبِّكُمْ (of) your Lord ثُمَّ then تَوُوبُوا repent إِلَيْهِ to Him يُرْسِلُ He will send السَّمَاءَ (from the sky) rain عَلَيْكُمْ to you مِزْرَارًا your وَزِدْكُمْ abundant and increase you قُوَّةً (in) strength إِلَيْنَا to قُوَّتِكُمْ as sinners تَجْرِمُونَ ﴿٥٢﴾ turn away تَتَوَلَّوْا so do not وَلَا strength

50. And to the 'Ād (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies! 51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimîn* (criminals, disbelievers in the Oneness of Allâh)."

قَالُوا يٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا أَعْرَبْنَاكَ بَعْضُ آلِهَتِنَا بِسُوْرَةٍ قَالَ إِنْ شِئْتُ لَأَشْهَدَنَّ اللَّهُ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾

قَالُوا they said يٰهُودُ O Hud! مَا no جِئْتَنَا have you brought us بَيِّنَةٍ evidence وَمَا we and shall not نَحْنُ leave آلِهَتِنَا our قَوْلِكَ your (mere) saying for قَوْلِكَ gods عَنْ we and not نَحْنُ we but لَا we say نَقُولُ not إِنْ (are) believers ﴿٥٣﴾ in you (of) our gods (false آلِهَتِنَا some بَعْضُ have seized you أَعْرَبْنَاكَ you deities) بِسُوْرَةٍ with evil (madness) قَالَ He said إِنْ I أَنَشِدُ that I and bear you witness وَأَشْهَدُوا Allah أَنَّهُ call to witness you ascribe as تَشْرِكُونَ ﴿٥٤﴾ from that which مِمَّا free am بَرِيءٌ partners (in worship)

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

all of you جَمِيعًا so plot against me فَكَيْدُونِي other than Him مِنْ دُونِهِ then لَا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ give me respite إِنِّي I put my تَوَكَّلْتُ verily trust عَلَى in اللَّهُ Allah رَبِّي my Lord وَرَبِّكُمْ and your Lord مَا (there is) not مِنْ دَابَّةٍ a moving (living) creature إِلَّا but هُوَ He آخِذٌ has grasp بِنَاصِيَتِهَا of its forelock إِنَّ verily رَبِّي my Lord عَلَى (is) on صِرَاطٍ مُسْتَقِيمٍ the Straight Path ﴿٥٦﴾ the Straight (is) on you تَوَلَّوْا so if the Straight أَبْلَغْتُكُمْ then verily I was أُرْسِلْتُ what I conveyed مَا I conveyed away فَقَدْ then verily and will make succeed وَيَسْتَخْلِفُ to you إِلَيْكُمْ with which sent رَبِّي my Lord قَوْمًا people غَيْرَكُمْ besides you وَلَا and not تَضُرُّوهُ and not شَيْئًا harm Him إِنَّ in the least رَبِّي my Lord عَلَى over كُلِّ all things حَفِيفٌ ﴿٥٧﴾ (is) Guardian

55. With Him (Allâh). So plot against me, all of you, and give me no respite. 56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

وَلَمَّا جَاءَ أَمْرُنَا بَنَيْنَاهُ أُوْدًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ آدَاءُ جَعَلُوا يُكَذِّبُوكَ وَكَفَرُوا بِرُسُلِهِمْ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَبِئْسَ الْفِتْنَةُ الْآلَاءُ إِنَّا عَادُوا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادِ قَوْمِ هُودٍ ﴿٦٠﴾

وَلَمَّا جَاءَ أَمْرُنَا Our Commandment بَنَيْنَاهُ Hud and when جَاءَ came أَمْرُنَا with him أُوْدًا and those who آمَنُوا believed مَعَهُ by a رحمة Mercy مِنَّا from Us وَنَجَّيْنَاهُمْ and We saved them مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ a severe torment غَلِيظٍ from تِلْكَ and such (were) وَتِلْكَ آدَاءُ جَعَلُوا they rejected يُكَذِّبُوكَ the Signs رَبَّهُمْ (of) their

and وَعَصَوْا Lord His Messengers رُسُلَهُ and disobeyed and أَتَّبَعُوا proud جَبَّارٍ (of) every كُلِّ the command أَمْرٍ followed world أَلَدُنَا this هَذِهِ in فِي and they were pursued وَاتَّبَعُوا obstinate (of) أَلْقَيْنَهُ and (so they will be) on the Day وَيَوْمَ (by) a curse لَعْنَهُ disbelieved كَفَرُوا Ad عَادًا verily إِنَّ no doubt أَلَّا Resurrection (in) رَبِّهِمْ their Lord أَلَّا so بَعْدًا away لِعَادٍ with Ad قَوْمِ the (of) Hud هُودٌ people

58. And when Our Commandment came, We saved Hûd and those who believed with him by a mercy from Us, and We saved them from a severe torment.

59. Such were 'Âd (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوَّمِرْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿١١﴾ قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿١٢﴾

(We sent) their brother ثَمُودَ and to أَخَاهُمْ Thamud (people) وَإِلَى صَالِحًا Salih قَالَ He said يَتَقَوَّمِرْ O my people! أَعْبُدُوا اللَّهَ worship Allah مَا not لَكُمْ you have مِنْ other إِلَهٍ god غَيْرُهُ but Him هُوَ He أَنشَأَكُمْ brought you forth مِنَ the الأرضِ the earth وَاسْتَعْمَرَكُمْ the earth فَاسْتَغْفِرُوهُ therein settled you فِيهَا so ask forgiveness of Him ثُمَّ then تَوْبُوا turn in repentance إِلَيْهِ to Him إِنَّ certainly رَبِّي then they said قَرِيبٌ Lord (is) مُجِيبٌ Responsive قَالُوا they said as a مَرْجُوًّا among us فِينَا you were كُنْتَ verily فَدَ O Salih! يَصْلِحْ before هَذَا this أَتَنْهَانَا do you forbid us أَنْ our fathers أَبَاؤُنَا have worshipped يَعْبُدُ what مَا worship تَعْبُدُ to وَتَنَا and verily we لَفِي really in شَكٍّ (are) doubt مِمَّا as to that which تَدْعُونَا you invite us إِلَيْهِ to it مُرِيبٍ suspicious

61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." 62. They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ يَنْقُورِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنهُ رَحْمَةً فَمَن يَصُرُّنِي مِّنَ اللَّهِ إِنْ عَصَيْتُمْ مَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٢﴾ وَيَنْقُورِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٣﴾

if do you see (tell me) أَرَأَيْتُمْ O my people! يَنْقُورِ He said قَالَ  
my Lord رَبِّي from مِنْ a clear proof بَيِّنَةٍ (on) عَلَى I am كُنْتُ  
a Mercy رَحْمَةً from Him مِنهُ and He has given me وَءَاتَنِي  
if Allah اللَّهُ against مِّن can help me يَصُرُّنِي who then فَمَن  
you increase me تَزِيدُونَنِي then not مَا I were to disobey Him عَصَيْتُمْ  
غَيْرَ but تَخْسِيرٍ ﴿٦٢﴾ and O my people وَيَنْقُورِ in loss هَذِهِ this نَاقَةُ  
so (is) a sign آيَةٌ to you لَكُمْ (of) Allah اللَّهُ she-camel  
and فَذَرُوهَا (is) a sign آيَةٌ to you لَكُمْ (of) Allah اللَّهُ she-camel  
leave her تَأْكُلْ in to feed فِي on أَرْضِ Allah's اللَّهُ earth  
lest will seize you بِسُوءٍ with evil فَيَأْخُذَكُمْ  
a near عَذَابٌ قَرِيبٌ ﴿٦٣﴾ torment

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. 64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿٦٤﴾ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٥﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئْرِهِمْ جَثومًا ﴿٦٦﴾

enjoy تَمَتُّوْا so he said فَقَالَ but they killed her فَعَقَرُوْهَا  
 days أَيَّامٍ for three ثَلَاثَةَ your homes دَارِكُمْ in فِي yourselves  
 be ذَٰلِكَ this وَعَدُ (is) a promise غَيْرُ that will not مَكْذُوبٌ ﴿٥٥﴾  
 Our Commandment أَمْرُنَا came جَاءَ so when فَلَمَّا denied  
 believed ءَامَنُوا and those who وَالَّذِينَ Salih صَلِّحًا We saved  
 and from مِنَّا from Us وَمِنْ by a Mercy بِرَحْمَةٍ with him مَعَهُ  
 your Lord رَبِّكَ verily إِنَّ (of) that Day يَوْمَئِذٍ the disgrace خِزْيِ  
 هُوَ He الْقَوِيُّ (is) the All-Strong الْعَزِيزُ ﴿٥٦﴾ the All-Mighty وَلَئِنَّ  
 the awful الصَّيْحَةُ wronged ظَلَمُوا those who الَّذِينَ and overtook  
 their homes دِيَارِهِمْ in فِي so they lay فَأَصْبَحُوا cry  
 prostrate (dead)

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. 67. And As-Saihah (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

كَانَ لَمْ يَنْتَوِ فِيهَا إِلَّا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ ﴿٥٨﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا  
 سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَهُ بِعِجْلٍ حَنِيذٍ ﴿٥٩﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تُصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ  
 خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطَ ﴿٦٠﴾

كَانَ لَمْ as if لَمْ they lived بَقِيَوا therein فِيهَا لَا no doubt إِنَّ  
 verily ثَمُودًا Thamud كَفَرُوا (in) disbelieved رَبَّهُمْ their Lord أَلَا  
 so بُعْدًا away لِّثَمُودَ ﴿٥٨﴾ with Thamud وَلَقَدْ and verily جَاءَتْ (there)  
 came رُسُلُنَا Our Messengers (angels) إِبْرَاهِيمَ (to) Abraham بِالْبُشْرَى  
 He قَالَ greetings of peace سَلَامًا they said قَالُوا with glad tidings  
 to أَن and he hastened فَمَا لَبِثَ greeting of peace سَلَامٌ answered  
 he saw رَأَى but when فَلَمَّا a roasted حَنِيذٍ ﴿٥٩﴾ calf بِعِجْلٍ bring  
 towards it (the meal) إِلَيْهِ reaching لَا their hands أَيْدِيَهُمْ not  
 نَكِرَهُمْ and conceived وَأَوْجَسَ he felt some mistrust of them مِنْهُمْ  
 we خِيفَةً of them قَالُوا they said لَا we fear إِنَّا  
 (of) Lot لُوطَ ﴿٦٠﴾ the people قَوْمَ against إِلَى have been sent

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَمَّا بَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٦٩﴾ قَالَتْ يَوْنٰلَيْقَ مَا لِي وَأَنَا عَجُوزٌ وَهٰذَا بَعْلِي شَيْخًا إِنَّ هٰذَا لَشَيْءٌ عَجِيبٌ ﴿٧٠﴾ قَالُوا أَنْتَجِدِينَ مِنَ أَمْرِ اللَّهِ رَحْمَةً اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُمْ حَمِيدٌ مَّجِيدٌ ﴿٧١﴾

وَأَمْرَأَتُهُ قَائِمَةٌ (was) standing (there) and his wife فَضَحِكَتْ (was) laughing  
 of Isaac بِشَّرْنَاهَا so We gave her glad tidings of Ishâq (Isaac), and after  
 إِسْحَاقَ and after إِسْحَاقَ يَعْقُوبَ ﴿٦٩﴾ (of) Jacob قَالَتْ (she said) يَوْنٰلَيْقَ she said  
 an عَجُوزٌ while I (am) أَنَا shall I bear a child مَا لِي woe unto me  
 an old man شَيْخًا (is) my husband بَعْلِي and this وَهٰذَا old woman  
 they قَالُوا a strange عَجِيبٌ (is) thing إِنَّ هٰذَا verily هٰذَا this لَشَيْءٌ  
 (of) the Decree اللَّهُ at مِنْ do you wonder? أَنْتَجِدِينَ said  
 and His Blessings وَبَرَكَاتُهُ (of) Allah رَحْمَةً the Mercy اللَّهُ  
 (of) the house أَلَيْتِ O the people (family) أَهْلُ be on you عَلَيْكُمْ  
 إِنَّهُمْ (is) All-Praiseworthy حَمِيدٌ surely He (Allah) مَجِيدٌ  
 All-Glorious

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). 72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلُونَا فِي قَوْمِ لُوطٍ ﴿٧٢﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٣﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا أَعْرِضْ عَنْ هٰذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَنَايِمٌ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٤﴾

Abraham إِبرَاهِيمَ from عَنْ had gone away ذَهَبَ then when لَمَّا the glad tidings الْبَشْرَى and had reached him وَجَاءَتْهُ the fear الرُّوحُ يُجْدِلُكَ he began to plead with Us (Our Messengers) فِي for قَوْمِهِ (was) Abraham إِبرَاهِيمَ verily إِنَّ (of) Lot لُوطٌ the people used to invoke Allah with humility أَوْفَى without doubt forbearing forsake أَعْرِضْ عَنْ O Abraham يَا إِبرَاهِيمَ (and was) repentant مُنِيبٌ the هَذَا has come جَاءَ verily قَدْ indeed it اللَّهُ this رَّبِّكَ Commandment and verily they وَرَأَيْتُمْ (of) your Lord رَبِّكَ Commandment which can not عِزُّ a torment عَذَابٌ there will come for them be turned back مَرْدُودٌ

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot). 75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). 76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ۖ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوَّمُ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

وَلَمَّا Our messengers (angels) رُسُلُنَا came جَاءَتْ and when لَمَّا and felt وَصَاقَ on their account بِهِمْ he was grieved سِيقَهُ (to) Lot this (is) هَذَا and he said وَقَالَ strained ذَرْعًا for them بِهِمْ constrained his people قَوْمُهُ and came to him وَجَاءَهُ a distressful ۖ day عَصِيبٌ ۖ اِهْرَعُونَ rushing إِلَيْهِ towards him وَمِنْ قَبْلُ and since كَانُوا they used to يَعْمَلُونَ the السَّيِّئَاتِ crimes (sodomy) قَالَ he said يَتَقَوَّمُ هَؤُلَاءِ O my people! بَنَاتِي here are my daughters هُنَّ they (are) أَطْهَرُ purer لَكُمْ for you فَاتَّقُوا اللَّهَ so fear Allah وَلَا is my guests ضَيْفِي as regards فِي degrade me and not تَخْزُونِ there not? مِنْكُمْ among you رَجُلٌ a single man رَشِيدٌ right-minded

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and debase me not with regard to my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٧﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٧٨﴾ قَالُوا يَلُوطُ إِنَّا رُؤْسُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسِرْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَنْفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا نَّكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٧٩﴾

قَالُوا لَقَدْ عَلِمْتَ surely they said we have not مَا you know  
 and in/of your daughters بَنَاتِكَ any حَقٍّ desire/right وَإِنَّكَ  
 he said we want نُرِيدُ ﴿٧٧﴾ what indeed you  
 strength (to overpower) you بِكُمْ I had لِي that أَنَّ if  
 أَوْ or (that) آوِي I could betake myself إِلَىٰ to رُكْنٍ  
 support شَدِيدٍ ﴿٧٨﴾ powerful قَالُوا they (messengers) said  
 O Lot! إِنَّا we رُؤْسُ verily (are) the messengers (angels) رَبِّكَ  
 so you فَاسِرْ they reach إِلَيْكَ shall not لَن (from) your Lord  
 the of أَهْلِكَ in a part يَفْطَحُ with your family travel  
 any أَحَدٌ of you مِنْكُمْ look back يَنْفِتْ and let not إِلَّا  
 will مُصِيبُهَا verily (the punishment) it إِنَّهُ your wife  
 but أَمْرًا نَّكَ مُصِيبُهُمْ indeed إِنَّ will afflict them أَصَابَهُمْ what مَا afflict her  
 the الصُّبْحُ is not? أَلَيْسَ morning الصُّبْحُ (is) their appointed time  
 near بِقَرِيبٍ ﴿٧٩﴾ morning

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"



فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَائِغًا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُورٍ ﴿٨٢﴾ مَّسُومَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَنْفَوْرُ اعْبُدُوا اللَّهَ مَا لَكُم مِّن إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَانَكُمْ يُخَيَّرُ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

فَلَمَّا جَاءَ Our Commandment أَمْرُنَا came so when  
 on عَلَيْهَا and rained وَأَمْطَرْنَا down upside سَائِغًا turned it  
 piled up مَّنصُورٍ baked clay سِجِّيلٍ of stones حِجَارَةً it  
 they مِنْ and not رَبِّكَ your Lord وَمَا marked مَّسُومَةً  
 and far بِبَعِيدٍ the wrong-doers الظَّالِمِينَ from (are)  
 to مَدْيَنَ the Madyan people أَخَاهُ (We sent) their brother شُعَيْبًا  
 Shuaib قَالَ He said يَنْفَوْرُ O my people! اعْبُدُوا worship الله  
 but Him غَيْرُهُ any إِلَهٍ you have لَكُمْ not مَا Allah  
 and weight الْمِكْيَالَ and measure الْمِيزَانَ give short and not وَلَا  
 and verily وَإِنِّي in prosperity يُخَيَّرُ I see you أَرَانَكُمْ verily I إِنِّي  
 (of) a Day يَوْمٍ torment عَذَابٍ for you عَلَيْكُمْ I fear  
 encompassing مُّحِيطٍ ﴿٨٤﴾

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the *Zālimûn* (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

وَيَنْفَوْرُ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ يَقِيْتُ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِمُحْفِظٍ ﴿٨٦﴾ قَالُوا يَشْعَبُ أَصْلُوكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

وَيَنْفَوْرُ أَوْفُوا and O my people! measure الْمِكْيَالَ give full  
 reduce تَبْخَسُوا and not وَلَا in justice بِالْقِسْطِ and weight الْمِيزَانَ  
 النَّاسَ أَشْيَاءَهُمْ the people وَلَا their things تَعْتُوا and do not  
 causing مُّفْسِدِينَ the land الْأَرْضِ in فِي commit mischief

(is) better خَيْرٌ (by) Allah ﷻ that which is left فَيَقِثُ corruption and not وَمَا believers مُؤْمِنِينَ you are كُنْتُمْ if إِنْ for you لَكُمْ they said قَالُوا a guardian بِحَفِظِ ﴿٨٥﴾ over you عَلَيْكُمْ I (am) أَنَا command تَأْمُرُكَ does your prayer? أَصَلَوْتُكَ O Shuaib! يَنْشَعِبُ used to worship يَعْبُدُ what مَا we give up نَزَرَهُ that أَنْ you مَبَآئِئِنَا our fathers أَوْ or أَنْ that نَفْعَلُ we do فِي concerning you أَمْوَالِنَا our property مَا what نَشْتَوِي we like إِنَّكَ verily you لَأَنْتَ you الْحَلِيمُ (are) the forbearer الرَّشِيدُ ﴿٨٧﴾ the right-minded

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالَ يَقُولُونَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكَ لَكُمْ إِلَّا مَا أَنْهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٥﴾ وَيَقُولُونَ لَا يَخْرُجُ مِنْكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٧﴾

قَالَ he said يَقُولُونَ O my people! أَرَأَيْتُمْ if do you see (tell me) كُنْتُ I was (have) عَلَى (on) بَيِّنَةٍ a clear evidence مِنْ رَبِّي from Himself رِزْقًا my Lord وَرَزَقَنِي and He has given me مِنْهُ a good حَسَنًا sustenance وَمَا أُرِيدُ that أَنُ أَمْلِكَ I wish أَنْهَكُمْ I forbid you (to) مَا what اسْتَطَعْتُ I am able (to the best of my power) وَمَا (is) not تَوْفِيقِي and (is) not إِلَّا I desire أُرِيدُ not (from it) إِنْ but الْإِصْلَاحَ reform مَا so far as I trust تَوَكَّلْتُ in Him عَلَيْهِ from Allah ﷻ إِلَّا my success وَإِلَيْهِ and unto Him أُنِيبُ ﴿٨٥﴾ I repent وَيَقُولُونَ and O my people! لَا and O my people! يَخْرُجُ مِنْكُمْ let not my separation (anger) شِقَاقِي harm you أَنْ my separation (anger) يُصِيبُكُمْ befall you مِثْلَ similar to مَا what أَصَابَ befell قَوْمَ the

people نُوح (of) Noah أَوْ or قَوْمَ Hud هُوِد (of) Hud أَوْ or قَوْمَ  
 people صَالِح (of) Salih وَمَا and قَوْمَ the people لُوط (of) Lot  
 مِنْكُمْ from you يَبْعِدُ (are) far off

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.  
 89. "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lût (Lot) are not far off from you!

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿١٠﴾ قَالُوا يَنْشُعِبُ مَا نُنْقِئُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا  
 لَنَرُّكَ فِيْنَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿١١﴾ قَالَ يَنْفَوْرُ أَهْطَىٰ أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ  
 وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿١٢﴾

وَأَسْتَغْفِرُوا رَبَّكُمْ and ask forgiveness رَبَّكُمْ (of) your Lord ثُمَّ then تُوبُوا  
 turn in repentance إِلَيْهِ unto Him إِنَّ verily رَبِّي my Lord رَحِيمٌ  
 (is) Most Merciful وَدُودٌ Most Loving قَالُوا they said يَنْشُعِبُ  
 of مَا much كَثِيرًا We understand نُنْقِئُ do not O Shuaib!  
 among us فِيْنَا we see you لَنَرُّكَ and we وَإِنَّا you say تَقُولُ what  
 your family ضَعِيفًا were it not for وَلَوْلَا a weak (man) ضَعِيفًا  
 لَرَجَمْنَاكَ you رَحْمَتُكَ and not وَمَا we should certainly have stoned you  
 O my يَنْفَوْرُ he said قَالَ powerful بِعَزِيزٍ against us  
 (of) more weight أَعَزُّ is then my family? أَهْطَىٰ poeple!  
 and you have taken Him وَاتَّخَذْتُمُوهُ Allah اللَّهُ than تَيْنَ with you  
 my Lord رَبِّي verily إِنَّ backs ظَهْرًا behind your وَرَاءَكُمْ away  
 (is) sorrounding مُحِيطٌ you do تَعْمَلُونَ of what بِمَا

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is



the أمر but they followed فَاتَّبَعُوا and his chiefs وَمَلَائِكِهِ Pharaoh  
the command أَمْرُ and (was) no وَمَا (of) Pharaoh فِرْعَوْنَ Command  
he will go ahead بِرِشَادِهِ rightly guided ﴿٧٧﴾ (of) Pharaoh فِرْعَوْنَ  
(of) Resurrection الْقِيَامَةِ on the Day يَوْمَ (of) his people قَوْمِهِ  
and evil وَيَسَّسَ the Fire النَّارَ and will lead them into فَأَوْرَدَهُمْ  
to which they are led أَلْوَرْدُ (is) the place الْمَوْرُودُ ﴿٧٨﴾ indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). 96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يَسَّسَ الرِّفْدُ الْمَرْفُودُ ﴿٧٩﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَرَى نَقَضْنَا عَلَيْكَ مِنْهَا قَائِمٌ  
وَحَصِيدٌ ﴿٨٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ  
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ عِندَ تَنْبِيهِ ﴿٨١﴾

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً (by) a curse this (life) in هَذِهِ and they were pursued  
وَيَوْمَ الْقِيَامَةِ how bad يَسَّسَ (of) Resurrection الرِّفْدُ and on the Day يَوْمَ  
الْمَرْفُودُ (is) the gift (is) the given ﴿٧٩﴾ ذَلِكَ the given (is) from مِنْ that  
أَنْبَاءِ the news الْغَرَى the towns نَقَضْنَا (of) the towns عَلَيْكَ which We relate  
وَحَصِيدٌ (some are) standing قَائِمٌ of them مِنْهَا you (some)  
وَلَكِنْ We wronged them ظَلَمْنَاهُمْ and not وَمَا have been) reaped  
بُت ظَلَمُوا they wronged أَنْفُسَهُمْ themselves فَمَا so not أَغْنَتْ  
they يَدْعُونَ whom آلِهَتُهُمُ their gods الَّتِي they profited عَنْهُمْ  
لَمَّا anything اللَّهِ other than شَيْءٍ Allah مِنْ دُونِ invoked  
nor did أَمْرُ (there) came رَبِّكَ the Command وَمَا (of) your Lord  
destruction تَنْبِيهِ ﴿٨١﴾ but عِندَ they added to them زَادَهُمْ

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. 101. We wronged them not, but they wronged themselves. So their *âliha* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ  
الْآخِرَةِ ذَٰلِكَ يَوْمٌ يَّجْمَعُ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠١﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٢﴾

وَكَذَٰلِكَ (such) أَخَذُ (the taking) رَبُّكَ (is) (of) your Lord إِذَا (when) أَخَذَ (He seizes) الْقَرْيَ (the towns (population)) وَهِيَ ظَالِمَةٌ (while they (is) painful) أَلِيمٌ (His taking) شَدِيدٌ (and) severe إِنَّ (are doing wrong) verily أَخَذَهُ (there is) لَآيَةً (that) in ذَٰلِكَ (indeed) إِنَّ (and) severe (there is) لَآيَةً (a sure lesson) for those who لِمَن (fear) عَذَابَ (the torment) الْآخِرَةِ (the Hereafter) will be gathered يَوْمٌ (is) a Day ذَٰلِكَ (of) the Hereafter (is) together لَهُ (for it) النَّاسُ (mankind) and that يَوْمٌ (is) witnessed (all will be present) مَّشْهُودٌ (a Day (when) but لَا (We delay it) وَمَا (and not) نُؤَخِّرُهُ (fixed) for a term مُّعَدَّدٍ ﴿١٠٢﴾

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. 104. And We delay it only for a term (already) fixed.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٣﴾ فَأَمَّا الَّذِينَ شَقُوا فَيُنَادُونَ فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ  
وَشَهيقٌ ﴿١٠٤﴾ خَلِيلِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٥﴾

يَوْمَ (on the Day (when) يَأْتِ (it comes) لَا (not) تَكَلِّمُ (shall speak) نَفْسٌ (person) إِلَّا بِإِذْنِهِ (except) فَمِنْهُمْ (by His (Allah's) Leave) شَقِيٌّ (wretched) وَسَعِيدٌ (and (others)) شَقِيٌّ (among them) (they (are) شَقُوا (wretched) فَيُنَادُونَ (as for) الَّذِينَ (blessed) فَأَمَّا (is) زَفِيرٌ (sighing) فِيهَا (for them) لَهُمْ (the Fire) النَّارِ (will be) in



وَلَقَدْ ءَاتَيْنَا موسىَ the Book and indeed  
 and had it not been therein وَلَئِنْ but differences arose  
 from رَبِّكَ a Word for  
 between (the case) would have been judged your Lord  
 doubt (are) in and indeed they them  
 to and verily وَإِنَّ suspicious concerning it (this Quran)  
 will repay them in full (when) each (of them)  
 of what surely He their works your Lord  
 (is) All-Aware they do

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١١﴾ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكْرِينَ ﴿١١٢﴾

فَأَسْتَقِمْ as كَمَا so stand you (Muhammad) firm and straight  
 turn in repentance تَابَ and those who وَمَنْ you are commanded  
 transgress تَطْغَوْا and not وَلَا with you مَعَكَ (unto Allah)  
 of what verily He بِمَا تَعْمَلُونَ you do بَصِيرٌ (is) All-Seer  
 do wrong ظَلَمُوا those who الَّذِينَ toward إِلَى incline and not  
 فَتَمَسَّكُمُ the Fire النَّارُ lest should touch you  
 protectors أَوْلِيَاءَ any مِّنْ Allah other than  
 and offer وَأَقِمِ you would be helped ثُمَّ لَا then  
 (of) the day طَرَفَيِ at the two ends الصَّلَاةَ prayers perfectly  
 وَزُلْفًا and in some hours مِّنَ of اللَّيْلِ the night  
 الْحَسَنَاتِ verily إِنَّ the night  
 the good deeds يُذْهِبْنَ the evil deeds ذَلِكَ that  
 (is) a reminder لِلذَّكْرِينَ for the mindful



112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. 114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٢﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهَوَّتْ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَوْا فِيهِ وَكَانُوا ثَجْرِمِينَ ﴿١١٣﴾

وَأَصْبِرْ and be patient فَإِنَّ Allah for verily لَا not يُضِيعُ loses أَجْرَ there the reward the مُحْسِنِينَ ﴿١١٢﴾ (of) the good-doers فَلَوْلَا if not كَانَ if not had been among the generations الْقُرُونِ before you مِن قَبْلِكُمْ the generations أُولُوا (having) wisdom بَقِيَّةَ persons (having) wisdom يَتَهَوَّتْ prohibiting (others) عَنِ from the earth إِلَّا but the earth فِي mischief (corruption) الْفَسَادِ from from a few مِمَّنْ of those whom أَنْجَيْنَا We saved مِنْهُمْ from among them الَّذِينَ did wrong ظَلَمُوا those who أَتَوْا and pursued الَّذِينَ what wrong مَا they were provided with good things أَتَوْا they were provided with good things فِي in it وَكَانُوا and they were ثَجْرِمِينَ ﴿١١٣﴾ sinners

115. And be patient; verily, Allâh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٤﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُنَّ مَحْتَلِفِينَ ۚ إِنْ أَرَادَ مِنْ رَبِّكَ وَاكِلًا خَلْقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٥﴾

وَمَا and not كَانَ would رَبُّكَ your Lord لِيُهْلِكَ destroy الْقُرَىٰ the towns بِظُلْمٍ wrongfully وَأَهْلُهَا while their people مُصْلِحُونَ ﴿١١٤﴾

your Lord رَبِّكَ had so willed شَاءَ and if وَلَوْ (were) right-doers  
 جَعَلَ nation أُمَّة mankind النَّاسَ He could surely have made  
 وَلَا one but not يَزَالُونَ they will cease تَخْلِفِينَ ﴿١١٨﴾ إِلَّا  
 your رَبِّكَ has bestowed His Mercy رَحِمَ him on whom مَن except  
 and shall وَنَمَتَ He created them خَلَقَهُمْ and for that وَلَئِنَّكَ Lord  
 surely I كَلِمَةُ (of) your Lord رَبِّكَ the Word be fulfilled  
 أَجْمَعِينَ ﴿١١٩﴾ and men وَالنَّاسِ jinn الْجِنَّةِ with مِن Hell جَهَنَّمَ shall fill  
 all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. 118. And if your Lord had so willed, He could surely, have made mankind one *Ummah* [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَنْثِيثُ بِهِ فَوَادِّكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

the news أَنْبَاءِ of مِن to you عَلَيْكَ We relate نَقُصُّ and all that  
 الرُّسُلِ (is) that مَا (of) the Messengers نَنْثِيثُ We may make strong  
 and has come to وَجَاءَكَ your heart فَوَادِّكَ thereby بِهِ and firm  
 as well as an وَمَوْعِظَةٌ the truth الْحَقُّ this هَذِهِ in فِي you  
 and admonition وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ for the believers وَقُلْ  
 and say لِلَّذِينَ لَا to those who يُؤْمِنُونَ believe أَعْمَلُوا عَلَىٰ  
 according to مَكَانَتِكُمْ إِنَّا your ability عَمِلُونَ ﴿١٢١﴾ (are)  
 and you wait وَانظُرُوا acting (in our way) مُنظِرُونَ ﴿١٢٢﴾ We (too)  
 and to Allah (belongs) غَيْبُ the Unseen السَّمَوَاتِ and the earth  
 and to Him وَإِلَيْهِ and the earth وَالْأَرْضِ (of) the heavens  
 so worship Him فَاعْبُدْهُ all of it كُلُّهُ affairs الْأَمْرُ return  
 and put your trust وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

you تَعْمَلُونَ ﴿١٢٢﴾ (of) what عَمَّا unaware بِغَيْرِ your Lord رَبِّكَ is not  
(people) do

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ân) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. And you wait ! We (too) are waiting." 123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

### سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّءْيَاكَ ءَايَاتِ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ  
بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي  
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

الرَّ Alif-Lam-Ra ءَايَاتِ these (of) الْكِتَابِ (are) the Verses  
have sent it down أَنْزَلْنَاهُ verily We the Clear الْكِتَابِ Book  
قُرْآنًا عَرَبِيًّا Quran may تَعْقِلُونَ so that you لَعَلَّكُمْ as an Arabic  
unto you (O Muhammad) عَلَيْكَ relate نَقُصُّ We نَحْنُ understand  
We أَحْسَنَ the best الْقَصَصِ (of) stories بِمَا through what أَوْحَيْنَا  
and though هَذَا of this الْقُرْآنَ Quran وَإِنْ you were كُنْتَ  
the الْغَافِلِينَ among لَمِنَ before this مِنْ قَبْلِهِ  
to his لِأَبِيهِ Joseph يُوسُفُ قَالَ (remember) when إِذْ heedless  
I saw (in a dream) رَأَيْتُ verily I إِنِّي O my father! يَا أَبَتِ father  
and the moon وَالْقَمَرَ and the sun وَالشَّمْسَ stars كَوْكَبًا eleven  
prostrating themselves رَأَيْتُهُمْ to me لِي سَاجِدِينَ

## Sûrat 12. Yûsuf [(Prophet) Joseph]

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. 3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

قَالَ يَبْنَئُ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَلِكَ  
يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُرِيكَ نِعَمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ  
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

قَالَ he said يَبْنَئُ O my son! لَا not تَقْصُصْ relate رُءْيَاكَ your vision  
عَلَىٰ to إِخْوَتِكَ your brothers فَيَكِيدُوا lest they should  
لَكَ plot كَيْدًا a plot إِنَّ verily الشَّيْطَانَ Satan  
وَكَذَلِكَ (is) an open مُّبِينٌ enemy عَدُوٌّ to man  
لِلْإِنْسَانِ and thus يَجْنِيكَ your Lord رَبُّكَ will choose you  
وَيُعَلِّمُكَ and teach you (of) dreams (and other things) تَأْوِيلِ interpretation  
الْأَحَادِيثِ and perfect نِعَمَتَهُ His Favour عَلَيْكَ on you  
وَعَلَىٰ and on the offspring of أَبَوَيْكَ the offspring  
إِبْرَاهِيمَ and (of) Jacob كَمَا just as أَتَمَّهَا He perfected it  
وَعَلَىٰ on your two fathers أَبَوَيْكَ your Lord رَبُّكَ verily  
إِسْحَاقَ Isaac إِنَّ All-Knowing عَلِيمٌ (is) حَكِيمٌ All-Wise

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy! 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."



قَالُوا يَا أَبَانَا O our father! why لَكَ you لَا not تَأْمَنَّا  
 trust us عَلَى with يُوسُفَ Joseph وَإِنَّا when we are indeed لَهٗ his  
 نَتَّصِحُونَ ﴿١١﴾ well-wishers أَرْسِلْهُ send him مَعَنَا with us غَدًا  
 tomorrow يَرْتَعْ to enjoy himself وَيَلْعَبْ and play وَإِنَّا and verily  
 لَهٗ we of him لَحْفَظُونَ ﴿١٢﴾ قَالَ He (Jacob) said إِنِّي I  
 truly I لَيَحْزَنُنِي that تَذْهَبُوا أَن it saddens me you should take away  
 هِمَّ him وَأَخَافُ and I fear أَن lest يَأْكُلَهُ should devour him الذِّئْبُ  
 a wolf وَأَنْتُمْ while you عَنْهُ of him غَفُولُونَ ﴿١٣﴾ قَالُوا (are) careless  
 if they said لَئِنْ أَكَلَهُ a wolf الذِّئْبُ devours him وَنَحْنُ a wolf  
 عُصْبَةٌ (are) a strong group إِنَّا إِذَا surely we then لَنَخْشِرُونَ ﴿١٤﴾  
 (are) the losers فَلَمَّا ذَهَبُوا they went away هِمَّ with him وَأَجْمَعُوا  
 and they all agreed أَن to يَجْعَلُوهُ put him down فِي in غِيَبَتِ the  
 bottom of the well لَجْبِ (of) the well وَأَوْحَيْنَا and We revealed إِلَيْهِ to him  
 لَنُنَبِّئَهُمْ indeed you shall (one day) inform them بِأَمْرِهِمْ of their affair  
 هَكَذَا this وَهُمْ when they لَا not يَشْعُرُونَ ﴿١٥﴾ know (you)

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَاءَ آبَاهُمْ عِشَاءَ يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ  
 وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءَهُ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا  
 فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

وَجَاءَهُمْ and they came to آبَاهُمْ their father عِشَاءَ in the early part of  
 the night يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا they said يَا أَبَانَا O our father  
 verily we ذَهَبْنَا نَسْتَبِقُ went racing with one another وَتَرَكْنَا and  
 we left يُوسُفَ Joseph عِنْدَ by مَتَاعِنَا our belongings فَأَكَلَهُ and

devoured him اَلذِّئْبُ a wolf وَمَا and اَنْتَ you بِمُؤْمِنٍ truthful ﴿١٧﴾ صٰدِقِيْنَ we are وَلَوْ even when كُنَّا us believe  
 وَجَاءَهُمْ عَلَيْهِمْ and they brought on وَجَاءَهُمْ وَعَلَىٰ (stained) بِدَمٍ his shirt قٰئِمَةً and they brought on كَذِبٍ false قَالِ he said بَلْ he said سَوَّكَتْ nay, but  
 have made سَوَّكَتْ up لَكُمْ for you اَنْفُسَكُمْ your ownelves اَمْرًا a tale فَصَبْرٌ so and it is Allah (Alone) وَاللّٰهُ (is) most fitting جَمِيْلٌ patience  
 اَلْمُسْتَعٰنُ Whose help can be sought عَلَىٰ against مَا what تَصِفُوْنَ ﴿١٨﴾ you assert

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ قَالَ يَبُشْرَىٰ هَٰذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللّٰهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾  
 وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ  
 لَا مَرْأِيْهِ أَكْرِمِيْ مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ  
 تَاْوِيلِ الْأَحَادِيثِ وَاللّٰهُ عَلِيمٌ عَلِيمٌ وَلٰكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَجَاءَتْ سَيَّارَةٌ and there came سَيَّارَةٌ a caravan of travellers فَأَرْسَلُوا وَارِدَهُمْ so they sent فَأَدْلَىٰ their water-drawer (and) he let down دَلْوَهُ what good يَبُشْرَىٰ he said قَالِ his bucket (into the well) هَٰذَا غُلَامٌ this news  
 as بِضْعَةً so they hid him وَأَسَرُّهُ (is) a boy وَاللّٰهُ عَلِيمٌ the All-Knower and Allah وَاللّٰهُ merchandise (a slave)  
 بِمَا يَعْمَلُونَ of what they did وَشَرَوْهُ they did وَشَرَوْهُ and they sold him بِثَمَنٍ a low price  
 and وَكَانُوا for a number دَرَاهِمَ Dirhams مَعْدُودَةٍ those not concerned of about him مِنَ الزَّاهِدِينَ  
 وَقَالَ الَّذِي اشْتَرَاهُ he (the man) who اَلَّذِي and said قَالِ he (the man) who اَلَّذِي and said قَالِ he (the man) who  
 make مِصْرَ from him مِصْرَ Egypt لَا مَرْأِيْهِ to his wife أَكْرِمِيْ he will مَثْوَاهُ comfortable  
 he will مَثْوَاهُ comfortable عَسَىٰ maybe أَنْ that يَنْفَعَنَا that

as a son وَلَدًا we shall adopt him نَتَّخِذُهُ or أَتَى profit us  
 the land فِي Joseph يُوسُفَ We established مَكَّنَّا and thus  
 the interpretation مِنَ تَأْوِيلِ الْأَحَادِيثِ that We might teach him  
 has full power and control عَلَّابٌ and Allāh وَاللَّهُ (of) events  
 His Affairs أَمْرِهِ over وَلَكِنَّ but أَكْثَرُ النَّاسِ most (of) men لَا  
 know يَعْلَمُونَ ﴿١٩﴾ not

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did. 20. And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٠﴾ وَرَاودَتْهُ أَلْيَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَّقَتْ  
 الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

his full manhood أَشُدَّهُ he attained بَلَغَ and when لَمَّا  
 and knowledge (the حُكْمًا wisdom We gave him آتَيْنَاهُ  
 the الْمُحْسِنِينَ ﴿٢٠﴾ We reward نَجْزِي and thus وَكَذَلِكَ  
 he هُوَ she who أَلْيَىٰ and sought to seduce him وَرَاودَتْهُ good-doers  
 about himself عَنْ نَفْسِهِ her house بَيْتِهَا in (was)  
 come on هَيْتَ and said وَقَالَتْ the doors الْأَبْوَابَ and she closed  
 لَكَ O you! قَالَ he said مَعَاذَ اللَّهِ I seek refuge in إِنَّهُ  
 he made أَحْسَنَ (is) my master رَبِّي truly, he (your husband)  
 be يُفْلِحُ will not لَا verily إِنَّهُ my stay مَثْوَايَ agreeable  
 the wrong-doers الظَّالِمُونَ ﴿٢١﴾ successful

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good. See the footnote of V.9:120). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come



on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

وَلَقَدْ هَمَّتْ يَوْفَىٰ وَهَمَّ بِهَا لَوْلَا أَنَّ رَجُلًا بُرْهَنَ لِرَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّكُمْ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿١٢﴾ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَيْصُومُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿١٣﴾

and he would <sup>يَوْفَىٰ</sup> him <sup>وَهَمَّ</sup> she did desire <sup>هَمَّتْ</sup> and indeed <sup>وَلَقَدْ</sup> he <sup>رَجُلًا</sup> (that) <sup>أَنَّ</sup> had not <sup>لَوْلَا</sup> to her desire <sup>بِهَا</sup> have inclined thus (it was) <sup>كَذَلِكَ</sup> (of) his Lord <sup>رَبِّهِ</sup> the evidence <sup>بُرْهَنَ</sup> seen <sup>لِنَصْرِفَ</sup> evil <sup>السُّوءَ</sup> from him <sup>عَنْهُ</sup> that We might turn away <sup>وَالْفَحْشَاءَ</sup> (one) of <sup>مِنْ</sup> surely he was <sup>إِنَّكُمْ</sup> and illegal sexual intercourse so they <sup>وَأَسْتَبَقَا</sup> sincere <sup>الْمُخْلَصِينَ</sup> Our slaves <sup>عِبَادِنَا</sup> <sup>وَقَدَّتْ</sup> the door <sup>الْبَابَ</sup> raced with one another to <sup>قَيْصُومُ</sup> and she tore <sup>وَدَّتْ</sup> the door <sup>الْبَابَ</sup> from <sup>مِنْ</sup> his shirt <sup>دُبُرٍ</sup> and they both found <sup>وَأَلْفَيَا</sup> the back <sup>سَيِّدَهَا</sup> her lord (i.e. her husband) <sup>لَدَا</sup> at <sup>الْبَابِ</sup> the door <sup>قَالَتْ</sup> she said <sup>مَا</sup> what is <sup>جَزَاءُ</sup> the recompense (punishment) <sup>مَنْ</sup> (of) him who <sup>أَرَادَ</sup> intended <sup>بِأَهْلِكَ</sup> against your wife <sup>سُوءًا</sup> an evil design <sup>إِلَّا</sup> except <sup>أَنْ</sup> that <sup>يُسْجَنَ</sup> he be put in prison <sup>أَوْ</sup> or <sup>عَذَابٌ</sup> torment <sup>أَلِيمٌ</sup> a painful

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves. 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَيْصُومُ قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿١٤﴾ وَإِنْ كَانَ قَيْصُومُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿١٥﴾ فَلَمَّا رَأَىٰ قَيْصُومُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّكُمْ مِنْ كَاذِبِينَ ﴿١٦﴾ إِنَّ كَيْدَكُمْ عَظِيمٌ ﴿١٧﴾ يَوْسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿١٨﴾

that sought to seduce رَوَدَّتْنِي it was she هِيَ he (Joseph) said قَالَ  
 a witness شَاهِدٌ and bore witness وَشَهِدَ about myself عَنْ نَفْسِي me  
 his قَبِيصُهُ it be (that) كَانَتْ if إِنْ her household أَهْلِهَا of مَنِ  
 then she speaks فَصَدَقَتْ the front قَبْلُ from مِنْ is torn قُدَّ shirt  
 but if وَإِنْ the liars الْكَاذِبِينَ ﴿١٦﴾ (is) of مِنْ and he وَهُوَ the truth  
 the back دُبُرُ from مِنْ is torn قُدَّ his shirt قَبِيصُهُ it be (that) كَانَتْ  
 فَكَذَبَتْ then she has told a lie وَهُوَ and he مِنْ (is) of الصَّادِقِينَ ﴿١٧﴾  
 his قَبِيصُهُ he (her husband) saw رَمَا so when فَلَمَّا the truthful  
 (Joseph's) shirt قُدَّ torn مِنْ from دُبُرُ the back قَالَ he said إِنَّهُ  
 certainly إِنَّ your plot (O women) كَيْدِكُنَّ of مِنْ surely, it is  
 turn كَيْدُكَ O Joseph! يُوسُفُ (is) mighty عَظِيمٌ ﴿١٨﴾ your plot  
 and ask (O woman) forgiveness وَاسْتَغْفِرِي this هَذَا from عَنْ away  
 لِذُنُوبِكُ for your sin إِنَّكِ were كُنْتِ of مِنَ الْخَاطِئِينَ ﴿١٩﴾  
 the sinful

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So when he (her husband) saw his [Yûsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

﴿٢٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٢١﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٢٢﴾

﴿٢٠﴾ وَقَالَ نِسْوَةٌ and said نِسْوَةٌ the city الْمَدِينَةِ the  
 her young فَتْنَهَا is seeking to seduce تُرَاوِدُ (of) Al-Aziz الْعَزِيزِ wife  
 he filled her شَغَفَهَا indeed قَدْ about himself عَنْ نَفْسِهِ man (slave)  
 error ضَلَالٍ in فِي we see her لَنَرَاهَا verily إِنَّا with love حُبًّا  
 of their بِمَكْرِهِنَّ she heard سَمِعَتْ so when فَلَمَّا plain ﴿٢١﴾  
 and prepared وَأَعْتَدَتْ for them إِلَيْهِنَّ she sent أَرْسَلَتْ accusation

one وَجَدُوْهُ each كُلِّ and she gave وَآتَتْ a banquet مُشْكَا for them  
 come اَخْرَجَ and said (to Joseph) وَقَالَتْ a knife سِكِّينَا of them يَتَّبِعْنَ  
 اَكْبَرَهُ they saw him رَأَيْنَهُ then, when فَلَمَّا before them عَلَيْنَ out  
 and cut (in their وَقَطَعْنَ they exalted him (at his beauty)  
 forbidd حَسْبُ and they said وَقُلْنَ their hands اَيْدِيَهُنَّ astonishment)  
 this (is) هَذَا none اِنَّ a man بَشَرًا this (is) هَذَا not مَا Allah!  
 a noble مَلَكٌ but كَرِيْمٌ ﴿٣٠﴾

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذٰلِكُنَّ الَّذِي لُمْتُنِنِيْ فِيْهِ وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِيْهِ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُوْا لَيُسْجَنَنَّ وَلَيَكُوْنَا مِنْ  
 الصّٰغِرِيْنَ ﴿٣١﴾ قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنِيْ اِلَيْهِ وَاِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ اَصْبُ الْاَيْتٰنِ وَاَكُنْ مِنْ  
 الْخٰسِرِيْنَ ﴿٣٢﴾

you did blame لُمْتُنِنِيْ whom الَّذِي this is he فَذٰلِكُنَّ she said قَالَتْ  
 I sought to رَوَدْتُهُ and indeed وَلَقَدْ about him فِيْهِ me (for his love)  
 seduce عَنْ نَفْسِيْهِ him فَاسْتَعْصَمَ but he refused وَلَئِنْ and now if لَّمْ يَفْعَلْ  
 he shall certainly لَيُسْجَنَنَّ I order him ءَامُرُوْ what مَا he did not do  
 (one) of الصّٰغِرِيْنَ ﴿٣١﴾ and will be وَلَيَكُوْنَا be cast into prison  
 O my Lord! رَبِّ he said قَالَ those who are disgraced  
 they invite يَدْعُوْنِيْ than what مِمَّا to me اِلَيَّ (is) dearer اَحَبُّ prison  
 from me عَنِّي you turn away تَصْرِفْ unless وَاِلَّا to it اِلَيْهِ me  
 كَيْدَهُنَّ their plot اَصْبُ I will feel inclined اِلَيْهِنَّ towards them وَاَكُنْ  
 the ignorant الْخٰسِرِيْنَ ﴿٣٢﴾ (one) of and be

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾ ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُتُهُمْ حَتَّى جِئَ ﴿٣٤﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٥﴾

فَاسْتَجَابَ his Lord رَبُّهُ his invocation لَهُ so answered He عَنْهُ turned away from him كَيْدَهُمْ their plot إِنَّهُ Verily He هُوَ the All-Hearer السَّمِيعُ (is) the All-Knower الْعَلِيمُ ﴿٣٣﴾ ثُمَّ then the All-Knower they had seen رَأَوْا what مَا after to them لَهُمْ appeared the proofs (of his innocence) لَيْسَجُتُهُمْ to imprison him حَتَّى the proofs (of his innocence) in جِئَ ﴿٣٤﴾ a time وَدَخَلَ with him مَعَهُ and there entered the prison فَتَيَانٍ two young men قَالَ said أَحَدُهُمَا one of them إِنِّي verily I أَعْصِرُ pressing خَمْرًا I saw myself (in a dream) أَرَانِي verily I the other الْآخَرُ and said إِنِّي the other أَرَانِي verily I أَحْمِلُ carrying فَوْقَ on رَأْسِي my head خُبْرًا bread تَأْكُلُ were eating الطَّيْرُ birds مِنْهُ thereof نَبِّئْنَا (they said) بِتَأْوِيلِهِ inform us of the interpretation of this إِنَّا of the interpretation of this نَرَاكَ verily we think you (to be) (one) of the good-doers الْمُحْسِنِينَ ﴿٣٥﴾

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٦﴾ وَأَتَّبَعْتُ مِلَّةَ آبَائِي ابْرَهِيمَ وَإِسْحَاقَ وَعِيسَى مَا كَانَتْ لَنَا أَنْ تُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٧﴾

قَالَ he said لَا not يَايُكُمَا food طَعَامٌ will come to you ثَرْزَقَانِي as  
 of its يَاوَيْلِي I will inform you بَيِّنَاتُكُمَا but إِلَّا your provision  
 it (the food) comes to يَايُكُمَا that أَنْ before قَبْلُ interpretation  
 you ذَلِكَمَا this مِمَّا (is) of that which عَلَّمَنِي has taught me رَبِّي  
 the religion مِلَّةَ I have abandoned تَرَكْتُ verily I إِنِّي my Lord  
 قَوْمِ (of) a people لَا not يُؤْمِنُونَ that believe بِاللَّهِ in Allah وَهُمْ  
 and they بِالْآخِرَةِ in the Hereafter هُمْ (they) كَافِرُونَ ﴿٣٧﴾ (are)  
 and I have followed وَاتَّبَعْتُ disbelievers مِلَّةَ the religion أَبَائِي  
 and Isaac إِبْرَاهِيمَ and Jacob وَاسْحَقَ and يَعْقُوبَ (of) my fathers  
 مَا not كُنَّا it is لَنَا for us أَنْ that تُشْرِكُ we attribute any  
 (is) from مِنْ this ذَلِكَ anything مِنْ شَيْءٍ to Allah بِاللَّهِ partners  
 فَضْلِ the Grace اللَّهُ (of) Allah عَلَيْنَا to us وَعَلَى and to النَّاسِ  
 mankind وَلَكِنَّ but أَكْثَرُ most النَّاسِ (of) mankind لَا not  
 تَشْكُرُونَ ﴿٣٨﴾ thank

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'anyûn* of Egypt who were polytheists and used to worship sun and other false deities). 38. "And I have followed the religion of my fathers, — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

يَصْحَبِي السِّجْنِ ۖ أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَرَأَيْتَ إِلاَّ أَسْمَاءَ  
 سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلاَّ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلاَّ إِيَّاهُ ۚ ذَلِكَ  
 الَّذِينَ الْقَتَلُوا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

يَصْحَبِي السِّجْنِ O my two companions! أَزْيَابٌ (of) the prison  
 خَيْرٌ different مُتَفَرِّقُونَ many lords (gods)? أَرَأَيْتَ or اللَّهُ  
 سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلاَّ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلاَّ إِيَّاهُ ۚ ذَلِكَ  
 الَّذِينَ الْقَتَلُوا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

سَمَّيْتُمُوهَا and أَنْتُمْ you which you have named (forged) رَبَّاءُكُمْ  
 for it رَبَّاءُكُمْ Allah has sent down أَنْزَلَ not رَبَّاءُكُمْ your fathers  
 but مِنْ سُلْطَانٍ authority (is) not إِنْ the command الْحُكْمُ إِلَّا you  
 تَمَيُّزًا that none إِلَّا He has commanded أَمَرَ for Allah رَبَّاءُكُمْ  
 the (is) religion الْفَيْئُ but إِيَّاهُ Him alone ذَلِكَ that الْفَيْئُ (is) religion  
 worship إِلَّا وَلَكِنْ (true) straight but أَكْثَرُ most men لَا know يَكْمُرُونَ ﴿١١﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? 40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَصْغِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ. قُضِيَ الْأَمْرُ  
 الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿١١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَنَاهُ الشَّيْطَانُ وَكَفَرَ  
 رَبَّهُ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿١٢﴾

يَصْغِي السِّجْنِ O two companions أَمَّا أَحَدُكُمَا as for one of you (of) the prison  
 يَصْغِي السِّجْنِ one of you فَيَسْقِي رَبَّهُ خَمْرًا wine for his master وَأَمَّا الْآخَرُ and as for the other  
 فَيُصَلَّبُ he will be crucified فَتَأْكُلُ الطَّيْرُ birds and will eat from his head قُضِيَ  
 the case judged the الَّذِي فِيهِ concerning it تَسْتَفْتِيَانِ ﴿١١﴾ you both did inquire  
 وَقَالَ and he said لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ  
 to the one whom he knew/thought to be نَاجٍ مِّنْهُمَا saved of them اذْكُرْنِي  
 mention me to your master (king) فَأَنَسَنَاهُ الشَّيْطَانُ وَكَفَرَ رَبَّهُ  
 him forget Satan (it to) to mention (it to) رَبَّهُ his master (king)  
 فَلَبِثَ in the prison بِضْعَ سِنِينَ ﴿١٢﴾ a few (more) years

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." 42. And he said to the one whom he knew to be

saved: "Mention me to your lord." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنَّ كَثِيرَ لِرُؤْيَايَ تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنَّ كَثِيرَ لِرُؤْيَايَ تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

I saw verily I the king (of Egypt) and said whom (in a dream) seven fat cows seven lean ones seven were devouring and seven green ears of corn and (seven) others dry O notables! Explain to me my dream, if it be that you can interpret dreams. 44. They said: Mixed up false dreams and we are not skilled in the interpretation of dreams. 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth"

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْعُمُونَ سَبْعَ سِنِينَ دَابًّا فَاصْصَدْتُمْ فَذَرُونِي فِي سُنْبُلِيهِ إِذْ لَا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿٤٧﴾

[illegible]



the women **الَّتِي** who **قَطَّعْنَ** cut **أَيْدِيَهُنَّ** their hands **إِنَّ** surely **رَبِّي** (is) Well-Aware **عَلِيمٌ** of their plot **يَكِيدُهُنَّ** my Lord (Allah)

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتُمْ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنَاصُصُ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

he said **قَالَ** what **مَا** **خَطْبُكُمْ** your affair **إِذْ** (was) when **رَوَدْتُمْ** you the **يُوسُفَ** Joseph **عَنْ نَفْسِهِ** about himself **قُلْنَ** did seek to seduce **حَاشَ** women said **لِلَّهِ** Allah **مَا** not **عَلِمْنَا** we know **عَلَيْهِ** forbid **قَالَتِ** evil **امْرَأَتُ** the wife **الْعَزِيزِ** said **أَنَا** against him (it was) I **الْقَنَاصُصُ** the truth **الْحَقُّ** is manifest **نُورًا** now **رَوَدْتُهُ** Al-Aziz and **وَإِنَّهُ** about himself **عَنْ نَفْسِهِ** (who) sought to seduce him in order that **ذَلِكَ** the truthful **الصَّادِقِينَ** (is) surely of **لَمِنَ** he betrayed him **لَمْ** that I **أَنِّي** he (Al-Aziz) may know that **يَعْلَمَ** **بِالْغَيْبِ** in secret **وَأَنَّ** and that **اللَّهُ** Allah **لَا** not **يَهْدِي** guides **كَيْدَ** the plot **الْخَائِبِينَ** (of) the betrayers

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily, Allâh guides not the plot of the betrayers.

﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِدَخَانٍ مِّنْ هَاهُنَا خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ ﴿٥٥﴾

﴿٥٣﴾ وَمَا أُبْرِئُ and not أُبْرِئُ I free نَفْسِي myself إِنَّ verily النَّفْسَ the self لَأَمَّارَةٌ (is) inclined بِالسُّوءِ to evil إِلَّا except مَا when رَحِمَ my Lord رَبِّي my Lord bestows His Mercy إِنَّ verily رَبِّي my Lord (is) Oft-Forgiving رَحِيمٌ Most Merciful ﴿٥٤﴾ وَقَالَ the الْمَلِكُ and said أَتُؤْتِنِي that I may attain him أَنْتَخِلُصَهُ him bring to me king أَنُؤْتِيكَ to my person فَلَمَّا then when كَلَّمَهُ he spoke to him قَالَ he said إِنَّكَ verily you أَلْيَوْمَ this day لَدَيْنَا (are) with us مَكِينٌ high in rank أَمِينٌ ﴿٥٥﴾ and fully trusted قَالَ he said أَجْعَلْنِي set me over خَزَائِنِ the storehouses الْأَرْضِ (of) the land إِنِّي verily I حَفِيظٌ (will) guard (them) عَلَيْكُمْ with full knowledge ﴿٥٥﴾

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَكَذَلِكَ thus مَكَّنَّا لِيُوسُفَ We gave full authority فِي to Joseph in الْأَرْضِ the land يَتَّبِعُوا to take possession مِنْهَا therein حَيْثُ as when نُصِيبُ he likes بِرَحْمَتِنَا Our Mercy مَنْ of مَنْ We bestow نَشَاءُ whom We will وَلَا and not نُضِيعُ We make to be lost أَجْرُ the reward الْمُحْسِنِينَ (of) the good-doers وَلَا أَجْرُ (of) the Hereafter الْآخِرَةِ (is) better لِلَّذِينَ (is) better

مَامَنُوا who believe وَكَانُوا and used to يَتَّقُونَ ﴿٥٧﴾ fear (Allah) وَجَاءَ and they entered قَدْ خَلَوْا Joseph's يُوسُفُ brothers إِخْوَهُ and came عَلَيْهِ him فَعَرَفَهُمْ he recognized them وَلَهُمْ but they لَمْ recognized not مُنْكَرُونَ ﴿٥٨﴾

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yûsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا تَقْرَبُونِي ﴿٦٠﴾ قَالُوا سَرْوُدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

وَلَمَّا and when جَهَّزَهُمْ he had furnished them بِجَهَّازِهِمْ with of yours لَّكُمْ a brother أَخٍ bring me أَتُنُونِي he said قَالَ their provisions that I أَنِّي see you تَرَوْنَ do not أَلَا your father أَبِيكُمْ from مِن the best خَيْرُ and that I (am) وَأَنَا measure الْكَيْلَ give full أُوْفِي you bring to me تَأْتُونِي not لَّمْ but if فَإِنْ (of) the hosts الْمُنْزِلِينَ ﴿٥٩﴾ him بِهِ. فَلَا there (shall be) no كَيْلَ measure لَّكُمْ for you عِنْدِي they said قَالُوا you shall come near me تَقْرَبُونِي ﴿٦٠﴾ nor وَلَا with me سَرْوُدُ (from) his أَبَاهُ for him عَنْهُ we shall try to get permission shall do it لَفَاعِلُونَ ﴿٦١﴾ and verily we وَإِنَّا father

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

وَقَالَ لِفَتْنِهِ أَجْمَلُوا بِضَعْتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْشَلَبُوا إِلَيْ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَهْلِهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

وَقَالَ لِفَتْنِهِ أَجْمَلُوا his servants and he (Joseph) told so that they might put their bags into their money their bags لَعَلَّهُمْ they go back when they know it to أَهْلِهِمْ in order that they might people come back ﴿٦٢﴾ فَلَمَّا رَجَعُوا they returned so when they returned to أَهْلِهِمْ their father قَالُوا said O our father! has been prevented/held مُنِعَ us the كَيْلُ us measure of grain فَأَرْسِلْ with us so send نَكْتَلْ brother we shall get our measure وَإِنَّا and truly we we can guard him I entrusted to you as except كَمَا him entrusted to you but Allah aforetime his brother (on) you (is) Most and He to guard حَافِظًا (is) the Best خَيْرٌ of those who show mercy ﴿٦٤﴾ Merciful

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him." 64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعْنَا رُدَّتْ إِلَيْنَا وَنَبْغِي أَخَانًا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَ مَعَكُمْ حَتَّى تُؤْتُونِي مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

وَلَمَّا فَتَحُوا their bags مَتَاعَهُمْ they opened found بِضَعَتَهُمْ their money رُدَّتْ had been returned إِلَيْهِمْ to them قَالُوا they said يَا أَبَانَا O our father نَبْغِي what can we

إِنَّا has been returned رُدَّتْ our money يَضَعُنَا this desire هَٰذِهِ  
 and وَنَمِيرُ to us أَهْلَنَا and we shall get food for وَنَحْفَظُ our family  
 كَيْلٌ and add more وَنَزِدَاُ our brother أَخَانَا we shall guard  
 quantity كَيْلٌ this (of) camels' load ذَلِكَ بِعَيْتٍ measure  
 with أَرْسِلُهُ I will not لَنْ he said قَالَ (is) easy  
 a solemn oath مَوْثِقًا you give to me تُوْثِقُنِي until حَتَّى you  
 that you will bring back to me لَأُتِيَنِّي Allah's Name اللَّهُ (from) in  
 him إِلَّا unless أَنْ (that) يَحَاطُ (are) surrounded بِكُمْ  
 their مَوْثِقَهُمْ they gave him مَآثُورُهُ and when فَلَمَّا yourselves  
 we قَالَ solemn oath he said اللَّهُ Allah عَلَى over مَا what نَقُولُ  
 (is) Trustee كَيْلٌ ﴿٦٦﴾ have said

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

وَقَالَ يَبْنَیْ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أُلْحَقْتُكُمْ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٦﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَبْعَثُونَ قَضَاهَا وَإِنَّهُ لَدُوْ عَلِيمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٧﴾

وَقَالَ يَبْنَیْ and he said قَالَ لَا O my sons! تَدْخُلُوا enter مِنْ by  
 بَابٍ gate وَاحِدٍ one but enter دَخَلُوا مِنْ by أَبْوَابٍ gates مُتَفَرِّقَةٍ  
 وَمَا different أُغْنِي I avail عَنْكُمْ you مِنَ اللَّهِ against  
 Allah مِنْ any شَيْءٍ thing إِنْ verily أُلْحَقْتُكُمْ the decision (rests) إِلَّا  
 and only اللَّهُ with Allah عَلَيْهِ in Him تَوَكَّلْتُ I put my trust  
 all those that put فَلْيَتَوَكَّلِ let put their trust الْمُتَوَكِّلُونَ ﴿٦٦﴾  
 trust وَلَمَّا and دَخَلُوا they entered مِنْ حَيْثُ from where أَمَرَهُمْ

ordered them أَوْهُمْ their father مَا did not كَانَتْ (was) يُعْنَى the least اِنْ in مِنْ Allah اَللّٰهُ against عَنْهُمْ it avail اِلَّا but حَاجَةً it was a need فِيْ نَفْسِ (of) inner-self يَعْقُوبَ Jacob's was endowed لَدُوْ and verily he وَرَآهُ which he discharged فَضْلَهَا عَلِمَ with knowledge لِمَا because عَلَّمْنَاهُ We had taught him وَلٰكِنْ but اَكْثَرَ النَّاسِ most men لَا يَعْلَمُوْنَ ﴿٦٧﴾ know

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ اِلَيْهِ اَخَاهُ قَالَ اِنِّىٓ اَنَا اَخُوكَ فَلَا تَبْتَسِ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٦٨﴾ فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَمَعَ السَّكَايَةَ فِي رَحْلِ اَخِيْهِ ثُمَّ اَذَّن مُؤَذِّنٌ اٰتَتْهَا الْعِيْرُ اِنَّكُمْ لَسَّرِقُوْنَ ﴿٦٩﴾ قَالُوْا وَاَقْبَلُوْا عَلَيْهِمْ مَاذَا تَفْقَدُوْنَ ﴿٧٠﴾ قَالُوْا نَفَقَدْ ضُوِّعَ الْمَلِكُ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيْرٍ وَاَنَا بِدِهِ زَعِيْمٌ ﴿٧١﴾

وَلَمَّا and when دَخَلُوا they went in عَلَى Joseph يُوسُفَ and said اَوَىٰ اِلَيْهِ he betook اَخَاهُ to himself قَالَ his brother اِنِّىٓ اَنَا verily اَخُوكَ I (am) أَخُوكَ your brother فَلَا so not تَبْتَسِ grieve بِمَا for what كَانُوْا they used يَعْمَلُوْنَ ﴿٦٨﴾ فَلَمَّا to do جَهَّزَهُمْ he had furnished them forth بِجَهَّازِهِمْ with their provision جَمَعَ the bowl السَّكَايَةَ he put اَخِيْهِ into رَحْلِ his brother's اِتَتْهَا a crier مُؤَذِّنٌ cried اِنَّكُمْ then اَذَّن (in) the caravan الْعِيْرُ O you اَتَتْهَا a crier اِنَّكُمْ surely you لَسَّرِقُوْنَ ﴿٦٩﴾ قَالُوْا (are) thieves اَقْبَلُوْا they said وَمَاذَا what is it? تَفْقَدُوْنَ ﴿٧٠﴾ قَالُوْا have lost ضُوِّعَ we have lost الْمَلِكُ (of) the king وَلِمَنْ جَاءَ and for him اَخِيْهِ who produces اِنِّىٓ (of) camel بَعِيْرٍ (is) a load حِمْلُ and I اَنَا and by it زَعِيْمٌ ﴿٧١﴾ will be bound



(wrongdoers)!" 76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ. وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ ﴿٧٦﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

﴿قَالُوا﴾ they said *إِن* if *يَسْرِقْ* he steals *فَقَدْ* verily *سَرَقَ* did steal *أَخٌ* a brother *لَّهُ* of his *مِنْ قَبْلُ* before *فَأَسْرَهَا* but *لَمْ* not *يُبْدِهَا* these things did keep *يَوْسُفُ* Joseph *فِي* in *نَفْسِهِ* himself *وَلَمْ* revealing (the secrets) *لَهُمْ* to them *قَالَ* he said *أَنْتُمْ* you *شَرُّ* (are) in worst *مَكَانًا* case *وَاللَّهُ* and Allah *أَعْلَمُ* knows best *يَا أَيُّهَا* they said *قَالُوا* you assert *تَصِفُونَ* of what (the truth) *الْعَزِيزُ* O mighty one *إِنَّ* verily *لَهُ* he has *أَبًا* father *شَيْخًا* old *كَبِيرًا* very *فَخُذْ* so take *أَحَدَنَا* one of us *مَكَانَهُ* in his place *إِنَّا* indeed we *نَرَاكَ* think you *مِنْ* (are) (one) of *الْمُحْسِنِينَ* the good-doers

77. They [Yûsuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!" 78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers. See the footnote of V.9:120)."

﴿قَالَ مِمَّا كَذَبُوا أَن تَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَّظَالِمُونَ﴾ ﴿٧٧﴾ فَلَمَّا أَسْتَيْفَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَن أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِىَ آتَى أَوْ يَخْلُكُمُ اللَّهُ لى وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ ﴿٧٨﴾



we should take **تَأْخُذُ** that **أَنْ** Allah **اللَّهُ** forbid **مَعَاذَ** he said **قَالَ**  
 our property **مَتَعَنَا** we found **وَجَدْنَا** him **مَنْ** (anyone) but **إِلَّا**  
 (should be) **عِنْدَهُ** then **إِنَّا** indeed we **إِنَّا** with him **لَطَالِمُوثٌ** ﴿٧٩﴾  
 of him **بِهِ** they despaired **اَسْتَيْسَسُوا** so when **فَلَمَّا** wrong-doers  
**خَلَصُوا** said **قَالَ** in private **يَمِيئًا** they held a conference **كَبِيرُهُمْ**  
 that **أَنْتَ** know you **تَعْلَمُوا** did not **أَلَمْ** the eldest among them  
 an oath **مَوْثِقًا** from you **عَلَيْكُمْ** took **أَخَذَ** indeed **قَدْ** your father **أَبَاكُمْ**  
 you **يَنْ** in **اللَّهُ** Allah's Name **وَمِنْ قَبْلُ** and before **مَا** this **فَرَطْتُمْ** you  
 therefore will **فَلَنْ** Joseph **يُوسُفَ** with **فِي** did fail in your duty  
 me **لِي** permits **يَاذَنْ** until **حَتَّى** this land **أَبْرَحَ** I leave **أَبْرَحَ** never  
 and **وَهُوَ** my case **لِي** Allah **اللَّهُ** decides **بِحُكْمٍ** or **أَوْ** my father **أَوْ**  
 of the judges **الْمُتَكِينِ** ﴿٨٠﴾ (is) the Best **خَيْرَ** He

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrongdoers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges."

**أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ** ﴿٨١﴾  
**وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِمْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ** ﴿٨٢﴾ **قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا**  
**فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ** ﴿٨٣﴾

O our **يَا أَبَانَا** and say **فَقُولُوا** your father **إِلَىٰ** to **آبَائِكُمْ** return **أَرْجِعُوا**  
 and not **وَمَا** has stolen **سَرَقَ** your son **ابْنُكَ** verily **إِنَّكَ** father  
 we **عَلَّمَنَا** according to what **بِمَا** except **إِلَّا** we testify **شَهِدْنَا**  
**حَافِظِينَ** ﴿٨١﴾ the Unseen **لِلْغَيْبِ** we could **كُنَّا** and not **وَمَا** know  
 we have **كُنَّا** where **الَّتِي** the town **الْقَرْيَةَ** and ask **وَسَلِّ** be guardians  
 we **أَقْبَلْنَا** which **الَّتِي** and the carvan **وَالْعِمْرَ** in it **فِيهَا** been  
 (are) telling the **لَصَادِقُونَ** ﴿٨٢﴾ and indeed we **وَإِنَّا** in **فِيهَا** returned  
**قَالَ** truth **بَلْ** he said **سَوَّلَتْ** but **لَكُمْ** have beguiled **أَنْفُسُكُمْ** you  
**جَمِيلٌ** so patience **فَصَبْرٌ** (into) something **أَمْرًا** your ownelves

bring to يَأْتِينِي will أَن Allah الله maybe عَسَى (is) most fitting  
(is) the الْعَلِيمُ He هُوَ truly He إِنَّهُ all جَمِيعًا them بِهِ me  
the All-Wise الْحَكِيمُ All-Knowing

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."

وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَاسَفَى عَلَى يُوسُفَ وَأَبْيَضْتُ بَعْدَهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨١﴾ قَالُوا تَاللَّهِ تَفْتَوُا  
تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٢﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ  
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٣﴾

وَتَوَلَّى and he turned away عَنْهُمْ and said وَقَالَ from them يَتَاسَفَى and alas myself  
عَلَى يُوسُفَ Joseph وَأَبْيَضْتُ and were whitened بَعْدَهُ and his eyes  
مِنَ الْحُزَنِ because of the sorrow فَهُوَ the كَظِيمٌ that he  
يَتَفَتَوُا by Allah تَاللَّهِ they said قَالُوا was suppressing  
تَذَكَّرُ never cease remembering يُوسُفَ Joseph حَتَّى until  
تَكُونَ or until أَوْ weak with old age حَرَضًا you become  
مِنَ الْهَالِكِينَ of the dead قَالَ he said إِنَّمَا I only أَشْكُوا  
إِلَى اللَّهِ to Allah and sorrow وَحْزَنِي my grief complain of  
وَأَعْلَمُ and I know مِنَ اللَّهِ from Allah مَا what  
تَعْلَمُونَ you know

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

يَبْقَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْفُؤْمُ  
الْكَافِرُونَ ﴿٨٤﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزَجَّجَةٍ فَاذْفِرْنَا الْكِيلَ

وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُوْسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

يَنْبَغِي O my sons! اَذْهَبُوا go you فَتَحَسُّوا and enquire مِنْ and not تَأْتِسُوا and his brother وَأَخِيهِ Joseph يُوسُفُ of رَوْحِ Mercy اللَّهِ إِنَّهُ certainly despair/give up hope لَا يَأْتِسُ no of رَوْحِ Mercy اللَّهِ إِلَّا Allah's one despairs then when فَلَمَّا who disbelieve الْكَافِرُونَ ﴿٨٩﴾ the people except دَخَلُوا they entered عَلَيْهِ unto him قَالُوا they said يَا أَيُّهَا O الْمَظْزِرُ a hard أَصْرٌ and our family وَأَهْلَنَا has hit us ruler of the land وَحِينًا time and we have brought مُرْتَجِلَةٌ capital فَأَوْفِي poor full measure وَتَصَدَّقْ and be charitable عَلَيْنَا us so pay لَنَا the كَيْلَ us the الْمُتَصَدِّقِينَ ﴿٨٩﴾ Allah truly إِنَّ to us يَجْزِي does reward the الْمُتَصَدِّقِينَ ﴿٨٩﴾ you what عَلِمْتُمْ do هَلْ he said قَالَ charitable you know مَا you did with Joseph وَأَخِيهِ and his brother إِذْ and his brother أَنْتُمْ when (were) ignorant ﴿٨٩﴾ جَاهِلُونَ

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالُوا أَوَ لَمْ نَكُ لَأَنْتَ يُوْسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكِ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَعْفُورُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

قَالُوا أَوَ لَمْ نَكُ they said أَنْتَ you are لَأَنْتَ are indeed you يُوسُفُ Joseph قَالَ he أَنَا I (am) يُوسُفُ Joseph وَهَذَا and this (is) أَخِي my brother قَدْ indeed مَنَّ اللَّهُ has been Gracious عَلَيْنَا to us إِنَّهُ and (is) patient وَيَصْبِرْ fears Allah مَنْ who يَتَّقِ verily He the أَجْرَ makes to be lost لَا not يُضِيعُ then surely اللَّهُ

reward الْمُحْسِنِينَ ﴿١٠﴾ (of) the good-doers قَالُوا they said نَالَوُ Allah لَقَدْ indeed مَآثِرَكَ Allah عَلَيْنَا has preferred you وَآبَ above us وَإِن and certainly كُنَّا we have been لَخٰطِئِينَ ﴿١١﴾ on you عَلَيْكُمْ reproach لَا he said قَالُ sinners تَنْرِيبُ no تَغْفِرُ this day اللَّهُ Allah لَكُمْ you وَهُوَ and He أَرْحَمُ (of) those who show mercy الرَّحِيمِ ﴿١٢﴾ (is) the Most Merciful

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers. See V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفِئِدُونِ ﴿١٤﴾ قَالُوا نَالَوُ اللَّهُ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيرِ ﴿١٥﴾

and cast it فَأَلْقُوهُ this هَذَا with shirt of mine أَذْهَبُوا you go بِقَمِيصِي he will become عَلَى over وَجْهِ the face أَبِي (of) my father يَأْتِ clear-sighted/a seer بَصِيرًا and bring to me وَأْتُونِي your أَهْلِكُمْ and family أَجْمَعِينَ ﴿١٣﴾ all وَلَمَّا and when فَصَلَتِ the caravan departed الْعِيرُ the father أَبُوهُمْ said قَالُ I do indeed إِنِّي their father لَأَجِدُ (find) feel رِيحَ the smell يُوسُفَ (of) Joseph لَوْلَا if not أَن تُفِئِدُونِ ﴿١٤﴾ you think me senile نَالَوُ they said قَالُوا by Allah إِنَّكَ certainly you لَفِي (are) in ضَلَالِكَ your error الْقَدِيرِ ﴿١٥﴾ old

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allâh! Certainly, you are in your old error."

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٦﴾  
 قَالُوا يَتَابْنَا أَسْتَغْفِر لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٦٧﴾ قَالَ سَوْفَ أَسْتَغْفِر لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ  
 الرَّحِيمُ ﴿٦٨﴾

فَلَمَّا then when أَن (that) جَاءَ arrived the بَشِيرُ the bearer of the glad tidings  
 أَلْقَاهُ he cast it (the shirt) عَلَى over his face وَجْهِهِ glad tidings  
 فَارْتَدَّ so he became بَصِيرًا clear-sighted قَالَ he said أَلَمْ did not  
 أَقُلْ I say لَّكُمْ to you إِنِّي verily I أَعْلَمُ know مِنَ from اللَّهِ Allah  
 مَا that which لَا not تَعْلَمُونَ you know قَالُوا they said  
 يَتَابْنَا O our father! أَسْتَغْفِر ask forgiveness لَنَا for us ذُنُوبَنَا our sins  
 إِنَّا indeed كُنَّا we have been خَاطِئِينَ ﴿٦٧﴾ sinners قَالَ he said سَوْفَ  
 أَسْتَغْفِر I will ask forgiveness لَكُمْ for you رَبِّي my Lord إِنَّهُ  
 هُوَ verily He الْعَفُورُ only He (is) الرَّحِيمُ ﴿٦٨﴾ the Most Merciful

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' " 97. They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَيْتَ إِلَىٰ آبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِينَ ﴿٦٩﴾ وَرَفَعَ آبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَٰذَا تَأْوِيلُ رُءُوسِي مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ  
 الْحَكِيمُ ﴿٧٠﴾

فَلَمَّا then when دَخَلُوا they entered عَلَىٰ unto يُوسُفَ Joseph ءَاوَيْتَ he took  
 إِلَىٰ to himself آبَوَيْهِ his parents وَقَالَ and said ادْخُلُوا  
 مِصْرَ enter Egypt إِن if شَاءَ Allah ءَامِينَ ﴿٦٩﴾ in security  
 وَرَفَعَ he raised آبَوَيْهِ his parents عَلَى the throne الْعَرْشِ  
 وَخَرُّوا and they fell down لَهُ before him سُجَّدًا and قَالَ  
 يَتَابَتِ he said هَٰذَا this is تَأْوِيلُ the interpretation

رَبِّىَ (of) my dream مِنْ of قَبْلُ before قَدْ جَعَلَهَا my رَبِّىَ has made it  
 Lord حَقًّا come true وَقَدْ indeed أَحْسَنَ He was good بِي to me إِذْ  
 and أَخْرَجَنِي when He took me out of السِّجْنِ the prison وَجَاءَ  
 brought بِكُمْ you مِنْ out of الْبَدْوِ the bedouin-life مِنْ بَعْدِ after أَنْ  
 and between بَيْنِي between me and between الشَّيْطَانِ Satan بَيْنِي  
 (is) the Most لطِيفٌ my Lord رَبِّى certainly إِنَّ my brothers  
 Kind لِمَا unto whom يَشَاءُ He wills إِنَّهُ He truly هُوَ only He  
 الْعَلِيمُ (is) the All-Knowing الْحَكِيمُ the All-Wise ﴿٥٥﴾

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

﴿٥٦﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا  
 وَالْآخِرَةِ تَوَكَّلْ عَلَى مُسْلِمٍ وَالْحَقِّقْ بِالصَّلَاحِينَ ﴿٥٧﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ  
 أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿٥٨﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٥٩﴾

﴿٥٦﴾ رَبِّ my Lord قَدْ indeed آتَيْتَنِي You have bestowed on me  
 of الْمُلْكِ the sovereignty وَعَلَّمْتَنِي and taught me of تَأْوِيلِ the  
 (of) dreams فَاظِرَ (of) the Creator السَّمَوَاتِ (are) my وَلِيَّ You أَنْتَ and the earth وَالْأَرْضِ the heavens  
 and (in) the Hereafter وَالْآخِرَةِ this world الدُّنْيَا in فِي Protector  
 and join me تَوَكَّلْ عَلَى مُسْلِمٍ as a Muslim وَالْحَقِّقْ cause me to die  
 بِالصَّلَاحِينَ ﴿٥٧﴾ the news of أَنْبَاءِ this (is) ذَلِكَ with the righteous ﴿٥٨﴾ الْغَيْبِ (of) the Unseen نُوحِيهِ which We reveal إِلَيْكَ to you وَمَا  
 they arranged أَجْمَعُوا when إِذْ with them لَدَيْهِمْ you were كُنْتَ not  
 أَمْرَهُمْ their plan together وَهُمْ and they يَمْكُرُونَ ﴿٥٩﴾ وَمَا were plotting ﴿٦٠﴾ وَلَوْ (of) mankind أَكْثَرُ most النَّاسِ and not  
 will believe بِمُؤْمِنِينَ ﴿٦١﴾ desire (it) eagerly

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Wâlî* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠١﴾ وَكَأَيِّنْ مِنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٢﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٣﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللهِ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٤﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ any for it عَلَيْهِ you ask of them and not وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ any for it عَلَيْهِ you ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Ālamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Ālamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

قُلْ هَذِهِ say this is سَبِيلِي my way أَدْعُو I invite إِلَى unto اللَّهِ and whosoever وَمَنِ I أَنَا sure knowledge with بَصِيرَةٍ Allah أَتَّبَعَنِي follows me وَسُبْحَنَ Allah and Glorified and Exalted is وَمَا the polytheists of الْمُشْرِكِينَ I (am) أَنَا and not but لَا before you مِنْ قَبْلِكَ We sent (as Messengers) أَرْسَلْنَا not from among مِنْ unto them إِلَيْهِمْ We revealed نُوْحِي men رِجَالًا أَهْلِ the people الْقُرَىٰ (of) townships أَفَلَمْ have not يَسِيرُوا how كَيْفَ and seen فَيَنْظُرُوا the land فِي in الْأَرْضِ travelled they كَانَ was عَاقِبَةُ the end الَّذِينَ those who (of) مِنْ قَبْلِهِمْ (were) (of) the Hereafter الْآخِرَةِ and verily the home وَلَدَارُ before them خَيْرٌ the best لِلَّذِينَ (is) اتَّقَوْا fear (Allah) أَفَلَا do not then تَعْقِلُونَ you understand ﴿١٠٩﴾

108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikân* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." 109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾



the Messengers الرَّسُلُ gave up hope أَسْتَيْسَسَ when إِذَا until حَتَّى  
وَكَلَّمُوا and thought أَنَّهُمْ that they قَدْ كُذِّبُوا were denied جَاءَهُمْ  
فَنُجِيَ Our help فَتَرْنَا then came to them  
can be warded off يَرُدُّ and not وَلَا We willed نَشَاءُ whomsoever  
بِأَسْمَاءِ Our Punishment عَنْ the people الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ who  
their قَصَصِهِمْ in فِي there is كَانَتْ indeed لَقَدْ are sinners/criminals  
مَّا (of) understanding الْأَلْبَابِ for men لِأُولَى a lesson عِبْرَةٌ stories  
كَانَ it is حَقِيْقًا a statement يُفَرِّقُ forged وَلَكِنْ but تَصْدِيقٌ  
(of) which أَلَدَى a confirmation (of Allah's existing Books)  
(of) كُلِّ and a detailed explanation وَتَفْصِيْلٌ were before it يَكُنِيْهِ  
for شَيْءٍ every وَهْدَى thing وَرَحْمَةً and a guide لِقَوْمٍ and a Mercy  
who believe يُؤْمِنُونَ ﴿١١١﴾ the people

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

## سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْءَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ  
يَغْيِرُ عَمَدَ قَرُونَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

الْمَرْءُ (of) الْكِتَابِ the Verses تِلْكَ these are إِلَيْكَ Alif-Lam-Mim-Ra  
unto إِلَيْكَ has been revealed أُنْزِلَ and that which وَالَّذِي the Book  
كَرَّرَ you رَبِّكَ your Lord الْحَقُّ (is) the truth وَلَكِنَّ but أَكْثَرُ  
(is) He إِلَهِيْ Allah اللَّهُ believe يُؤْمِنُونَ ﴿١﴾ not لَا men أَكْثَرُ

any pillars **عَدَّ** without **بَعْدَ** the heavens **الْسَّمَوَاتِ** raised **رَفَعَ** Who  
 the **الْعَرْشِ** above **عَلَى** He rose **أَسْتَوَى** then **ثُمَّ** that you can see **تَرَوْنَهَا**  
 and the moon **وَالْقَمَرَ** the sun **الشَّمْسَ** and subjected **وَسَخَّرَ** Throne  
**كُلِّ** each **يَجْرِي** running (its course) **لِأَجَلٍ** for a term **مُسَمًّى**  
 He explains in **يُفَصِّلُ** all affairs **الْأَمْرِ** He manages **يُدَبِّرُ** appointed  
 in the meeting **يُلَقَّاهُ** that you may **لَعَلَّكُمْ** the Verses **آيَاتِ** detail  
 believe with certainty **تُوقِنُونَ** your Lord **رَبِّكُمْ** with

### Sûrat Ar-Ra'd

### (The Thunder) XIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm-Râ.* [These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَعَلْنَا مِنْ أَغْصَانٍ وَرَزَعٍ وَنَجِيلٍ صَنَوَانٌ وَغَيْرَ صَنَوَانٍ يُسْقَى بِمَاءٍ وَجِدٍ وَنُقْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣﴾

وَهُوَ **الَّذِي** and (it is) He **مَدَّ** the earth **الْأَرْضَ** spread out **وَجَعَلَ**  
 and rivers **وَأَنْهَارًا** firm mountains **رَوَاسِيَ** therein **فِيهَا** and placed  
 وَمِنْ **كُلِّ** every kind **الشَّجَرِ** (of) fruits **جَعَلَ** He made **فِيهَا**  
**زَوْجَيْنِ** (in it) **اثْنَيْنِ** two **يُغْشَى** He brings as a cover **الَّيْلُ**  
 the night **النَّهَارُ** (over) the day **إِنَّ** verily **فِي** in **ذَلِكَ** that **لَآيَاتٍ**  
 and **فِي** who reflect **يَتَفَكَّرُونَ** for people **لِّقَوْمٍ** (there are) signs  
 neighbouring **مُتَجَاوِرَاتٌ** (there are) tracts **قِطْعٌ** the earth **الْأَرْضِ** in  
 and green crops **وَرَزَعٍ** vines **أَغْصَانٍ** of **مِنْ** and gardens **وَجَعَلْنَا**



5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٥﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَرْزَأُ وَمَا تَرْزَأُ الْأَرْحَامُ وَمَا تَرْزَأُ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٦﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٧﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿٨﴾

وَيَقُولُ الَّذِينَ كَفَرُوا those and say لَوْلَا who disbelieve why not أُنزِلَ is sent down to him عَلَيْهِ آيَةٌ a sign مِنْ from رَبِّهِ his Lord إِنَّمَا you are أَنْتَ only a WARNER مُنذِرٌ and to every وَلِكُلِّ قَوْمٍ people and what مَا knows يَعْلَمُ Allah (there is) a guide هَادٍ ﴿٥﴾ what تَحْمِلُ fall تَنْصِبُ and by how much وَمَا female كُلُّ every أُنْثَىٰ bears short (of their time or number) وَمَا تَرْزَأُ and what تَرْزَأُ الْأَرْحَامُ the wombs they exceed كُلُّ and every شَيْءٍ thing عِنْدَهُ with Him بِمِقْدَارٍ ﴿٦﴾ (is) (of) the الْغَيْبِ (He is) All-Knower in (due) proportion عِلْمُ the Most Great الْكَبِيرِ and the seen وَالشَّهَادَةِ Unseen any مِنْكُمْ (it is) the same (to Him) (whether) سَوَاءٌ the Most High and (who) مَنْ of you أَسَرَ conceals الْقَوْلَ (his) speech وَمَنْ (he) جَهَرَ declares openly بِهِ it وَمَنْ whoever هُوَ and by night بِالنَّهَارِ or goes freely وَسَارِبٌ by مُسْتَخْفٍ be hid بِاللَّيْلِ day

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَمْ مُعَقِّبَتْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ هُوَ الَّذِي يُرِيكُمْ الْآزْفَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

لَمْ مُعَقِّبَتْ for him (there are) angels in succession مِنْ بَيْنِ يَدَيْهِ before him وَمِنْ خَلْفِهِ and behind him يَحْفَظُونَهُ they guard him مِنْ by أَمْرِ the Command اللَّهُ (of) Allah verily إِنَّ Allah لَا يُغَيِّرُ changes مَا بِقَوْمٍ the condition of a people حَتَّى until يَغَيِّرُوا what (is) مَا they change and when أَرَادَ Allah wills (there can be) no سُوءًا misfortune for a people فَلَا turning away لَهُمْ of it وَمَا (it is) He protector هُوَ any besides Him دُونِهِ Who shows you الْآزْفَ the lightning خَوْفًا as a fear (for travellers) and as a hope (for rain) وَطَمَعًا and (it is He) وَيُنْشِئُ the clouds الثِّقَالَ heavy (with water)

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾ لَمْ دَعَا لِقَى وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفْتِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِلَاحِقٍ وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

وَيُسَبِّحُ and glorifies الرَّعْدُ thunder بِحَمْدِهِ His praises  
وَالْمَلَائِكَةُ (so do) the angels مِنْ and (because of) خِيفَتِهِ His Awe  
وَيُرْسِلُ and He sends الصَّوَاعِقَ the thunderbolts فَيُصِيبُ He strikes

يَهاَ therewith مَن whom يَشَاءُ He wills وَهُمْ yet they  
 (disbelievers) يُجَادِلُونَ dispute فِي about اللَّهِ Allah وَهُوَ and He  
 (is) مُدَبِّدٌ Mighty الْحَالُ ﴿١٣﴾ in punishment لَهُ for Him (Alone) دَعْوَهُ  
 (is) the call لَقِيْ Truth (of) وَالَّذِينَ and those whom يَدْعُونَ they can answer  
 لاَ besides Him مِنْ دُونِهِ they invoke كَيْفَهُ them  
 any thing إِلَّا except كَيْسِطٌ like one who stretches forth  
 his hands إِلَى for الْمَاءَ water يَنْتَعِلُ to reach فَاذْ his mouth وَمَا  
 it يَلْبِغُهُ reaches it وَمَا and is nothing دَعَاْ the  
 invocation الْكَافِرِينَ (of) the disbelievers إِلَّا but فِي (in) حَتْلٍ ﴿١٤﴾ an  
 error (i.e. of no use)

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْعُدُوِّ وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَأَتَّخِذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُوا خَلْقَهُ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

وَاللَّهُ whoever مَن falls in prostration يَسْجُدُ and unto Allah (Alone) فِي in the السَّمَوَاتِ the heavens وَالْأَرْضِ the earth طَوْعًا willingly  
 وَكَرْهًا or unwillingly وَظِلَالُهُمْ and so do their shadows بِالْعُدُوِّ and in the mornings وَالْأَصَالِ ﴿١٥﴾ and in the afternoons قُلْ (O Muhammad) قُلِ and the Lord رَبُّ Who مَنْ  
 have you then taken أَفَأَتَّخِذُكُمْ (it is) Allah اللَّهُ say قُلِ earth قُلِ (for worship) مِنْ دُونِهِ other than Him أَوْلِيَاءَ not لَا protectors يَمْلِكُونَ  
 they have power لِأَنْفُسِهِمْ for themselves نَفْعًا either for benefit وَلَا nor ضَرًّا for harm قُلِ say قُلِ for harm ضَرًّا the blind الْأَعْمَى equal تَسْتَوِي are  
 and the seer الْبَصِيرُ أَمْ or هَلْ are تَسْتَوِي equal الظُّلُمَاتُ darkness

وَالنُّورُ and light أَمْ or جَعَلُوا do they (disbelievers) assign the like of His كَخَلْقِهِ who created خَلَقُوا partners شُرَكَاءَ Allah to them عَلَيْهِمُ the creation أَلَمْ يَخْلُقْ so that seemed alike creation قُلْ say اللهُ Allah خَلَقَ (is) the Creator كُلِّ (of) all شَيْءٍ things وَهُوَ the Irresistible الْقَهَّارُ ﴿١٥﴾ the One الْوَاحِدُ and He is

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٦﴾

أَنْزَلَ He sends down مِنَ the sky السَّمَاءِ water (rain) مَاءً according to their measure بِقَدَرِهَا the valleys أَوْدِيَةٌ and flows فَسَالَتْ that فَاحْتَمَلَ the flood السَّيْلُ but bears away زَبَدًا the foam رَابِيًا they يُوقِدُونَ and (also) from what وَمِمَّا mounts up to the surface حِلْيَةٍ in order to make ابْتِغَاءَ the fire النَّارِ in it عَلَيْهِ heat like unto it مِثْلُهُ rises a foam زَبَدٌ utensils أَوْ or مَتَاعٍ ornaments (of) truth كَذَلِكَ thus يَضْرِبُ اللهُ Allah الْحَقَّ does set forth (parables) وَالْبَاطِلَ and falsehood فَأَمَّا then as for الزَّبَدُ the foam فَيَذْهَبُ that جُفَاءً as scum upon the banks وَمِمَّا while مَا which يَنْفَعُ mankind النَّاسَ benefits فَيَمْكُثُ in the الْأَرْضِ remains كَذَلِكَ the earth يَضْرِبُ thus يَضْرِبُ اللهُ Allah الْأَمْثَالَ ﴿١٦﴾ parables

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments

or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِذَوِّ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمُ جَهَنَّمُ وَبِئْسَ لِلْهَادِثِينَ ﴿١٨﴾ أَفَن يَعْلَمُوا أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُكَ أَتُوبُوا أَلَأَبْصَارُ ﴿١٩﴾

لِّلَّذِينَ اسْتَجَابُوا answered their Lord's call رَبِّهِمُ for those who  
 وَالَّذِينَ (is) Paradise answered لَمْ not and those who  
 لَوْ أَنَّ (that) if أُنْزِلَ Him  
 جَمِيعًا together وَمِثْلَهُ and its like مَعَهُ with it لَافْتَدَوْا  
 they would offer to save themselves بِذَوِّ it  
 لَهُمْ are those سُوءُ for whom  
 وَمَأْوَهُمُ reckoning (will be) Hell جَهَنَّمُ and their dwelling-place  
 وَبِئْسَ (is that) place for rest لِلْهَادِثِينَ  
 he then who knows أَنَّمَا that what أُنْزِلَ has been revealed  
 رَبِّكَ your Lord لَقَدْ (is) the truth كَمَنْ (be) unto you  
 like him who أَفَن (is) blind إِنَّمَا but it is only يَنْذَرُكَ  
 the men أَتُوبُوا (of) understanding

18. For those who answered their Lord's Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism) is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

الَّذِينَ يُؤْفُونَ عَمَّا دُونِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِعَاجَهُ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾



الَّذِينَ (of) Allah ﷻ the Covenant يَمُتُّهُمْ fulfill those who  
وَالَّذِينَ the covenant ٱلْمِيثَاقِ break يَنْقُضُونَ and not  
to أَن for it يَأْمُرُ Allah ﷻ has commanded what مَا join  
and dread وَيَخَافُونَ their Lord رَبَّهُمْ and fear وَيَخْشَوْنَ be joined  
يُوصَلُ سَوْءَ the terrible ٱلْحِسَابِ reckoning ٱلَّذِينَ and those who  
وَيَسْتَبِشِرُونَ (the) Face وَجْهِ seeking ٱلْبَقِيَّةَ remain patient/persevere  
and أَنفَقُوا prayers الصَّلَاةَ and offer perfectly (of) their Lord  
رَبِّهِمْ We have bestowed on them رَزَقْنَاهُمْ that which مِمَّا spend out  
with good بِالْحَسَنَةِ and they repel وَيَدْرُؤُونَ and openly وَعَلَانِيَةً secretly  
ٱلسَّيِّئَةِ أُولَئِكَ evil هُمْ they are those لِمَ for whom عَقِبَى end ٱلْآدَارِ  
is the (Good) Home

20. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant). 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ٱلْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْهِمْ بِمَا صَبَرُوا فَيَعْبَقِ ٱلْآدَارِ ۖ ۝١١ وَالَّذِينَ يَنْقُضُونَ عَهْدَ ٱللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ ٱللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي ٱلْأَرْضِ أُولَئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سَوْءُ ٱلْآدَارِ ۖ ۝١٢

جَنَّتٍ عَدْنٍ Gardens (of) Adn (Paradise) يَدْخُلُونَهَا in which they shall  
وَمَنْ enter and (also) those who صَلَحَ acted righteously مِنْ from  
and ٱلْآبَاءُ among their fathers وَأَزْوَاجِهِمْ and their wives وَذُرِّيَّاتِهِمْ  
unto عَلَيْهِمْ shall enter يَدْخُلُونَ and angels ٱلْمَلَائِكَةُ their offspring  
عَلَيْهِمْ (saying) peace سَلَامٌ gate ٱلْبَابِ every مِنْ from them  
فِيكُمْ you persevered in patience صَبَرْتُمْ for what بِمَا be upon you  
and those ٱلَّذِينَ home ٱلْآدَارِ (is) the final عَقِبَى excellent indeed  
after مِنْ بَعْدِ (of) Allah ﷻ the Covenant عَهْدَ break يَنْقُضُونَ who

يَسْتَفِيدُ its ratification وَيَقْطَعُونَ and sever مَا what أَمَرَ has  
 ALLAH commanded اللَّهُ for it أَنْ to يُوصَلْ be joined وَيُقْسِدُونَ  
 they are those أُولَئِكَ the land فِي in and work mischief  
 (is) the curse الْكَفْرَةُ (is) the curse لَهُمْ and for them سُوءُ  
 الْبَارِئَةِ home

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): 24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٤﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٢٥﴾

اللَّهُ يَسْطُرُ Allah increases الرِّزْقَ the provision لِمَنْ for whom يَشَاءُ  
 He wills وَيَقْدِرُ and straitens (it for whom He wills) وَفَرِحُوا and  
 and (is) وَمَا worldly الدُّنْيَا in the life الْحَيَاةِ they rejoice  
 nothing الْحَيَاةُ the life الدُّنْيَا worldly فِي as compared with الْآخِرَةِ  
 the Hereafter إِلَّا but مَتَاعٌ a brief enjoyment وَيَقُولُ and say الَّذِينَ  
 those who كَفَرُوا disbelieved لَوْلَا why (is) not نُزِّلَ sent down  
 عَلَيْهِ (Muhammad) آيَةٌ to him مِنْ a sign رَبِّهِ from his Lord قُلْ  
 say إِنَّ اللَّهَ verily يُضِلُّ Allah sends astray مَنْ whom يَشَاءُ He  
 wills وَيَهْدِي and guides إِلَيْهِ unto Himself أُنَابَ those who  
 turn to Him in repentance

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَتَابٍ ﴿٢٩﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِسُوءِ مَا كَانُوا يَعْمَلُونَ ﴿٣٠﴾ أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٣١﴾

الَّذِينَ آمَنُوا and find rest تَطْمَئِنُّ believe those who their قُلُوبُهُم hearts بِذِكْرِ اللَّهِ (of) Allah in the remembrance verily يَذْكُرُ (of) Allah تَطْمَئِنُّ find rest الْقُلُوبُ ﴿٢٨﴾ and work وَعَمِلُوا believe those who الَّذِينَ hearts طُوبَى لَهُمْ rightness (is) for them وَحُسْنُ and a beautiful مَتَابٍ ﴿٢٩﴾ place of (final) return كَذَلِكَ thus أَرْسَلْنَاكَ verily قَدْ a community أُمَّةٍ to have sent you (O Muhammed) خَلَتْ passed away مِنْ قَبْلِهَا before it أُمَمٌ other communities لِسُوءِ in order that you might recite عَلَيْهِمْ unto them الَّذِينَ what أَوْحَيْنَا We have revealed إِلَيْكَ to you وَهُمْ and they يَكْفُرُونَ (is) He هُوَ say قُلْ in the Most Gracious بِالرَّحْمَنِ disbelieve my Lord لَا (there is) no إِلَهَ god إِلَّا but هُوَ He عَلَيْهِ in Him تَوَكَّلْتُ I trust وَإِلَيْهِ and to Him مَتَابٍ ﴿٣١﴾ repentance

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh verily, in the remembrance of Allâh do hearts find rest. 29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tûbâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ أَلْمُوتُ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا فَلَمْ يَأْتِيسَ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣٢﴾

وَلَوْ أَنَّهُ كَانَتْ أُنْزِلَ there had been a Quran سُبُرَتْ could be  
 could be قُطِعَتْ or أَوْ mountains الْجِبَالِ with it يَدُ moved  
 could be كُفِّمَ or أَوْ the earth الْأَرْضُ with it يَدُ cloven asunder  
 but بَلِ the dead الْمَوْتَى with it يَدُ be made to speak  
 (of) all (things) جَمِيعًا the decision الْأَمْرُ (is) certainly with Allah  
 أَفَلَمْ يَأْتِ those who الَّذِينَ known يَأْتِينَ have not then yet  
 He could لَهْدَى Allah اللَّهُ willed يَشَاءُ had لَوْ that أَنْ believe  
 have guided النَّاسَ mankind جَمِيعًا all وَلَا and not يَزَالُ will cease الَّذِينَ  
 because of يَمَّا to strike them تُصِيبُهُمْ disbelieve كَفَرُوا those who  
 what صَنَعُوا they did قَارِعَةً or أَوْ a disaster or تَحُلُّ it settles قَرِيبًا  
 close مِّنْ دَارِهِمْ their homes حَتَّى until يَأْتِي comes وَعَدُ  
 (of) Allah اللَّهُ the Promise إِنَّ certainly Allah اللَّهُ لَا does not  
 break الْوَعْدَ (His) Promise

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٢١﴾ أَمَنَ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَاهِرُونَ الْقَوْلَ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٢٢﴾

وَلَقَدْ أَسْتَهْزِئَ and indeed رُسُلٍ were mocked (many) مِّن قَبْلِكَ (O Muhammad) فَأَمَلَيْتُ before you but I granted respite لِلَّذِينَ I seized them ثُمَّ disbelieved كَفَرُوا to those who فَكَيْفَ (My) punishment عِقَابِ was كَانَ so how (terrillbe) أَمَنَ (My) punishment every قَائِمٌ He هُوَ so who is it takes charge عَلَى every نَفْسٍ soul بِمَا yet they وَجَعَلُوا it has earned كَسَبَتْ by what قُلْ partners شُرَكَاءَ to Allah اللَّهُ ascribe name them سَمُّوهُمْ

not لَا of what بِمَا you will inform Him تَنْبِئُونَهُ or  
 يَعْلَمُ He knows فِي in الْأَرْضِ the earth أَمْ (just) (is it) or بِظَاهِرٍ  
 is made fair-seeming زَيْنَ nay بَلْ false words الْقَوْلِ of يَنْ a show  
 لِلَّذِينَ to those who كَفَرُوا disbelieve مَكْرَهُمْ their plotting وَصَدُّوا  
 from السَّبِيلِ the Right Path وَعَنِ and they have been hindered  
 and whom يُضِلُّ الله sends astray اللَّهُ Allah قَدْ (there is) not لَمْ so for  
 him مِنْ هَادٍ any guide ﴿٣٥﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

لَهُمْ عَذَابٌ for them عَذَابٌ a torment (is) فِي in الْحَيَاةِ the life الدُّنْيَا (of)  
 وَلَعَذَابُ the world وَالْعَذَابُ and certainly the torment الْآخِرَةِ (of) the  
 Hereafter أَشَقُّ harder (is) وَمَا (is) and not لَهُمْ they have مِنْ against  
 اللَّهُ Allāh مِنْ any وَاقٍ ﴿٣٤﴾ protector مَثَلُ the likeness الْجَنَّةِ the  
 Paradise الَّتِي (of) الَّتِي which وُعدَ have been promised الْمُتَّقُونَ the  
 تَجْرَى flows مِنْ تَحْتِهَا underneath it الْأَنْهَارُ rivers أُكُلُهَا its  
 provision دَائِمٌ (is) eternal وَظِلُّهَا (is) and (so is) its shade تِلْكَ this  
 (is) عُقْبَى the end (final destination) الَّذِينَ اتَّقَوْا (of) those who are  
 pious وَعُقْبَى the end (final destination) الْكَافِرِينَ (of) the  
 disbelievers النَّارُ ﴿٣٥﴾ (is) Fire

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wâq* (defender or protector) against Allāh. 35. The description of the Paradise which the *Muttaqûn* (the pious) have

been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious), and the end (final destination) of the disbelievers is Fire.

وَالَّذِينَ آمَنَتْهُمْ أَكْتَبَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَهُهُ أَدْعُوا وَإِلَهِهُ مَتَابِ ﴿٣٦﴾ وَكَذَلِكَ أُنْزِلَتْهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

وَالَّذِينَ آمَنَتْهُمْ and those to whom We have given the Book أَكْتَبَ rejoice بِمَا at what has been revealed إِلَيْكَ unto you وَمِنَ the (i.e. the Quran) الْأَحْزَابِ and (there are) among مَنْ those who يُنْكِرُ reject بَعْضَهُمْ a part thereof قُلْ I am commanded only أُمِرْتُ say (O Muhammad) أَن to worship اللَّهَ Allah وَلَا and not أَشْرِكَ to join partners إِلَهِهُ Him and to Him (Alone) أَدْعُوا I call وَمَتَابِ ﴿٣٦﴾ and to Him (Alone) أُنْزِلَتْهُ We have sent it (the Quran) and thus وَكَذَلِكَ ﴿٣٧﴾ (is) my return حُكْمًا down to be a judgement of authority عَرَبِيًّا in Arabic وَلَئِنْ were you أَتَبَعْتَ their (vain) أَهْوَاءَهُمْ to follow of the جَاءَكَ what has come to you مَا after desires بَعْدَ not knowledge مَا you will have against اللَّهَ Allah مِن any وَلِيٍّ protector وَلَا nor وَاقٍ ﴿٣٧﴾ defender

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَحَلَّلْنَا لَهُمُ الْأَنْجِبَ وَذُرِّيَّةَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِطَائِفَةٍ إِلَّا يَأْذِنَ اللَّهُ لِكُلِّ أَجَلٍ كِتَابٍ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ وَإِنْ مَا تُرِيدُكَ بَعْضُ الَّذِينَ نَادَوْهُمْ أَوْ تَوَفَّقَكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ Messengers We sent and indeed  
 وَجَعَلْنَا لَكُمُ and We made for them wives  
 وَذُرِّيَّةً and offspring وَمَا and not كَانَ it was  
 إِلَّا except بِإِذْنِ a Messenger  
 اللَّهُ Leave Allah's لِكُلِّ for each and every  
 مَآ Allah أَشَاءَ what He blots out  
 وَيَشَاءُ there is a Decree and with Him  
 وَتُؤْتِي and confirms (what He wills) أُمُّ the Mother  
 الْكِتَابِ (is) the Book (of) the Book  
 نُرِيكَ and whether وَإِنَّمَا (of) what بَعْضُ We show you  
 نَعِدُهُم (of) what أَوْ We have promised them  
 تَوْفِيقَكَ or cause you to die فَإِنَّمَا (is)  
 عَلَيْكَ your duty only  
 الْإِسَابُ Us (is) the reckoning

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (*Tafsir At-Tabari*) 39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ۝١١ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عَقِبَى الدَّارِ ۝١٢ وَيَقُولُ الَّذِينَ كَفَرُوا لَسَتْ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝١٣

أَوَلَمْ يَرَوْا they see أَنَّا that We نَأْتِي come to الْأَرْضَ the land  
 نَنْقُصُهَا مِنْ reducing it أَطْرَافِهَا from its outlying borders وَاللَّهُ and  
 يَحْكُمُ judges لَا (there is) none مُعَقِّبَ to put back لِحُكْمِهِ  
 وَهُوَ His Judgement سَرِيعُ and He (at) الْحِسَابِ (is)  
 وَمَكَرَ and verily وَقَدْ reckoning those who الَّذِينَ did devise plots  
 فَلِلَّهِ (were) before them الْمَكْرُ so unto Allah  
 جَمِيعًا all يَعْلَمُ He knows مَا what تَكْسِبُ earns كُلُّ every نَفْسٍ  
 وَسَيَعْلَمُ person الْكُفْرُ and will know لِمَن the disbelievers

وَيَقُولُ (of) the Home ﴿١٠﴾ the good end عَمَّوْ whom will be  
 you disbelieved كَفَرُوا those who and say الَّذِينَ  
 is كَفَى say قُلْ a Messenger مُرْسَلًا (O Muhammad) are not  
 between me بَيْنِي for witness شَهِيدًا Allah يَٰلَهُ Sufficient  
 وَبَيْنَكُمْ (between) you وَمَنْ and whoever عِنْدَهُ he has عِلْمُ  
 (of) the Scripture ﴿١١﴾ knowledge

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

### سُورَةُ اِبْرٰهِيْمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ اَنْزَلْنَاهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلَى صِرَاطٍ الْعَزِيْزِ  
 الْحَمِيْدِ ﴿١﴾ اللّٰهُ الَّذِى لَمْ يَلَمْ اِفِ السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَبَدِئَ الْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدٍ ﴿٢﴾ الَّذِيْنَ  
 يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عَوْجًا اُولٰٓئِكَ فِى ضَلٰلٍ بَعِيْدٍ ﴿٣﴾

which We have اَنْزَلْنَاهُ (this is) a Book كِتٰبُ Alif-Lam-Ra اَلرَّ  
 in order that you تُخْرِجَ unto you (O Muhammad) اِلَيْكَ revealed  
 darknesses (of الظُّلُمٰتِ from مِنَ mankind النَّاسِ bring out  
 اِلَى disbelief) into اِلَى النُّوْرِ light (of belief) بِاِذْنِ by leave رَبِّهِمْ  
 (of) the All-Mighty الْعَزِيْزِ the Path صِرَاطٍ to اِلَى (of) their Lord  
 to Him لَمْ Who الَّذِى Allah اللّٰهُ the Praise-Worthy الْحَمِيْدِ ﴿١﴾  
 and مَا (belongs) اِلَى all that فِى (is) السَّمٰوٰتِ the heavens وَمَا  
 to اِلَى all that فِى (is) الْاَرْضِ the earth وَبَدِئَ and وِئِلَ الْكٰفِرِيْنَ  
 اِلَى a severe شَدِيْدٍ torment عَذَابٍ from مِنَ the disbelievers  
 to اِلَى those يَسْتَحِبُّوْنَ the life الدُّنْيَا worldly عَلَى



الْآخِرَةِ the Hereafter وَصُدُّوكَ from عَنْ and hinder (men) سَبِيلِ the Path  
 اللَّهُ (of) Allah وَتَبَعُونَهَا and seek therein عِوَجًا  
 أُولَئِكَ crookedness فِي they (are) in ضَلَالٍ straying بَعِيدٍ far

### Sûrat Ibrâhîm

#### [(Prophet) Abraham] XIV

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝

وَمَا أَرْسَلْنَا and not Messenger رَّسُولٍ any مِنْ We sent إِلَّا except  
 in order لِيُبَيِّنَ (of) his people قَوْمِهِ with the language بِلِسَانٍ  
 then فَيُضِلُّ for them لَهُمْ that he might make (the Message) clear  
 and guides وَيَهْدِيَ He wills يَشَاءُ whom مَنْ Allah اللَّهُ misleads  
 (is) the All-Mighty الْعَزِيزُ and He وَهُوَ He wills يَشَاءُ whom مَنْ  
 الْحَكِيمُ ۝ the All-Wise وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى  
 bring أَخْرِجْ (saying) that أَنْ with Our Signs بِآيَاتِنَا Moses  
 into الظُّلُمَاتِ from الظُّلُمَاتِ your people قَوْمَكَ out  
 the النُّورِ light وَذَكِّرْهُمْ and make them remember بِآيَاتِنَا days  
 اللَّهُ (of) Allah إِنَّ فِي ذَلِكَ truly لَآيَاتٍ therein (are) signs لِكُلِّ  
 thankful (person) شَكُورٍ ۝ patient صَبَّارٍ for every

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mûsâ (Moses) with Our Ayât (saying): "Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ مَالِ فِرْعَوْنَ يَسُوءُكُمْ سُوءَ الْعَذَابِ وَيَذِيحُكُمْ أَبْنَاءَكُمْ وَيَسْتَحْيِيكُمْ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّتْ رِجْسُكُمْ لَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

وَإِذْ قَالَ مُوسَىٰ to his people أذْكُرُوا call to mind نِعْمَةَ Allah's Favour عَلَيْكُمْ Allah's Favour to you when He delivered you from مَالِ فِرْعَوْنَ Pharaoh's people who were afflicting you يَسُوءُكُمْ with horrible torment وَيَذِيحُكُمْ and were slaughtering أَبْنَاءَكُمْ your sons and letting alive نِسَاءَكُمْ your women and in ذَلِكَ (was) trial مِنْ رَبِّكُمْ your Lord from a tremendous عَظِيمٌ ﴿٦﴾ and (remember) when وَإِذْ you give thanks رِجْسُكُمْ if your Lord proclaimed but if وَلَئِنْ I will give you more (of My Blessings) لَأَزِيدَنَّكُمْ My thankless (i.e. disbelievers) كَفَرْتُمْ My verily إِنَّ Punishment لَشَدِيدٌ ﴿٧﴾ (is) indeed Severe

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَفُورٌ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَعْيُنَهُمْ فِي آفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾

وَقَالَ موسى and said and you disbelieve أَنْتُمْ you  
 وَمِنْ and all and فِي on the earth جَمِيعًا together فَإِنَّ verily اللَّهُ  
 اللَّهُ (is) All-Rich (Free of all wants) حَمِيدٌ ﴿٨﴾  
 the news تَبَوَّأَ come to you بِأَيِّكُمْ has not Praise-Worthy  
 الَّذِينَ (of) those مِنْ قَبْلِكُمْ before you قَوْمِ the people نُوحٍ (of)  
 and those الَّذِينَ and ثَمُودَ and Ad وَعَادَ Noah  
 بَعْدَهُمْ after them لَا none يَعْلَمُهُمْ knows them إِلَّا but اللَّهُ Allah  
 جَاءَتْهُمْ came to them رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ with clear  
 their أَيْدِيَهُمْ but they put فَرَدُّوا proofs  
 in قِيَامَ their hands أَفْوَاهِهِمْ in mouths (biting them from anger)  
 and said وَقَالُوا verily كَفَرْنَا  
 in what أَرْسَلْتُمْ We disbelieve بِمَا you have been sent  
 and we وَإِنَّا it (are) really شَكِّ دُوبْتِ as to doubt  
 you invite us إِلَيْهِ to it مُرِيبٌ ﴿٩﴾ suspicious what

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٠﴾

﴿٩﴾ قَالَتْ رُسُلُهُمْ their Messengers أَفِي (can there be) what  
 اللَّهُ about شَكٌّ a doubt فَاطِرِ the Creator السَّمَوَاتِ (of) the  
 يَدْعُوكُمْ and the earth وَالْأَرْضِ He calls you (to Him) لِيَغْفِرَ  
 your sins ذُنُوبِكُمْ of you لَكُمْ that He may forgive  
 إِلَى and give you respite أَجَلٍ a term مُّسَمًّى  
 appointed قَالُوا they said إِنْ أَنْتُمْ not إِلَّا but بَشَرٌ  
 human beings مِثْلُنَا like us تُرِيدُونَ you wish أَنْ تَصُدُّونَا to

our worship used to from what away  
 a clear authority then bring us fathers

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say)."

قَالَتْ لَهُمْ رُسُلُهُمْ إِنَّمَا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

قَالَتْ لَهُمْ رُسُلُهُمْ to them said  
 إِنَّمَا are but بَشَرٌ human beings  
 وَلَكِنَّ but اللَّه  
 يَمُنُّ Allah bestows His Grace  
 عَلَىٰ مَنْ on whom يَشَاءُ He wills  
 مِنْ of His slaves وَمَا and not  
 كَانَ it is لَنَا for us  
 أَنْ that بَشَرٌ an authority  
 إِلَّا except بِإِذْنِ the  
 اللَّهِ Allah (of) وَعَلَىٰ Allah  
 فَلْيَتَوَكَّلِ Allah and in  
 الْمُؤْمِنُونَ their trust  
 وَمَا (is) and what لَنَا  
 أَنَّ while اللَّه Allah in  
 وَعَلَىٰ we put our trust  
 تَوَكَّلِ that not اللَّه  
 هَدَانَا indeed He has guided/shown us  
 سُبُلَنَا our ways وَلَنَصْبِرَنَّ  
 مَا and we shall certainly bear with patience  
 آذَيْتُمُونَا what  
 وَلَنَصْبِرَنَّ let put  
 تَوَكَّلِ Allah (Alone) اللَّه  
 and in وَعَلَىٰ you may cause us  
 those who trust تَوَكَّلُونَ their trust

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَتُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

وَقَالَ الَّذِينَ كَفَرُوا those who and said and the disbelieved their Messengers of surely we shall drive you out their Messengers our land or you shall return to our religion so revealed their Lord (to) them the wrong-doers truly We shall destroy the land and indeed We shall make you dwell in after them this (is) for whoever fears standing before Me (on the Day of Resurrection) and they (the Messengers) My Threat fears and failed/remained sought help and victory from Allah every unsuccessful dictator obstinate arrogant

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrongdoers). 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat." 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

مِنْ وَرَائِهِ جَهَنَّمُ وَهُمْ فِي مَاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلَافُ الْعَبِيدُ ﴿١٨﴾

مِنْ وَرَائِهِ behind him Hell (is) وَهُمْ فِي He will be made to drink water صَدِيدٍ boiling festering يَتَجَرَّعُهُ sip it (unwillingly) وَلَا يَكَادُ and he will find hard يُسِغُهُ

has created **خَلَقَ** Allah **اللَّهُ** that **أَنْتَ** you see **تَرَى** do not **أَلَمْ**  
 if **إِنْ** with truth **بِالْحَقِّ** and the earth **وَالْأَرْضَ** the heavens **السَّمَوَاتِ**  
**يَسْأَلُ** He will **يَذْهَبُكُمْ** and bring **وَيَأْتِ** he can remove you  
**جَدِيدٍ** creation **﴿١٦﴾** **وَمَا** a new **وَذَلِكَ** (is) **عَلَى** that **اللَّهُ**  
**بِعَزِيزٍ** Allah **﴿١٧﴾** **وَيَسِّرُوا** hard/difficult **وَاللَّيِّنَ** and they shall appear  
**الضَّعِيفَ** the weak **فَقَالَ** then will say **جَمِيعًا** all before Allah  
**أَسْتَكَبرُوا** to those **إِنَّا** who were arrogant (chiefs) **شُعْنًا** verily  
**لَكُمْ** were **تَبَعًا** following **فَهَلْ** can **أَنْتُمْ** you **تُفْنُونَ** avail **عَنَّا**  
**مِنْ** us **عَذَابِ** Torment **اللَّهِ** Allah's **مِنْ** any **ثِقَةٍ**  
**قَالُوا** thing **لَوْ** they will say **إِذَا** if **هَدَيْنَا** guided us **اللَّهُ** Allah  
**هَدَيْنَاكُمْ** We would have guided you **سَوَاءٌ** it is equal **عَلَيْنَا**

bear (those torments) with صَبَرْنَا or أَمْ whether we rage أَمْ us  
place of مِنْ مَجْبِئٍ ١٦ any مِنْ (there is) for us لَّا not مَا patience  
refuge

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allâh that is not hard or difficult. 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَخَلَقْتُمْ وَمَا كَانِ لِي عَلَيْكُمْ مِنْ  
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا  
بِمُصْرِخِكُمْ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢١

has been decided قُضِيَ when لَمَّا Satan الشَّيْطَانُ and will say وَقَالَ  
الْأَمْرُ the matter إِنَّ Allah الله verily وَعَدَكُمْ promised you وَعَدَ  
and I (too) promised you وَعَدْتُكُمْ (of) truth الْحَقِّ a promise  
over you عَلَيْكُمْ I had كَانِ and not وَمَا but I betrayed you خَلَقْتُمْ  
I called you دَعَوْتُكُمْ that أَنْ except إِلَّا authority سُلْطَانٍ any مِنْ  
blame me تَلُمُونِي so not فَلَا to me لِي and you responded فَاسْتَجَبْتُمْ  
I can أَنَا not مَا yourselves أَنْفُسَكُمْ but blame لُومُوا  
help me إِنِّي you (can) بِمُصْرِخِكُمْ nor وَمَا help you مُصْرِخِكُمْ  
you associated me as أَشْرَكْتُمُونِ what بِمَا deny كَفَرْتُ verily I  
the الظَّالِمِينَ verily إِنَّ before a partner (with Allah)  
(is) a painful عَذَابٌ torment أَلِيمٌ ٢١ wrong-doers

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (*Satan*) as a partner with Allâh. Verily, there is a painful torment for the *Zâlimûn*."

وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحْيِيهِمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَأَدْخِلَ الَّذِينَ ءَامَنُوا those who and will be made to enter الَّذِينَ the Gardens flowing تَجْرَى righteous deeds الصَّالِحَاتِ and did وَعَمِلُوا under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا therein بِإِذْنِ with the Permission رَبِّهِمْ (of) their Lord their greeting سَلَامٌ therein (will be) peace ﴿٢٣﴾ أَلَمْ (will be) do not تَرَ you see كَيْفَ how ضَرَبَ sets forth اللَّهُ Allah مَثَلًا a parable كَلِمَةً a word طَيِّبَةً a goodly كَشَجَرَةٍ as tree طَيِّبَةٍ a goodly أَصْلُهَا a root ثَابِتٌ (is) firm وَفَرْعُهَا (reach) its branches (are) فِي in its fruit أُكْلَهَا giving the sky (i.e. very high) ﴿٢٤﴾ تُؤْتِي all times بِإِذْنِ by the Leave رَبِّهَا (of) its Lord وَيَضْرِبُ and sets forth اللَّهُ Allah الْأَمْثَالَ parables لِلنَّاسِ for mankind لَعَلَّهُمْ in order that they may remember ﴿٢٥﴾

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!). 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يُمِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الْغَاسِقِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

وَمَثَلُ كَلِمَةٍ an evil خَبِيثَةٍ (of) word اجْتُثَّتْ an evil خَبِيثَةٍ that of tree from فَوْقِ the surface الْأَرْضِ (of) earth مَا not لَهَا any قَرَارٍ ﴿٢٦﴾ يُمِيتُ stability اللَّهُ Allah الَّذِينَ those who ءَامَنُوا



in **الْحَيَاةِ** that stands firm **النَّاسِ** with the word **بِالْقَوْلِ** believe the Hereafter **الْآخِرَةِ** and in **وَفِي** (of this) world **الدُّنْيَا** the life those who **يُضِلُّ** Allah **اللَّهُ** and will cause to go astray **وَيُضِلُّ** He **يَسَاءُ** what **مَا** Allah **اللَّهُ** and does **وَيَقَعُلُ** are wrong-doers **هَآؤُلَآءِ** wills **لَمْ** have not **تَرَوْا** you seen **إِلَى** (to) **الَّذِينَ** those who **بَدَّلُوا** into **كَفَرُوا** (of) Allah **اللَّهُ** the Blessing **بِعَمَلِهِمْ** have changed (in)the **دَارَ** their people **وَقَوْمَهُمْ** and caused to dwell **وَأَحَلُّوا** disbelief **الْبُورِ** house (of) destruction **بِالْبُورِ**

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrongdoers), and Allâh does what He wills. 28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

**جَهَنَّمَ يَصَلَوْنَهَا وَيُنْسِكُ الْفَرَارُ** **وَجَعَلُوا لِلَّهِ أَدَاةً لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتُّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ** **قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ**

and what an **يَصَلَوْنَهَا** Hell **جَهَنَّمَ** in which they will burn **وَيُنْسِكُ** to **اللَّهُ** and they set up **وَجَعَلُوا** place to settle in **الْفَرَارُ** evil **أَدَاةً** Allah **لِيُضِلُّوا** rivals **عَنْ** to mislead (men) **سَبِيلِهِ** His **قُلْ** Path **تَمَتُّعُوا** say **فَإِنَّ** enjoy (your brief life) **مَصِيرَكُمْ** your destination **إِلَى** (is) **النَّارِ** the Hell-Fire **قُلْ** that **يُقِيمُوا** have believed **ءَامَنُوا** who **لِلَّذِينَ** to My slaves **لِعِبَادِيَ** say and spend in charity **وَيُنْفِقُوا** prayers **الصَّلَاةَ** they should perform **مِمَّا** We have provided them **رَزَقْنَاهُمْ** from what **سِرًّا** secretly **وَعَلَانِيَةً** and openly **مِنْ قَبْلِ أَنْ يَأْتِيَ** before **يَوْمٌ** comes **لَا بَيْعٌ** neither **خِلَالٌ** nor **وَلَا** friendship **فِيهِ** (there will be) mutual bargaining in it

29. Hell, in which they will burn, — and what an evil place to settle in! 30. And they set up rivals to Allâh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" 31. Say (O Muhammad ﷺ) to 'Ibâdî (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ  
الْفُلَّكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْآنْهَارَ ﴿٣١﴾ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ  
لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٢﴾

Allah ﷻ the heavens السَّمَوَاتِ has created خَلَقَ (is) He Who الَّذِي Allâh ﷻ  
the السَّمَاءِ from مِنَ and sends down وَأَنْزَلَ and the earth وَالْأَرْضَ  
thereby مِنْ and brought forth فَأَخْرَجَ water (rain) مَاءَ sky  
الْثَّمَرَاتِ fruits رِزْقًا as provision لَكُمْ for you وَسَخَّرَ and He has  
that the ships الْفُلَّكَ to you لَكُمْ made to be of service  
by His Command بِأَمْرِهِ the sea الْبَحْرِ through فِي they may sail  
the الْآنْهَارَ to you لَكُمْ and He has made to be of service  
rivers وَسَخَّرَ and He has made to be of service لَكُمْ to you الشَّمْسَ  
both constantly pursuing their دَائِبَيْنِ and the moon الْقَمَرَ the sun  
courses وَسَخَّرَ and He has made to be of service لَكُمْ to you  
and the day وَالنَّهَارَ the night

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَمَا آتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٣﴾ وَإِذْ  
قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٤﴾ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِنْ  
النَّاسِ فَمَنْ يَعْنِي فَلَهُمْ مَقُومٌ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾

وَأَتَيْنَكُمُ and He gave you of كُلِّ مَا سَأَلْتُمُوهُ that you the Blessings تَعُدُّوهُ you count and if وَإِنْ asked Him for you will be able to count them تَحْصُوهُمْ not (of) Allah (is) indeed an extreme wrong-doer لَظَلُمَ Man verily إِنَّكَ الْإِنْسَانَ كَقَارٌ ﴿٢١﴾ a disbeliever and (remember) when قَالَ said Ibrâhîm city أَجْعَلْ make هَذَا this أَلْبَدَ city (Makkah) وَأَبْنِي safe and keep me away وَبَنِيَّ and my sons (from) أَن تَعْبُدَ the الْأَصْنَامَ idols O my Lord! رَبِّ that many كَثِيرًا have led astray أَضَلَّتْ verily they among النَّاسِ many (is) مَنْ mankind فَالَّذِي follows me يَعْنِي so whoever of me وَمَنْ and whoever عَصَانِي disobeys me فَإِنَّكَ then You (are) indeed غَفُورٌ Oft-Forgiving رَحِيمٌ Most Merciful ﴿٢٢﴾

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٣﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا تُخْفِي وَمَا تُخْفِي عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٢٤﴾

رَبَّنَا إِنِّي أَسْكَنْتُ verily I رَبَّنَا O our Lord! ذُرِّيَّتِي my offspring بِوَادٍ in a valley غَيْرِ not ذِي with زَرْعٍ cultivation عِنْدَ by بَيْتِكَ Your House الْمُحَرَّمِ Sacred رَبَّنَا O our Lord! لِيُقِيمُوا in order that they may perform perfectly الصَّلَاةَ prayers فَاجْعَلْ somake أَفْئِدَةً hearts مِنْ among النَّاسِ mankind تَهْوِي love إِلَيْهِمْ towards them وَارْزُقْهُمْ (O Allah) provide الثَّمَرَاتِ fruits with مِنْ them يَشْكُرُونَ so that they may ﴿٢٣﴾

ما know مَلَكُ certainly You إِنَّكَ Our Lord! رَبَّنَا give thanks  
 وَما we reveal نَعْلَمُ and what وَما we conceal خُفِيَ what  
 مِنْ Allah ﷻ from عَلَى is hidden  
 فِي thing شَيْءٍ any من Allah ﷻ on فِي the earth  
 the heaven السَّمَاءِ ۞ وَلَا in nor فِي the earth

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۝ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ  
 وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝ وَلَا  
 تَحْسَبَنَّ اللَّهُ غَفْلًا عَمَّا يَفْعَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمَ تَشُفُّهُ فِيهِ الْأَبْصَارُ ۝

Who الْحَمْدُ (are) to Allah ﷻ all the praises and thanks  
 وَهَبَ لِي has given me عَلَى in الْكِبَرِ old age إِسْمَاعِيلَ Ishmael  
 (is) indeed the لَسَمِيعُ my Lord رَبِّي verily إِنَّ and Isaac إِسْحَاقَ  
 make اجْعَلْنِي O my Lord! رَبِّ (of) invocation الدُّعَاءِ All-Hearer  
 and مُقِيمَ one who performs perfectly الصَّلَاةِ prayers وَمِنْ  
 and accept وَتَقَبَّلْ our Lord! رَبَّنَا my offspring  
 دُعَاءَ ۝ رَبَّنَا my invocation اغْفِرْ our Lord! لِي forgive me وَلِوَالِدَيَّ  
 on the Day يَوْمَ and (all) the believers وَلِلْمُؤْمِنِينَ and my parents  
 (when) يَقُومُ will be established الْحِسَابُ ۝ the reckoning وَلَا  
 (of) تَحْسَبَنَّ Allah ﷻ you consider (that) غَفْلًا unaware عَمَّا  
 and not يَفْعَلُ that which الظَّالِمُونَ do the wrong-doers إِنَّمَا only  
 will stare تَشُفُّهُ up to a Day (when) لِيَوْمَ He gives them respite  
 the eyes الْأَبْصَارُ ۝ in it فِيهِ in horror

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on

the Day when the reckoning will be established.” 42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

مُهْطِعِينَ مُقْنِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٢﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَيْنَا أَجَلٌ قَرِيبٌ يُجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَأْمُرُوا أَنْفُسَكُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ ﴿٤٣﴾

(they will be) hastening forward with necks outstretched مُهْطِعِينَ مُقْنِي رُءُوسِهِمْ raised up (towards the sky) لَا يَرْتَدُّ not towards them and their gaze طَرْفُهُمْ returning إِلَيْهِمْ returning of هَوَاءٌ ﴿٤٢﴾ (are) empty hearts وَأَنْذِرِ mankind and warn النَّاسَ the Day (when) the torment الْعَذَابُ will come unto them يَأْتِيهِمُ the Day (when) فَيَقُولُ our Lord! رَبَّنَا wronged ظَلَمُوا those who الَّذِينَ so will say we will answer رَبَّنَا a little قَرِيبٌ awhile أَجَلٌ for إِلَيْنَا respite us (it) دَعْوَتَكَ your call وَتَتَّبِعِ the Messengers الرُّسُلَ and follow أَوَلَمْ تَأْمُرُوا أَنْفُسَكُمْ you were أَنْفُسَكُمْ you swore مِّن قَبْلُ (that there will be) not for you مَّا لَكُمْ aforetime any مِّن زَوَالٍ ﴿٤٣﴾ fall, end

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). 44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrongdoers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَسَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَنَبَّيْتُ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٤﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٥﴾ فَلَا تَحْسَبَنَّ اللَّهَ تَخَالُفَ وَعْدِهِ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٦﴾

وَسَكَنْتُمْ فِي مَسَاكِينِ the dwellings الَّذِينَ (of) and you dwelt مَكْرَهُمْ wronged أَنْفُسَهُمْ themselves وَنَبَّيْتُ clear لَكُمْ how فَعَلْنَا We had dealt بِهِمْ with parables الْأَمْثَالَ ﴿٤٤﴾ and We put forth وَضَرَبْنَا لَكُمْ for you

وَقَدْ indeed مَكْرُوا they planned مَكْرُهُمْ their plot وَعَدَ and  
 was (was) with اللهُ Allah مَكْرُهُمْ their plot وَإِنْ though كَانَتْ  
 it would remove لِيُزِيلَ their plot (great) مَكْرُهُمْ  
 مِنْهُ whereby الْجِبَالُ ⑩ the mountains فَلَا so not تَحْسَبَنَّ  
 His Promise will fail to keep عَدْوِهِ اللهُ Allah تَحْلِفُ You think(that)  
 رُسُلَهُ (to) His Messengers إِنَّ certainly اللهُ Allah عَزِيزٌ (is)  
 (of) Retribution أَتِيقَامُ ⑪ All-Able ذُو All-Mighty

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance). 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ⑩ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ⑪ سَرَابُهُمْ مِنْ فُطْرَانٍ وَتَقَعْنَ وَجُوهُهُمْ النَّارَ ⑫ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑬ هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ⑭

يَوْمَ the earth الْأَرْضُ will be changed تُبَدَّلُ on the Day (when)  
 and the heavens السَّمَوَاتُ earth to other than  
 the الْوَاحِدِ Allah and they (all creatures) will appear before  
 the الْقَهَّارِ ⑩ the Irresistible وَتَرَى the الْمُجْرِمِينَ and you will see  
 in bound together مُقَرَّنِينَ that Day يَوْمَئِذٍ sinners  
 fetters سَرَابُهُمْ of فُطْرَانٍ (will be) of their garments وَتَقَعْنَ  
 that may لِيَجْزِيَ Fire النَّارَ ⑫ their faces وَجُوهُهُمْ and will cover  
 what نَفْسٍ each soul نَفْسٍ Allah require  
 (is) Swift سَرِيعُ Allah truly إِنَّ it has earned كَسَبَتْ  
 الْحِسَابِ ⑬ at reckoning هَذَا this (Quran) بَلَّغٌ (is) a Message لِلنَّاسِ  
 in order that they may be warned وَلِيُنذَرُوا for mankind  
 thereby وَلِيَعْلَمُوا and that they may know أَنَّمَا that only هُوَ He إِلَهُ  
 (is) God وَاحِدٌ (is) One وَلِيَذَّكَّرَ and that may take heed أُولُوا  
 (of) understanding الْأَلْبَابِ ⑭

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. 49. And you will see the *Mujrimûn* that Day *Muqarranûn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

## سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ۝ (1) رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ (2) ذَرَهُمْ يَأْكُلُوا  
وَرَسَمَتُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْمَلُونَ ۝ (3) وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۝ (4) مَا تَسْبِقُ مِنْ أَمْرٍ  
أَجَلَهَا وَمَا يَسْتَعِجِرُونَ ۝ (5) وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ (6) لَوْ مَا تَأْتِينَا بِالْمَلَكِ ۝ (7) إِنْ  
كُنْتَ مِنَ الصَّادِقِينَ ۝ (8)

الرَّ Alif-Lam-Ra تِلْكَ these آيَاتُ the Verses (of) الْكِتَابِ (are) the Book  
wish رَبِّمَا perhaps يُودُّ a plain مُبِينٍ and Quran وَقُرْآنٍ the Book  
they were كَفَرُوا those who (if) that كَانُوا disbelieved  
and let ذَرَهُمْ Muslims مُسْلِمِينَ to eat يَأْكُلُوا leave them  
and let وَيُلْهِمُ them enjoy الْأَمَلُ (with) hope فَسَوْفَ  
We destroy أَهْلَكْنَا and not وَمَا they come to know يَعْمَلُونَ will  
مِنْ (from) قَرْيَةٍ a town إِلَّا but وَلَهَا (there was) for it كِتَابٌ  
(can) advance تَسْبِقُ not مَا a known مَعْلُومٌ decree (book)  
delay (it) يَسْتَعِجِرُونَ nor وَمَا its term أَجَلَهَا nation  
was sent down نُزِّلَ to whom الَّذِي O you يَا أَيُّهَا and they say  
عَلَيْهِ (unto him) الذِّكْرُ the Quran إِنَّكَ truly you لَمَجْنُونٌ (are)  
angels بِالْمَلَكِ you bring to us تَأْتِينَا not مَا if لَوْ a mad man  
إِنْ كُنْتَ if you are مِنَ of الصَّادِقِينَ the truthful

### Sûrat 15. Al-Hijr (The Rocky Tract)

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Book and a plain Qur'ân. 2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allâh's Will in Islâm, i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise) 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to



know! 4. And never did We destroy a township but there was a known decree for it. 5. No nation can advance its term, nor delay it. 6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man! 7. "Why do you not bring angels to us if you are of the truthful?"

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُهُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

مَا not نُنَزِّلُ We send down الْمَلَائِكَةَ the angels إِلَّا except بِالْحَقِّ with the truth وَمَا so not كَانُوا they would be إِذَا then مُنْظَرِينَ ﴿٨﴾ truly إِنَّا given respite We نَزَّلْنَا the الذِّكْرَ have sent down وَإِنَّا لَحَافِظُونَ ﴿٩﴾ and surely We وَلَقَدْ guardians and أَرْسَلْنَا indeed We sent مِنْ قَبْلِكَ before you فِي شَيْعِ amongst الْأَوَّلِينَ ﴿١٠﴾ communities (sects) of old وَمَا (of) old and not يَأْتِيهِمْ they did كَانُوا but إِلَّا Messenger any رَسُولٍ to them him يَسْتَهْزِئُونَ ﴿١١﴾ mock كَذَلِكَ thus نَسْلُكُهُمْ do We let it enter فِي قُلُوبِ (into) the hearts الْمُجْرِمِينَ ﴿١٢﴾ (of) the sinners لَا not يُؤْمِنُونَ they would believe وَقَدْ in it خَلَتْ and indeed سُنَّةُ has gone example الْأَوَّلِينَ ﴿١٣﴾ (of) the ancients

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn*. 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients has gone forth.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّشْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَٰنٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مِنْ أَسْفَلٍ السَّمْعِ فَاتَّبَعَهُم شِهَابٌ مُّبِينٌ ﴿١٨﴾

وَلَوْ a gate بَابًا to them عَلَيْهِم We opened فَتَحْنَا and even if  
 from السَّمَاءِ the heaven فَظَلُّوا and they were to continue  
 thereunto يَمْرُجُونَ ﴿١١﴾ لَقَالُوا إِنَّمَا سُبُكَّتْ surely  
 We نَحْنُ nay but بَلْ Our eyes أَبْصَرْنَا have been blocked (blurred)  
 (are) people مَسْحُورُونَ ﴿١٢﴾ وَلَقَدْ bewitched and جَعَلْنَا  
 in the heaven بُرُوجًا big stars وَزَيَّنَّاهَا and We  
 beautified it لِلنَّظِيرِينَ ﴿١٣﴾ وَحَفِظْنَاهَا for the beholders  
 from كُلِّ شَيْطَانٍ devil رَجِيمٍ ﴿١٤﴾ outcast إِلَّا  
 except مَنْ he is سَمِعَ hearing فَأَتْبَعَهُ he is pursued by  
 a clear مُبِينٍ ﴿١٥﴾ flaming fire شِهَابٍ

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). 15. They would surely, say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٦﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمِنْ أَنْتُمْ لَمْ يَرْزُقِينَ ﴿١٧﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿١٨﴾ وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَاذْرَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ بِمُحْذَرِينَ ﴿١٩﴾

وَالْأَرْضَ and placed وَأَلْقَيْنَا We spread it مَدَدْنَاهَا and the earth  
 therein رَوَاسِيَ firm mountains وَأَنْبَتْنَا and caused to grow  
 of كُلِّ شَيْءٍ thing مَوْزُونٍ ﴿١٦﴾ balanced (in due proportion)  
 and We have made provision وَجَعَلْنَا for you لَكُمْ and therein  
 مَعِيشَ means of living وَمِنْ أَنْتُمْ لَمْ provide (for whom) يَرْزُقِينَ ﴿١٧﴾ and (there is) not  
 a thing إِلَّا but عِنْدَنَا خَزَائِنُهُ with Us (are) the stores thereof  
 and not نُنْزِلُهُ We send it down إِلَّا except بِقَدَرٍ in a measure  
 مَعْلُومٍ ﴿١٨﴾ known وَأَرْسَلْنَا الرِّيحَ winds لَوْفِحَ fertilizing  
 فَازْرَلْنَا then cause to descend مِنَ السَّمَاءِ the sky مَاءً water

فَأَسْقَيْنَكُمُوهُ and We gave it to you to drink وَمَا and not أَنْتُمْ you  
لَهُمْ for it يَخْزِنُونَ (are) able to store ﴿١٦﴾

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَأَنَّا لَنَحْنُ نُحْيِي. وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿١٦﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿١٧﴾ وَإِنَّ رَبَّكَ هُوَ  
يَحْشُرُهُمْ إِنَّهُمْ حَكِيمٌ عَلِيمٌ ﴿١٨﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿١٩﴾

وَأَنَّا Who give life نُحْيِي We it is لَنَحْنُ and certainly We وَنُمِيتُ  
وَنَحْنُ and cause death الْوَارِثُونَ (are) the inheritors ﴿١٦﴾ وَلَقَدْ  
the first generations who الْمُسْتَقْدِمِينَ We know عَلِمْنَا and indeed  
We know عَلِمْنَا and indeed وَلَقَدْ of you مِنْكُمْ have passed away  
the present (late) generations who will come الْمُسْتَأْخِرِينَ ﴿١٧﴾  
Who يَحْشُرُهُمْ (is) He رَبُّكَ your Lord هُوَ afterwards  
﴿١٨﴾ (is) All-Wise حَكِيمٌ truly He إِنَّهُمْ will gather them  
All-Knowing وَلَقَدْ and indeed خَلَقْنَا We created الْإِنْسَانَ man  
altered into shape مَسْنُونٍ mud of clay مِنْ صَلْصَلٍ from

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

وَالْبَلَاءَ خَلَقْتُهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٠﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ  
مَسْنُونٍ ﴿٢١﴾ فَلَإِذَا سَوَّيْتُهُمْ وَنَفَخْتُ فِيهِمْ مِنْ رُوحِي فَقَعُوا لَهُمْ سَاجِدِينَ ﴿٢٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢٣﴾ إِلَّا  
إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٢٤﴾



32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?" 33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." 34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." 35. "And verily, the curse shall be upon you till the Day of Recompense." 36. [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٦﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٧﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٨﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٣٩﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤٠﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ شُلُطَنٌ إِلَّا مَنْ آتَيْتَكَ مِنَ الْفَائِزِينَ ﴿٤١﴾

قَالَ فَإِنَّكَ (Allah) said (are) of those then truly you (Iblis) said the known because of what O my Lord! I shall indeed adorn You misled me I shall mislead them and I shall mislead them among them Your slaves except all the chosen (sincere) My slaves certainly Straight to Me Way any authority over them you have shall not the of who followed you except those who go astray

37. Allâh said: "Then verily, you are of those reprieved, 38. "Till the Day of the time appointed." 39. [*Iblîs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. "Except Your chosen, (guided) slaves among them." 41. (Allâh) said: "This is the Way which will lead straight to Me." 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn*."

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٢﴾ لَمَّا سَبَعُ أُنُوبٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٤﴾ آتَاهُمَا مِنْ سَلْمٍ زَاكٍ أَوْفَىٰ مِمَّا فِي صُدُورِهِمْ مِنْ غَيْرِ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ ﴿٤٥﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٦﴾ ﴿٤٧﴾ نَبْوَةُ عِبَادِي إِلَيَّ أَنَا الْمَغْفُورُ الرَّحِيمُ ﴿٤٨﴾

(is) the promised place for Hell **جَهَنَّمَ** and surely **وَلَإِنَّ** them **أَجْمَعِينَ** (15) all (Hell) has **لَهَا** seven **سَبْعَةَ** gates **أَبْوَابٍ** **لِكُلِّ** (is) a portion **جُزْءٌ** of them **مِنْهُمْ** each **بَابٍ** door **إِنَّ** (will be) amidst **فِي** the pious people **الْمُتَّقِينَ** truly **إِنَّ** assigned enter therein **ادْخُلُوهَا** and water springs **وَعُيُونٍ** (16) Gardens **بَنَاتٍ** and We shall remove **وَنَزَعْنَا** and security **أَمْنِينَ** (17) in peace **بِسَلَامٍ** injury (hard **عَلَى** any **بَيْنَ** their breasts **صُدُورِهِمْ** (is) in **فِي** what **إِحْوَانًا** feeling) **مُتَقَابِلِينَ** (18) facing each other **لَا** not **يَمَسُّهُمْ** will touch them **فِيهَا** therein **ثَوْبٌ** fatigue **وَمَا** nor **هُمْ** shall they **مِنْهَا** of it **يُسْأَلُونَ** (19) My slaves **عِبَادِي** inform (O Muhammad) **يَقُولُ** be removed **أَنَا** that I **أَنَا** (servants) **الرَّحِيمُ** the Oft-Forgiving the Most Merciful

43. "And surely, Hell is the promised place for them all. 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. "Truly, the *Muttaqûn* (the pious) will be amidst Gardens and water-springs (Paradise). 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.' 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ (20) وَيُنَبِّئُهُم عَنْ صَيْفِ إِبْرَاهِيمَ (21) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَهْلُونَ (22) فَأَلَا تَوْجَلُ إِنَّا نَنْبَشِّرُكَ بِغُلَامٍ عَلَيْكَ (23) قَالَ أَبَشِّرْنِي بِلَدٍّ مِثْلِ مَا أَنتَ بِمَشْرِئِهِمْ (24) فَقَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ (25)

وَأَنَّ **عَذَابِي** My torment **هُوَ** (it) is **الْعَذَابُ** torment **الْأَلِيمُ** the most painful **وَيُنَبِّئُهُم** and tell them **عَنْ** about **صَيْفِ** they entered **دَخَلُوا** when **إِذْ** (of) Ibrahim **إِبْرَاهِيمَ** guests (angels) **عَلَيْهِ** upon him **فَقَالُوا** and said **سَلَامًا** peace **قَالَ** he said **إِنَّا** indeed **بَيْنَكُمْ** we **وَهْلُونَ** of you **تَوْجَلُ** be afraid **إِنَّا** We truly **نَنْبَشِّرُكَ** bring glad tidings to you **بِغُلَامٍ** (Ibrahim) said **قَالَ** knowledgeable **عَلَيْكَ** of a son (boy)

has مَسَقِيَ (that) أَنْ when عَلَى do you give me glad tidings  
you give تَبَشِّرُونَ so of what كِبَرٌ old age overtaken me  
glad tidings

50. And that My Torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrâhîm (Abraham). 52. When they entered unto him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you." 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ ﴿٥١﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ ۖ إِلَّا الضَّالُّونَ ﴿٥٢﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٣﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿٥٤﴾ إِلَّا مَالُ لُوطٍ إِنَّا لَمَجُودُهُمْ أَجْمَعِينَ ﴿٥٥﴾ إِلَّا أَمْرَانَهُ قَدَرْنَا إِنَّمَا لَعْنَةُ الْغَائِبِينَ ﴿٥٦﴾

قَالُوا in truth بِالْحَقِّ we give you glad tidings بَشِّرْنَا they said  
(Ibrahim) قَالَ the despairing الْقَانِطِينَ of تَكُنْ so not  
وَمَنْ said يَقْنَطُ and who مِنْ despairs رَحْمَةِ the Mercy رَبِّهِ  
those who are astray الضَّالُّونَ except (of) His Lord  
O you أَيُّهَا your mission خَطْبُكُمْ then what is (Ibrahim) said  
الْمُرْسَلُونَ ﴿٥٣﴾ قَالُوا messengers (angels) إِنَّا truly we أُرْسِلْنَا  
who are مُجْرِمِينَ a people قَوْمٍ to we have been sent  
إِنَّا (of) Lot لُوطٍ the family مَالٍ except إِلَّا criminals (sinners)  
لَمَجُودُهُمْ We truly لَمَنْجُوهُمْ shall save them أَجْمَعِينَ ﴿٥٥﴾ إِلَّا all  
(is) of those لَعْنَةُ that she إِنَّمَا We have decreed قَدَرْنَا his wife  
remain behind (to be destroyed) الْغَائِبِينَ ﴿٥٦﴾ who

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O messengers?" 58. They (the angels) said: "We have been sent to a people who are *Mujrimûn*. 59. "(All) except the family of Lût (Lot). Them all we are surely, going to save (from destruction). 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."





Allah وَلَا and not تَحْزُونُ ﴿٦٧﴾ disgrace me قَالُوا they said أَوَلَمْ did  
 (entertaining) the اَلْعَالَمِينَ ﴿٦٨﴾ from عَنِ we forbid you تَنْهَكَ not  
 if اِنْ (are) my daughters بَنَاتِي these هَؤُلَاءِ he said قَالِ people  
 truly they اِنَّهُمْ by your life لَعْمَرُكَ act فَعَلَيْكَ ﴿٦٩﴾ you must كُنْتُمْ  
 wandering يَمْمَهُونَ ﴿٧٠﴾ their wild intoxication سَكَرَيْنِمْ (were) in  
 at the مُشْرِقِينَ ﴿٧١﴾ awful cry اَلصَّيْحَةُ so, overtook them فَآخَذَتْهُمْ blindly  
 time of sunrise

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lût (Lot)] said: "Verily, these are my guests, so shame me not. 69. "And fear Allâh and disgrace me not." 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn?" 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So As-Saiha (torment — awful cry) overtook them at the time of sunrise.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٧٤﴾ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَاِنَّهَا لَیْسَبِلُ  
 مُقْبِرٍ ﴿٧٦﴾ اِنَّ فِيْ ذٰلِكَ لَاٰیةٌ لِّلْمُؤْمِنِیْنَ ﴿٧٧﴾ وَاِنْ كَانَ اَصْحَابُ الْاٰیِكَةِ لَظَالِمِیْنَ ﴿٧٨﴾ فَانْتَقَمْنَا مِنْهُمْ وَاِنَّهَا لَیَاْمُرُ  
 مُبِیْنٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ اَصْحَابُ الْاِغْرِ الْمُرْسَلِیْنَ ﴿٨٠﴾

فَجَعَلْنَا and We turned it عَلَیْهَا upside سَافِلَهَا down وَأَمْطَرْنَا and  
 baked clay سِجِّيلٍ ﴿٧٤﴾ of stones مِنْ حِجَارَةً unto them عَلَيْهِمْ rained  
 for those لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ (are) signs لَاٰیٰتٍ this ذٰلِكَ in فِيْ surely اِنَّ  
 (were) on a road لَیْسَبِلُ and verily they (the cities) وَاِنَّهَا who see  
 (is) indeed لَاٰیةٌ therein فِيْ ذٰلِكَ surely اِنَّ established مُقْبِرٍ ﴿٧٦﴾  
 the اَصْحَابُ were كَانَ and surely وَاِنْ for the believers لِّلْمُؤْمِنِیْنَ ﴿٧٧﴾ a sign  
 wrong-doers لَظَالِمِیْنَ ﴿٧٨﴾ (of) the wood الْاٰیِكَةِ owners (dwellers)  
 and they are وَاِنَّهَا on them مِنْهُمْ so, We took vengeance فَانْتَقَمْنَا  
 both لَیَاْمُرُ (way) مُبِیْنٍ ﴿٧٩﴾ clear وَلَقَدْ and verily كَذَّبَ  
 (of) the rocky tract الْاِغْرِ dwellers اَصْحَابُ denied  
 the Messengers الْمُرْسَلِیْنَ ﴿٨٠﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see. 76. And verily, they (the cities) were right on the highroad. 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood, were also *Zâlimûn*. 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَأَنبَتْنَاهُمْ مَّيْبَتًا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يُخَوِّتُونَ مِنَ الْجِبَالِ بُيُوتًا مَّيْبِتًا ﴿٨٢﴾ فَآخَذَتْهُمْ الصَّيْحَةُ مُصْجِعِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَرَأَتْ السَّاعَةَ لِأَنَّهُ فَاصِفٌ لِّلْجَمِيلِ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

but they were مَّيْبَتًا Our Signs and We gave them عَنْهَا مَعْصِرِينَ ﴿٨١﴾ to them مُعْرِضِينَ ﴿٨٢﴾ and they used to وَكَانُوا homes (dwellings) مَّيْبَتًا from الْجِبَالِ secure فَآخَذَتْهُمْ the mountains الصَّيْحَةُ but overtook them مُصْجِعِينَ ﴿٨٣﴾ an awful cry مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ they used to earn وَمَا خَلَقْنَا the heavens السَّمَوَاتِ and the earth وَمَا بَيْنَهُمَا and all that is between them except بِالْحَقِّ وَرَأَتْ the Hour السَّاعَةَ لِأَنَّهُ فَاصِفٌ (is) coming فَاصِفٌ لِّلْجَمِيلِ ﴿٨٥﴾ forgiveness الْخَلَّاقُ ﴿٨٦﴾ the All-Knowing Lord هُوَ الْخَلَّاقُ the Creator الْعَلِيمُ the All-Knowing

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. 86. Verily, your Lord is the All-Knowing Creator.

وَلَقَدْ أَنبَأْنَاكَ سَبْعًا مِنَ الْمَنَافِي وَالْفَرَعَاتِ الْعَظِيمِ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْتَلْهُمْ أَجْمَعِينَ ﴿٩٢﴾

of seven سَبْعًا We have given you مَا آتَيْنَاكَ and indeed وَلَقَدْ  
 and the Quran وَالْقُرْآنَ the repeatedly recited Verses الْمَثَانِي  
 at إِلَٰ (with) your eyes عَلَيْكَ look مَدَدَ not لَا Grand الْعَظِيمَ ﴿٨٧﴾  
 (couples) أَزْوَاجًا (with) it بِهِ We have bestowed مَتَعْنَا what  
 over them عَلَيْهِمْ grieve تَحْزَنَ nor وَلَا of them مِنْهُمْ certain classes  
 وَأَخْفِضْ your wing جَنَاحَكَ and lower وَأَخْفِضْ for the believers لِّلْمُؤْمِنِينَ ﴿٨٨﴾  
 the الْنَذِيرُ I (am) أَنَا I indeed إِنْتِ and say  
 the الْنَذِيرُ the الْنَذِيرُ الْوَارِثُ ﴿٨٩﴾ on عَلَى We have sent down أُنزَلْنَا as كَمَا plain  
 the الْقُرْآنَ the Quran الَّذِينَ have made جَعَلُوا who الَّذِينَ dividers  
 We shall certainly نَسْأَلُهُمْ so, by your Lord فَرِيضَتُكَ into parts  
 all أَجْمَعِينَ ﴿٩٠﴾ ask them

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly-recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): "I am indeed a plain warner." 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَقَّ بَآئِنِكَ الْيَقِينِ ﴿٩٩﴾

therefore, فَأَصْدَعْ to do ﴿٩٣﴾ they used كَانُوا about what عَمَّا  
 and turn وَأَعْرِضْ you are commanded تُؤْمَرُ that which بِمَا proclaim  
 will كَفَيْنَاكَ truly We إِنَّا the polytheists الْمُشْرِكِينَ ﴿٩٤﴾  
 الَّذِينَ (against) the scoffers الْمُسْتَهْزِئِينَ ﴿٩٥﴾ who الَّذِينَ يَجْعَلُونَ  
 so another مَاخَرُ god إِلَهًا Allah اللَّه along with مَعَ set up  
 We know نَعْلَمُ and indeed وَلَقَدْ they come to know يَعْلَمُونَ ﴿٩٦﴾  
 of what بِمَا your breast صَدْرُكَ is straitened يَضِيقُ that you أَنَّكَ  
 (of) your رَبِّكَ the praises بِحَمْدِ so, glorify فَسَبِّحْ they say ﴿٩٧﴾

and رَكَّنْ Lord of مَنَ and be of السَّجِدِينَ ﴿٩٣﴾ those who prostrate رَاعِبُدْ and worship رَبِّكَ your Lord حَتَّى until يَأْتِيكَ comes unto you أَلَيْقِيٓتُ ﴿٩٤﴾ the certainty (death)

93. For all that they used to do. 94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikân*. 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allâh another *ilâh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes unto you the certainty (i.e. death).

## سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّكَّانِ الرَّحْمَنِ

أَنَّهُ أَمْرٌ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَقَعْلَى عَمَّا يُشْرِكُونَ ﴿٩٣﴾ يُزِيلُ الْمَلٰٓئِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٩٤﴾ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٩٥﴾ خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٩٦﴾

so (of) Allah the Command came (will come) أَنَّهُ فَلَا not تَسْتَعْجِلُوهُ seek to hasten it سُبْحَنَهُ Glorified is He وَقَعْلَى and above they associate as partners with يُشْرِكُونَ ﴿٩٣﴾ all that عَمَّا and above (Him) يُزِيلُ He sends down الْمَلٰٓئِكَةُ the angels بِالرُّوحِ the angels (Him) revelation مِنْ of أَمْرِهِ His Commnd عَلَى to مَنْ whom يَشَاءُ He wills مِنْ of عِبَادِهِ His slaves أَن أَنْذِرُوا warn أَنَّهُ that (there is) لَا no إِلَهَ god إِلَّا but أَنَا I فَاتَّقُونِ ﴿٩٤﴾ so fear Me خَلَقَ the heavens وَالْأَرْضَ the earth بِالْحَقِّ and the earth تَعَالَى truth He is exalted عَمَّا above all يُشْرِكُونَ ﴿٩٥﴾ they associate خَلَقَ as partners (with Him) الْإِنسَانَ He created man مِنْ from نُطْفَةٍ semen/sperm فَإِذَا then behold هُوَ he خَصِيْمٌ becomes opponent ﴿٩٦﴾ open

**Sûrat 16. An-Nahl****(The Bees)***In the Name of Allâh**the Most Gracious, the Most Merciful*

1. The Event ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. 2. He sends down the angels with the *Rûh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illa Ana*, so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah*, then behold, this same (man) becomes an open opponent.

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُنْزَعُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّا تَكُونُوا بِلَيْفِهِ إِلَّا يَشِقُّ الْإِنْفُسَ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ He has created them and the cattle فِيهَا دِفْءٌ (is) warmth وَمَنْفَعٌ and benefits وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ you eat وَلَكُمْ فِيهَا جَمَالٌ (is) beauty حِينَ تُرْجَعُونَ when you bring them home in the evening وَحِينَ تُنْزَعُونَ ﴿٦﴾ and as you lead them to pasture in the morning وَتَحْمِلُ أَثْقَالَكُمْ and they carry your loads إِلَىٰ بَلَدٍ (town) لَّا تَكُونُوا not you could بِلَيْفِهِ إِلَّا يَشِقُّ except reach it your truly إِنَّ رَبَّكُمْ لَرَّءُوفٌ (is) Most Kind and (He) Most Merciful وَالْحَمِيرَ and donkeys وَالْبِغَالَ and mules وَلِتَرْكَبُوهَا so that you may ride them and He creates مَا لَا تَعْلَمُونَ ﴿٨﴾ you have knowledge about

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach

except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَّيْكُمْ أَجْمَعِينَ ﴿٨﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿٩﴾ يُثْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٠﴾

وَعَلَى اللَّهِ and upon Allah قَصْدُ (is) the direction السَّبِيلِ (of) the Straight Path وَمِنْهَا but some of them (are ways) جَائِرٌ He would have وَلَوْ crooked هَدَّيْكُمْ He willed شَاءَ and had قَصْدُ all guided you أَجْمَعِينَ ﴿٨﴾ هُوَ Who it is He الَّذِي sends down أَنْزَلَ from the sky مَاءً the sky (rain) لَكُمْ for you مِنْهُ from it شَرَابٌ it (is) drink (that you have) وَمِنْهُ (is) drink (that you have) and from it (grows) شَجَرٌ therein vegetation (trees) فِيهِ تَسِيمُونَ ﴿٩﴾ ثَبَاتٌ you pasture your ثَبَاتٌ there (is) ثَبَاتٌ He causes to grow ثَبَاتٌ cattle لَكُمْ for you with it الزَّرْعَ the crop وَالزَّيْتُونَ and the olives وَالنَّخِيلَ and the date-palm وَالْأَعْنَابَ and the grapes and every kind of fruit الثَّمَرَاتِ (of) fruits إِنَّ (of) fruits in ذلك that لَآيَةً a sign (is) لِقَوْمٍ for people يَتَفَكَّرُونَ ﴿١٠﴾ who reflect

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالْجُودُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١١﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذْكُرُونَ ﴿١٢﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا مَلْبَسُونَ بِهَا وَلَكُمْ فِي الْفُلِ مَوَاقِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَكُمْ فِي شُكْرِهِ ﴿١٣﴾



(of) the Grace **نِعْمَةً** you count **تَعُدُّوْا** and if **وَإِنْ** remember Allah **لَا** not **لَا تَحْصُوْهُمَّا** you can count it **إِنْ** truly Allah **لَغَفُوْرٌ** and Allah **وَاللّٰهُ** Most Merciful **رَحِيْمٌ** (is) Oft-Forgiving **يَعْلَمُ** you **تَكْتُمُوْنَ** and what **وَمَا** you conceal **تُسْرُوْنَ** what **مَا** knows reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. 19. And Allâh knows what you conceal and what you reveal.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَهُمْ يُخْلَقُوْنَ ﴿١٥﴾ اَمْوَاتٌ غَيْرٌ اَحْيَاوْا وَمَا يَشْعُرُوْنَ اَيَّانَ يَبْعَثُوْنَ ﴿١٦﴾ اِلٰهَهُمْ اِلٰهٌ وَحِدٌ ۖ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ قُلُوْبُهُمْ مُّنْكَرَةٌ وَهُمْ مُّسْتَكْبِرُوْنَ ﴿١٧﴾ لَا جَرَمَ اَنْ اَكَّ اللّٰهُ يَعْلَمُ مَا يُسْرُوْنَ وَمَا يُكْتُمُوْنَ ۚ اِنَّهُمْ لَا يُحِبُّوْنَ الْمُسْتَكْبِرِيْنَ ﴿١٨﴾

وَالَّذِيْنَ يَدْعُوْنَ **يَدْعُوْنَ** and those who **مِنْ دُوْنِ** other than Allah **اللّٰهِ** and they themselves **وَهُمْ** anything **شَيْئًا** they create **يَخْلُقُوْنَ** not **لَا** **يَخْلُقُوْنَ** are created **اَمْوَاتٌ** (they are) dead **غَيْرٌ اَحْيَاوْا** lifeless **وَمَا** they will be **يَبْعَثُوْنَ** when **اَيَّانَ** they know **يَشْعُرُوْنَ** and not but for **اَلَّذِيْنَ** One **وَحِدٌ** (is) God **اِلٰهٌ** your God **اِلٰهَهُمْ** resurrected **لَا** those who **يُؤْمِنُوْنَ** believe **بِالْآخِرَةِ** in the Hereafter **قُلُوْبُهُمْ** their hearts **مُنْكَرَةٌ** deny **وَهُمْ** and they **مُسْتَكْبِرُوْنَ** (are) proud **لَا** no **جَرَمَ** doubt **اَنْ** that Allah **اللّٰهُ** **يَعْلَمُ** what **مَا** knows **يُسْرُوْنَ** what they conceal **وَمَا** they reveal **اِنَّهُمْ** truly He **لَا** **يُحِبُّ** He likes **الْمُسْتَكْبِرِيْنَ** the proud (arrogant) **﴿١٨﴾**

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your *Ilâh* (God) is One *Ilâh*. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.



وَلَمَّا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَجُوكُمْ قَالُوا اسْطِطِرُّوا الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ بَنَسَنَهُمْ مِنَ الْفَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

وَلَمَّا قِيلَ and when وَإِذَا what is that to them لَهُمْ it is said وَأَنْزِلَ sent down رَجُوكُمْ your Lord قَالُوا they say اسْطِطِرُّوا tales الْأَوَّلِينَ ﴿٢٤﴾ their own أَوْزَارَهُمْ they will bear لِيَحْمِلُوا (of) the men of old (of) Resurrection الْقِيَمَةِ on the Day يَوْمَ in full كَامِلَةً burdens وَمِنْ and of أَوْزَارِ the burdens الَّذِينَ (of) those whom يُضِلُّونَهُمْ they misguided بِغَيْرِ without عِلْمٍ knowledge أَلَا indeed it is سَاءَ that evil مَا يَزِيدُونَ ﴿٢٥﴾ they shall bear قَدْ indeed مَكَرَ plotted الَّذِينَ those مِنْ قَبْلِهِمْ but, struck اللَّهُ Allah بَنَسَنَهُمُ the foundations الْفَوَاعِدِ from their buildings فَخَرَّ the foundations and عَلَيْهِمُ upon them السَّقْفُ the roof from فَوْقِهِمْ from above them وَأَتَنَّهُمُ and came to them الْعَذَابُ the torment مِنْ from حَيْثُ where لَا يَشْعُرُونَ ﴿٢٦﴾ they did not perceive

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءُ الَّذِينَ كُنْتُمْ تُشْكِرُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْآخِرَىٰ أَيْسَرُ وَالْأُولَىٰ أَعْيَبُ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ طَائِلِينَ أَنْفُسِهِمْ فَالْقَوْمَ الْأَسَاءَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

ثُمَّ then يَوْمَ the Day الْقِيَمَةِ on the Day يُخْزِيهِمْ (of) Resurrection وَيَقُولُ and say أَيْنَ where شُرَكَاءُ (are) My partners الَّذِينَ whom كُنْتُمْ you used تُشْكِرُونَ to disagree and قَالَ about them الَّذِينَ said/will say أُولَئِكَ those who

disgrace **الْحِزْيَ** verily **إِنَّ** the knowledge **الْعِلْمَ** have been given  
**الْيَوْمَ** today (this Day) **وَالشَّوَاءَ** and misery **عَلَى** upon (are) **الْكَافِرِينَ** ﴿٣٧﴾  
the **الْمَلَائِكَةُ** cause to die **تَوَفَّيْنَهُمْ** those whom **الَّذِينَ** the disbelievers  
then they **ظَالِمِينَ** themselves **أَنفُسِهِمْ** while they wrong **الْمَلَائِكَةُ** angels  
**نَعْمَلْ** We used **كُنَّا** not **مَا** (false) submission **الْإِسْلَامَ** will make  
(is) **يَعْمَلُ** Allah **اللَّهُ** truly **إِنَّ** yes **بِالْكَافِرِينَ** evil **سَوَاءٌ** any **مِنْ** to do  
to do **تَعْمَلُونَ** ﴿٣٨﴾ you used **كُنْتُمْ** of what **بِمَا** All-Knower

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge will say: "Verily, disgrace and misery this Day are upon the disbelievers. 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

**فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا** فَلَيْسَ مَتْوًى **الْمُتَكَبِّرِينَ** ﴿٣٩﴾ **وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا**  
**خَيْرٌ لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ** ﴿٤٠﴾ **جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا**  
**يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ** ﴿٤١﴾

to abide **خَالِدِينَ** (of) Hell **جَهَنَّمَ** the gates **أَبْوَابَ** so enter **فَادْخُلُوا**  
abode **مَتْوًى** and indeed what an evil **فَلَيْسَ** therein **فِيهَا**  
to **الْمُتَكَبِّرِينَ** ﴿٣٩﴾ (for) the arrogant **وَقِيلَ** and (when) it is said **لِلَّذِينَ**  
has sent **أَنْزَلَ** what (is it that) **مَاذَا** who are pious **اتَّقَوْا** those  
for those **لِلَّذِينَ** good **خَيْرٌ** they say **قَالُوا** your Lord **رَبُّكُمْ** down  
(there is) **حَسَنَةٌ** world **الدُّنْيَا** this **فِي** in **أَحْسَنُوا** do good **وَلَدَارُ** good  
(will be) **خَيْرٌ** (of) the Hereafter **الْآخِرَةِ** and the home **وَلَدَارُ**  
**الْمُتَّقِينَ** (will be) the home **دَارُ** and excellent indeed **وَلَنِعْمَ**  
**يَدْخُلُونَهَا** (of) Eden (Eternity) **عَدْنٍ** Gardens **جَنَّاتُ** (of) the pious  
**يَجْرِي** (from) (beneath them) **مِنْ تَحْتِهَا** flowing **يَجْرِي** which they will enter  
thus **كَذَلِكَ** they wish **يَشَاءُونَ** all that **فِيهَا** therein **لَهُمْ** they will have **رIVERS**  
the pious people **الْمُتَّقِينَ** ﴿٤١﴾ Allah **اللَّهُ** rewards **يَجْزِي**

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." 30. And (when) it is said to those who are the *Muttaqûn* (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).

الَّذِينَ نَوَّغْنَهُمُ الْمَلٰٓئِكَةُ طَيِّبِينَ يَقُولُوتَ سَلٰمٌ عَلَيْكُمْ اَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾ هَلْ يَنْظُرُونَ اِلَّا اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يٰٓاْتِىْ اَمْرٌ رَبِّكَ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٣١﴾ فَاَصَابَهُمْ مِّنْ نَّاتٍ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَا كَانُوْا بِهِ يَسْتَهْزِءُوْنَ ﴿٣٢﴾

الَّذِينَ those whom نَوَّغْنَهُمُ cause to die الْمَلٰٓئِكَةُ the angels طَيِّبِينَ be unto you عَلَيْكُمْ peace سَلٰمٌ saying يَقُولُوتَ while they are good اَدْخُلُوا enter (you) الْجَنَّةَ Paradise بِمَا because of what كُنْتُمْ used to do ﴿٣٠﴾ هَلْ do they await يَنْظُرُونَ but اِلَّا that تَاْتِيَهُمُ the angels الْمَلٰٓئِكَةُ should come to them اَوْ or يٰٓاْتِىْ thus اَمْرٌ (should) come رَبِّكَ (of) Your Lord كَذٰلِكَ (of) did الَّذِينَ those مِنْ قَبْلِهِمْ before them وَمَا and not ظَلَمَهُمُ they used اَنْفُسَهُمْ but وَلٰكِنْ Allah wronged them فَاصَابَهُمْ to wrong يَظْلِمُوْنَ themselves ﴿٣١﴾ مِّنْ نَّاتٍ the evil results مَا (of) what عَمِلُوْا they did وَحَاقَ and بِهِمْ surrounded them مَا what كَانُوْا they used بِهِ at (it) يَسْتَهْزِءُوْنَ to mock ﴿٣٢﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

وَقَالَ الَّذِينَ أَتَرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ  
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ  
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ  
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

وَقَالَ الَّذِينَ and said أَتَرَكُوا those who (with Allah) لَوْ if شَاءَ Allah مَا we neither عَبَدْنَا we would have worshiped مِنْ دُونِهِ any other than Him شَيْءٍ any thing we have حَرَمْنَا nor وَلَا our fathers آبَاؤُنَا nor we thing شَيْءٍ any without Him forbidden مِنْ دُونِهِ those who الَّذِينَ did (were) before them فَهَلْ (is) عَلَى the الرُّسُلِ the Messengers إِلَّا but الْبَلَاغُ the clear Message ﴿٣٥﴾ وَلَقَدْ and verily بَعَثْنَا every أُمَّةٍ a Messenger رَسُولًا in كُلِّ (saying) أَنِ that you worship Allah وَاجْتَنِبُوا and avoid الطَّاغُوتَ false deities فَمِنْهُمْ then, of them وَمِنْهُمْ some whom هَدَى Allah guided (were) some وَمِنْهُمْ (were) حَقَّتْ was justified upon whom الضَّلَالَةُ the straying فَسِيرُوا so travel فِي the land فَانظُرُوا and see كَيْفَ how كَانَ (of) those who denied the end الْمُكَذِّبِينَ ﴿٣٦﴾

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَعْيُنِهِمْ لَا  
يَعْبُدُونَ اللَّهَ مِنْ بَعْدِي بَلْ وَعَدَ عَلَيْهِمْ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ إِنْ يَتَّبِعُونَ فِيهِ  
وَرِيعَةَ الَّذِينَ كَفَرُوا أَلَمْ يَكُونُوا كَذِبِينَ ﴿٣٩﴾

then فَإِنَّ their guidance هُدًى for عَلَى you covet تَحَرِّصُ if إِنَّ  
 He lets يَضِلُّ whom مَنْ will guide يَهْدِي not لَا Allah اللَّهُ verily  
 any مِنْ they have لَهُمْ and not وَمَا to go astray  
 ٧٥ helpers (supporters) وَأَقْسَمُوا by Allah بِاللَّهِ and they swear  
 Allah اللَّهُ will raise up يَمُتُّ not لَا oaths أَيْمَانِهِمْ their stronger  
 مَنْ he who يَمُوتُ بَلَى yes وَعَدًا a promise عَلَيْهِ upon him حَقًّا  
 not لَا (of) mankind النَّاسِ most أَكْثَرُ but وَلَكِنَّ in truth  
 يَعْلَمُونَ ٧٦ know يَسْتَنِينَ in order to illustrate لَهُمْ for them الَّذِي  
 that يَخْتَلِفُونَ فِيهِ they differ وَلِيَعْلَمَ wherein and may know الَّذِينَ  
 ٧٧ those who كَفَرُوا disbelieved أَنَّهُمْ that they كَانُوا were كَذِبِينَ  
 liars

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ٧٥ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوَدَّنَّهُمْ فِي الدُّنْيَا  
 حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ٧٦ الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٧٧ وَمَا أَرْسَلْنَا مِنْ  
 قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَتْلُوا مِنْ أَعْلَى الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ٧٨

إِنَّمَا only قَوْلُنَا Our Word لِشَيْءٍ unto a thing إِذَا when أَرَدْنَاهُ  
 and it فَيَكُونُ ٧٥ be كُنْ unto it لَهُ We say نَقُولُ (is) that أَنْ We intend it  
 (in) for the فِي emigrated هَاجَرُوا and as for those who وَالَّذِينَ is  
 they were persecuted ظَلَمُوا after مِنْ بَعْدِ مَا (of) Allah اللَّهُ Cause  
 this الدُّنْيَا in فِي We will certainly give them residence لَنَبْوَدَّنَّهُمْ  
 (of) the الْآخِرَةِ and indeed the reward وَلَا جَزَاءَ goodly حَسَنَةً world  
 (but) يَعْلَمُونَ ٧٦ they كَانُوا if لَوْ will be greater أَكْبَرُ Hereafter  
 and unto وَعَلَى remained patient صَبَرُوا those who الَّذِينَ know  
 We sent أَرْسَلْنَا and not وَمَا put their trust يَتَوَكَّلُونَ ٧٧ their Lord

whom We sent نُوحِي men رِجَالًا but إِلَّا before you مِنْ قَبْلِكَ revelation إِلَيْهِمْ to them فَسْأَلُوا so ask أَهْل those who know الَّذِينَ الذِّكْرُ knowing تَعْمُونَ ﴿١٧﴾ لَا you were كُنْتُمْ if إِنَّ the Scripture

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ ﴿١٧﴾ أَفَأَمِنَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٨﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِيلِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿١٩﴾

and We have وَأَنْزَلْنَا and the Books وَالزُّبُرِ with clear signs بِالْبَيِّنَاتِ that إِلَيْكَ sent down الذِّكْرَ the reminder (Quran) لِتُبَيِّنَ (is) sent down نَزَّلَ what مَا to mankind (people) النَّاسِ you may explain give بَيِّنَاتٍ and that they may وَلَعَلَّهُمْ to them down devise plots مَكْرُوا those who الَّذِينَ do then feel secure أَفَأَمِنَ thought with them السَّيِّئَاتِ evils أَنْ that يَخْسِفَ will sink اللَّهُ Allah بِهِمُ them the الْأَرْضَ (into) the earth أَوْ or يَأْتِيَهُمُ will come to them الْعَذَابُ torment مِنْ from حَيْثُ direction لَا not يَشْعُرُونَ ﴿١٨﴾ they perceive or يَأْخُذَهُمْ that He may seize them فِي in تَقْلِيلِهِمْ their going to and from فَمَا not هُمْ so they بِمُعْجِزِينَ ﴿١٩﴾ will be able to escape (from Allah's punishment)

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the *Dhikr*, that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ ﴿١٧﴾ أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَقُوا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿١٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنَ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٩﴾

with a gradual **تَخَوُّفٍ** that He may seize them **يَأْخُذْهُمْ** or **أَوْ**  
(is) indeed Most **رَؤُوفٌ** your Lord **رَبَّكُمْ** truly **إِنَّ** wasting  
seen **يَرَوْا** have they not **أَوَلَمْ** Most Merciful **رَحِيمٌ** Gracious  
from **مِنْ** Allah **اللَّهُ** created **خَلَقَ** what **مَا** (to) **إِلَى** (observed)  
the right **عَنِ الْيَمِينِ** to their shadow **ظِلُّهُ** incline **يَنْفَقُوا** thing **شَيْءٍ**  
unto Allah **لِلَّهِ** making prostration **سُجَّدًا** and to the left **وَالشَّمَائِلِ**  
**وَهُمْ** and they **دَاخِرُونَ** (are) lowly **وَلِلَّهِ** and to Allah **يَسْجُدُ**  
and all **وَمَا** the heavens **السَّمَوَاتِ** (is) in **فِي** (all) that **مَا** prostrate  
moving (living) **دَابَّةٍ** of **مِنْ** the earth **الْأَرْضِ** (is) in **فِي** that  
not **لَا** and they are **وَهُمْ** and the angels **وَالْمَلَائِكَةِ** creatures  
proud or arrogant **يَسْتَكْبِرُونَ**

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? 48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٢١﴾ وَلَكُمْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٢٢﴾ وَمَا يَكُم مِّنْ تَعَمُّقٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٢٣﴾

يَخَافُونَ **رَبَّهُمْ** they fear **مِنْ فَوْقِهِمْ** above them **وَيَفْعَلُونَ** and  
and said **وَقَالَ** they are commanded **يُؤْمَرُونَ** what **مَا** they do  
**اللَّهُ** **لَا** Allah **لَا تَتَّخِذُوا** you take **إِلَهَيْنِ** two gods **اثْنَيْنِ** (two) **إِنَّمَا**  
you **فَارْهَبُونِ** then Me **فَإِنِّي** One **وَاحِدٌ** (is) God **إِلَهُ** He **هُوَ** verily  
**وَلَكُمْ** should fear **وَلَهُ** and to Him belongs **وَمَا** and all that **فِي** (is) in **السَّمَوَاتِ**  
(is) the **الدِّينُ** and His **وَلَهُ** and the earth **وَالْأَرْضِ** the heavens

Allah is it any other than أَفَدَّرَ perpetual religion  
 of you have بِكُمْ and whatever مَا, you fear لَتَقُونَ ﴿٥٠﴾ Allah  
 when إِذَا then ثُمَّ Allah (is) from blessing فَمِنْ  
 you cry aloud تَجْتَهِونَ ﴿٥١﴾ unto Him فَإِلَيْهِ harm الضَّرُّ touches you  
 for help

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh ﷻ) much.

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His. Will you then fear any other than Allâh? 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥١﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَسْتَعِزُّوا فَسَوْفَ تَعْلَمُونَ ﴿٥٢﴾  
 وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتَسْتَأَنَّ عَنْ مَا كُنتُمْ تَفْتَرُونَ ﴿٥٣﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ  
 مَا يَشْتَهُونَ ﴿٥٤﴾

ثُمَّ إِذَا then كَشَفَ He has removed الضَّرَّ the harm عَنْكُمْ  
 from you إِذَا behold فَرِيقٌ a party مِّنْكُمْ of you بِرَبِّهِمْ with their  
 Lord يُشْرِكُونَ ﴿٥١﴾ so they deny لِيَكْفُرُوا associate others in worship  
 then فَتَسْتَعِزُّوا We have bestowed on them بِمَا that which ءَاتَيْنَاهُمْ  
 you come to know تَعْلَمُونَ ﴿٥٢﴾ but will فَسَوْفَ enjoy yourselves  
 and they assign لِمَا unto what لَا not يَعْلَمُونَ they know نَصِيبًا  
 by Allah تَاللَّهِ We provided them رَزَقْنَاهُمْ from what مِمَّا a portion  
 you used كُنتُمْ about what عَمَّا you shall certainly be asked لَتَسْتَأَنَّ  
 تَفْتَرُونَ ﴿٥٣﴾ to fabricate وَيَجْعَلُونَ and they assign لِلَّهِ unto Allah  
 وَلَهُمْ Glorified is He سُبْحَانَهُ daughters and unto themselves مَا  
 they desire يَشْتَهُونَ ﴿٥٤﴾ what

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). 55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them unto



what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters unto Allâh! – Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

وَإِذَا بُشِّرَ أَحَدُهُم the news is brought and when بِشَرٍ of female بِالْأُنثَىٰ ظَلَّ of female وَجْهُهُ remains مُسْوَدًّا dark وَهُوَ and he كَظِيمٌ he ﴿٥٨﴾ (is) filled with inward grief يَتَوَرَّى (of) what السُّوءِ the evil because of الْقَوْمِ the people from (of) what مَا the evil سُوءِ because of the people الْقَوْمِ from whereof أَيُمْسِكُهُ he has been informed بِشَرٍ he keeps it عَلَىٰ هُونٍ (her) with dishonour أَمْ يَدُسُّهُ or أَوْ in the التُّرَابِ the earth they ﴿٥٩﴾ (is) what مَا evil سَاءَ certainly أَلَا the earth in the الْآخِرَةِ believe يُؤْمِنُونَ not لَا for those who decide لِلَّذِينَ Hereafter and for Allah وَلِلَّهِ (is) an evil السَّوْءِ description مَثَلُ Hereafter (is) the الْمَثَلُ the highest أَعْلَىٰ description (is) the الْعَزِيزُ and He وَهُوَ the highest أَعْلَىٰ description (is) the الْحَكِيمُ All-Mighty the All-Wise ﴿٦٠﴾

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

وَلَوْ يَرَىٰ أَنَّ النَّاسَ يَظْلِمُونَ مَا تَرَكَ عَلَيْهِمْ دَابَّةً مِّنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْزِحُونَ ۚ سَاعَةً ۚ وَلَا يَسْتَفِيدُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَنَصِفُ أَلْسِنَتَهُمُ الْكَذِبَ أَنَّ لَهُمُ الْمُسْقَىٰ لَا جَرَامَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

وَلَوْ and if يَرَىٰ (were to) seize يَظْلِمُونَ mankind النَّاسَ Allah أَلَّا He would leave تَرَكَ not مَا for their wrong-doing عَلَيْهِمْ on it سَاعَةً (of) دَابَّةً a single (moving) living creature وَلَٰكِنْ but يُؤَخِّرُهُمُ He

and **فَإِذَا** an appointed **تُسَمَّى** term **أَجَلٍ** for **إِلَّا** postpones them they can **بَسْتَجِرُّونَ** neither **لَا** their term **أَجَلُهُمْ** comes **جَاءَ** when they can advance it **وَلَا** an hour **سَاعَةً** delay it **بَسْتَقْدِرُونَ** nor **وَمَا** to Allah **وَلِلَّهِ** and they assign **وَيَجْعَلُونَ** what **يَكْرَهُونَ** they dislike **وَيَصِفُ** and describe (assert) **أَلْسِنَتُهُمْ** their tongues **وَالْكَذِبَ** the better things **لَسَنَتُهُ** will be theirs **لَهُمْ** that **أَنَّ** the falsehood **لَا** no **جَرَمَ** doubt **أَنَّ** that **لَهُمْ** for them **النَّارُ** the Fire (is) **وَأَنَّهُمْ** (will be) left neglected **مُفْرَطُونَ** and that they

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَلِيَّهُمْ يَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٧﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٨﴾

ثُمَّ لَقَدْ أَرْسَلْنَا by Allah **ثُمَّ** indeed **لَقَدْ** We have sent **إِلَىٰ** to **أُمَمٍ** the nations **مِّن قَبْلِكَ** before you **فَرَيْنَ** then made fair-seeming **لَهُمْ** to them **الشَّيْطَانُ** Satan **أَعْمَالَهُمْ** their deeds **فَهُمْ** so he **وَلِيَّهُمْ** today **وَلَهُمْ** helper **أَلِيمٌ** torment **عَذَابٌ** and theirs (will be) **وَمَا** a painful **وَمَا** and not **أَنْزَلْنَا** We sent down **عَلَيْكَ** unto you **الْكِتَابَ** the Book **إِلَّا** except **لِتُبَيِّنَ** that you may explain **لَهُمُ** to them **وَهُدًى** in which **فِيهِ** they differ **أَخْتَلَفُوا** those things **وَرَحْمَةً** a guidance **وَلِقَوْمٍ** for a folk **يُؤْمِنُونَ** who **أَنْزَلَ** sent down **وَاللَّهُ** and Allah **وَاللَّهُ** believe **بِهِ** by it **الْأَرْضَ** the earth **فَأَخْبَا** water (rain) **بَعْدَ** after **مَوْتِهَا** its death **إِنَّ** verily **فِي** in **ذَٰلِكَ** this **لَآيَةً** (is) a sign **لِّقَوْمٍ** for people **يَسْمَعُونَ** who listen



and follow **فَأَتْلُوا** fruits **فَرِثًا** all **كُلِّ** of **مِنْ** eat **كُلِّ** then **ثُمَّ**  
 comes **يَخْرُجُ** made easy **ذُلًّا** (of) your Lord **رَبِّكَ** the ways **سُبُلَ**  
 varying **مُتَنَفِّثًا** drink **شَرَابًا** their bellies **بُطُونَهُمَا** from **مِنْ** forth  
 verily **إِنَّ** for people **لِلنَّاسِ** (is) healing **شِفَاءً** wherein **فِيهِ** its colours  
**فِي** in **ذَلِكَ** this **لَايَةً** (is) indeed a sign **لِقَوْمٍ** (is) for people **يَتَفَكَّرُونَ**  
 then **ثُمَّ** has created you **خَلَقَكُمْ** and Allah **وَاللَّهُ** who think  
 (there are) some **مَنْ** and of you **وَمِنْكُمْ** He will cause you to die  
 (of) age **أَلْعُمُرِ** the worst **أَذَلَّ** to **إِلَّا** are sent back **يُرَدُّ** who  
 after **عَلِمَ** he knows **يَعْلَمُ** not **لَا** so that **يَكُنْ** (senility)  
 (is) Allah **اللَّهُ** truly **إِنَّ** anything **شَيْئًا** having known  
 All-Powerful **قَدِيرٌ** All-Knowing

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allâh is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ  
 أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ ﴿٦٩﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنًا وَحَقْدَةً  
 وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَنَبِغَتْ اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٠﴾

above **عَلَى** some of you **بَعْضَكُمْ** has preferred **فَضَّلَ** and Allah **وَاللَّهُ**  
 then, not **فَمَا** provision (wealth) **الرِّزْقِ** in **فِي** others **بَعْضٍ**  
 their **رَبِّهِمْ** will hand over **بِرَأْيِ** are preferred **فُضِّلُوا** those who  
 their right hands **أَيْمَانُهُمْ** possess **مَلَكَتْ** what **مَا** to **عَلَى** wealth  
 do then, the **أَفَبِعِزَّةِ** equal **سَوَاءٌ** thereof **فِيهِ** so that they are **فَهُمْ**  
 and Allah **وَاللَّهُ** they deny **يَجْحَدُونَ** (of) Allah **اللَّهُ** grace  
 wives **أَزْوَاجًا** your own kind **أَنْفُسِكُمْ** of **مِنْ** (to) you **لَكُمْ** has given  
 your wives **أَزْوَاجِكُمْ** from **مِنْ** (to) you **لَكُمْ** and has given **وَجَعَلَ**  
 and has provided you **وَرَزَقَكُمْ** and grand sons **وَحَقْدَةً** sons **بَيْنًا** and

of the الطَّيِّبَاتِ good things أَفَيُكْفَرُونَ do then, in false (deities) يُكْفَرُونَ they believe وَيُنْفِقْنَ they deny (of) Allah اللَّهُ and the Favour هُمْ

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh? 72. And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧١﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٢﴾ ﴿٧١﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٢﴾

وَيَعْبُدُونَ others besides اللَّهِ Allah مَا and they worship مِن دُونِ which لَا do own يَمْلِكُ not رِزْقًا any provision for them from السَّمٰوٰتِ the heavens وَالْأَرْضِ the earth شَيْئًا anything وَلَا nor يَسْتَطِيعُونَ ﴿٧١﴾ can they ﴿٧١﴾ put forward تَضْرِبُوا for the الْأَمْثَالَ Allah similitudes إِنَّ truly اللَّهُ Allah يَعْلَمُ knows وَأَنْتُمْ and you لَا not تَعْلَمُونَ ﴿٧٢﴾ know ﴿٧٢﴾ ضَرَبَ puts forward اللَّهُ Allah مَثَلًا the example عَبْدًا a slave مَّمْلُوكًا (of) under the possession لَا another) يَقْدِرُ not عَلَىٰ شَيْءٍ anything وَمَن and رِزْقًا from Us مِنَّا We provided him رَزَقْنَاهُ a man on whom حَسَنًا good فَهُوَ and he يُنْفِقُ spends مِنْهُ thereof سِرًّا secretly وَجَهْرًا openly هَلْ can يَسْتَوُونَ they be equal الْحَمْدُ but most of them أَكْثَرُهُمْ nay بَلْ to Allah اللَّهُ all praise is due لَا not يَعْلَمُونَ ﴿٧٢﴾ know

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. 75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under

the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ عَلَى اللَّهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَضَرَبَ اللَّهُ and puts forth مَثَلًا an example رَجُلَيْنِ (of) two men أَحَدُهُمَا one of them أَبْكَمُ (is) dumb لَا (is) not يَقْدِرُ he has power عَلَى over شَيْءٍ anything وَهُوَ and he is كَلٌّ a burden عَلَى to مَوْلَاهُ his master أَيْنَمَا whichever way يُوَجِّهُهُ he directs him لَا not يَأْتِ he brings بِخَيْرٍ good هَلْ is يَسْتَوِي equal هُوَ he وَمَنْ and the one who يَأْمُرُ commands بِالْعَدْلِ justice وَهُوَ (is) and he عَلَى on صِرَاطٍ Path مُسْتَقِيمٍ ﴿٧٦﴾ the Straight وَلِلَّهِ (of) the Unseen غَيْبُ the heavens السَّمَوَاتِ (of) the earth وَمَا and (is) not أَمْرُ the matter السَّاعَةِ (of) the Hour إِلَّا but كَلَمْحِ as a twinkling الْبَصَرِ (of) the eye أَوْ or هُوَ it (is) أَقْرَبُ nearer إِنَّ truly اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿٧٧﴾ (is) All-Powerful

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path? 77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرْزُقْنَا إِلَى الْطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَىٰ بِهَا مَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾

bellies بَطْنُونَ of مِنْ brought you out أَمْرَحَكُمْ and Allah وَاللَّهُ  
 you know قَلِمُونَ not لَا (of) your mothers أُمَهَيْكُمْ (wombs)  
 hearing أَسْمَعَ to you لَكُمْ and He gave وَجَعَلَ anything شَيْئًا  
 that you might لَعَلَّكُمْ and hearts وَالْأَفْئِدَةُ and sight وَالْأَبْصَارَ  
 فَشَكَرْتُمْ ﴿٧٨﴾ they see يَرَوْنَ do not أَلَمْ give thanks  
 the birds مُسَخَّرَاتٍ فِي held (employed) فِي the midst جَوْ the أَلْسَمَاءُ  
 (of) the sky مَا none يُمَسِّكُهُنَّ إِلَّا but اللَّهُ Allah إِنَّ  
 in ذَلِكَ this لَا يَذَرُ (are) signs لِقَوْمٍ for people يُؤْمِنُونَ ﴿٧٩﴾  
 of you لَكُمْ has made جَعَلَ and Allah وَاللَّهُ who believe  
 for you لَكُمْ and made وَجَعَلَ an abode سَكَا your homes  
 مِنْ جُلُودِ the hides الْأَنْعَامِ the cattle يُؤْتَا (of) the tents (homes)  
 فَتَسْتَخِفُّونَهَا يَوْمَ which you find so light طَعْنِكُمْ the day (of) your  
 travel وَيَوْمَ and the day إِقَامَتِكُمْ (of) your stay وَمِنْ (of) your أَصْوَابِهَا  
 their wools وَأَوْبَارِهَا and fur وَأَشْعَارِهَا and hair أَثْنًا furniture وَمَتْنًا  
 and comfort إِلَى for جِئِينَ ﴿٨٠﴾ a while

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear *Ayât* for people who believe (in the Oneness of Allâh). 80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيَكُمُ  
 الْحَرَّ وَسَرَابِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُتَذَرُّ نِعْمَتُهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا  
 عَلَيْكُمُ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

out of that مِمَّا for you لَكُمْ has made جَعَلَ and Allah وَاللَّهُ  
 and has made وَجَعَلَ shades ظِلَالًا He has created خَلَقَ which  
 places of أَكْنَانًا the mountains الْجِبَالِ of مِنْ for you لَكُمْ

garments **لَكُمْ** and has made **وَجَعَلَ** refuge  
 and coats of mail **وَسَرَّيِلَ** from the heat **الْحَرَّ** to protect you  
 from your mutual violence **بِأَسْكُمْ** to protect you **نَفِيَكُمْ**  
 unto you **عَلَيْكُمْ** His Grace **يَنْتَهُ** He perfects **يُنِزُّ** thus  
 they turn away **تَوَلَّوْا** then, if **فَإِنْ** submit **تُسَلِّمُوا** (A1) that you may  
 to convey (the Message) **أَلْبَلَّغُ** on you (is) **عَلَيْكَ** then only **فَأَنَّمَا**  
 in a clear way **الْمُبِينُ** (A1)

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (A1) وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ (A1) وَإِذَا رَمَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ (A1)

yet **يَعْرِفُونَ** (of) Allah **اللَّهُ** the Grace **نِعْمَتَ** they recognize  
**يُنْكِرُونَهَا** and most of them **وَأَكْثَرُهُمُ** **الْكَافِرُونَ** (A1)  
 We **نَبْعَثُ** and (remember) the Day (when) **وَيَوْمَ** (are) disbelievers  
 a witness **شَهِيدًا** nation **أُمَّةٍ** each **كُلِّ** from **مِنْ** shall raise up  
**لِلَّذِينَ** will be permitted **يُؤْذَنُ** not **لَا** then **ثُمَّ** (their Messenger)  
**يُسْتَعْتَبُونَ** (A1) they **هُمْ** nor **وَلَا** have disbelieved **كَفَرُوا** those who  
 will **رَمَوْا** and when **وَلَمَّا** will be allowed to repent  
 then **لَا** the torment **الْعَذَابَ** did wrong **ظَلَمُوا** those who **الَّذِينَ** see  
 they **هُمْ** nor **وَلَا** unto them **عَنْهُمْ** it will be lightened **يُخَفَّفُ** not  
 will be given respite **يُنْظَرُونَ** (A1)

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to



repent and ask for Allâh's forgiveness (of their sins). 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِنَّمَا الَّذِينَ أَشْرَكُوا شُرَكَاءُ هُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِن دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٦﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٧﴾

وَإِنَّمَا see الَّذِينَ those who and when رَمَا they will say قَالُوا their partners شُرَكَاءُ partners (with Allah) رَبَّنَا Our Lord هَؤُلَاءِ these شُرَكَائُنَا (are) our partners الَّذِينَ but كُنَّا whom نَدْعُوا we used to invoke مِن دُونِكَ besides You فَأَلْقُوا at them إِلَيْهِمُ they will throw back (their) word الْقَوْلَ at them إِنَّكُمْ (are) indeed liars لَكَاذِبُونَ ﴿٨٥﴾ surely you and they will أَلْقُوا (are) indeed liars إِلَى offer to اللَّهِ Allah يَوْمَئِذٍ on that Day السَّلَامَ submission وَضَلَّ and will vanish عَنْهُمْ from them مَا what كَانُوا they used يَفْتَرُونَ ﴿٨٦﴾ they used to invent (false deities) الَّذِينَ those who كَفَرُوا disbelieved وَصَدُّوا and hinder (men) عَن from سَبِيلِ the Path اللَّهِ the Allah (of) زِدْنَاهُمْ (of) Allah عَذَابًا torment فَوْقَ over the torment الْعَذَابِ torment We will add for them because كَانُوا they used يُفْسِدُونَ ﴿٨٧﴾ to spread corruption

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٨﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٨٩﴾

وَيَوْمَ We shall raise up and (remember) the Day (when) نَبْعَثُ in كُلِّ أُمَّةٍ every شَهِيدًا a witness عَلَيْهِمْ against them

and We shall bring from أَنفُسِهِمْ amongst themselves وَجِئْنَا and We shall bring you شَهِيدًا as a witness عَلَى these هَؤُلَاءِ and We have sent down to you عَلَيْكَ the Book (Quran) أَلَكِتَابِ to you and a guidance وَهُدًى thing of every شَيْءٍ an explanation لِكُلِّ and glad tidings وَبُشْرَى and mercy وَرَحْمَةً for the الْمُسْلِمِينَ and justice بِالْعَدْلِ enjoins اللَّهُ verily إِنَّ Muslims وَالْإِحْسَانِ and doing good وَإِيتَايَ (and) giving (help) ذِي and forbids وَيَنْهَى kith and kin أَقْرَبَ from عَنِ and evil deeds وَالْبَغْيِ and oppression يَظْطَرُّكُمْ He admonishes you تَذَكَّرُوا take heed ﴿١٦﴾

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). 90. Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَلْزَمُهَا بِلَاسُهَا وَلَا تَحْذَرُ بَلْ طَبَعَ أَعْيُنُهَا لِئَلَّا يَرَى الَّذِينَ ظَلَمُوا مِنْكُمْ حِجَابًا وَلَا تُخْشَوْنَ اللَّهَ وَلَا تَكُونُوا كَالَّذِينَ نَقَضُوا عَهْدَهُمْ لِقَاعِهِمْ وَأَنفُسُهُمْ فَسَفِهُوا وَمَا لَهُمْ فِي عَهْدِهِمْ مِنْ شَيْءٍ إِنَّهُمْ كَانُوا خَالِفِينَ ﴿١٧﴾

وَأَوْفُوا and fulfil بِعَهْدِ the Covenant اللَّهُ (of) إِذَا when عَاهَدْتُمْ you have taken a covenant وَلَا and don't تَنْقُضُوا break الْأَيْمَانَ and (your) oaths بَعْدَ after تَوْكِيدِهَا confirmation thereof وَقَدْ indeed جَعَلْتُمُ you have appointed اللَّهُ Allah عَلَيْكُمْ what مَا knows تَعْمَلُونَ like that (woman) who تَكُونُوا and not وَلَا you do كَالَّتِي be (you) كَالَّتِي

strength (it **قُوَّتْ** after **مِنْ بَعْدِ** her spun thread **عَزَلَهَا** undoes **نَقَضَتْ**  
 you take **أَتَيْتَكُمْ** weakening it **أَنْكَسَا** has become strong)  
 among yourselves **بَيْنَكُمْ** as a means of deception **خَلًّا** your oaths  
 more **أَرَبْنَ** (it is) **هِيَ** a nation **أُمَّةٌ** should be **تَكُونُ** lest **أَنْ**  
 tests **يَلْوَكُمْ** only **إِنَّمَا** another nation **أُمَّةٌ** than **مِنْ** numerous  
 to **لَكُمْ** and He will make clear **وَلَيُبَيِّنَنَّ** by this **بِهِ** Allāh **اللَّهُ** you  
 you **كُنْتُمْ** what **مَا** (of) Resurrection **الْأَيَّامَةِ** on the Day **يَوْمَ** you  
 to differ **تَخْتَلِفُونَ** (it) **فِيهِ** used

91. And fulfil the Covenant of Allāh (*Bai'ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allāh your surety. Verily, Allāh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this (i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ  
 تَعْمَلُونَ ﴿٩٢﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَّ أَرْجُلُكُمْ بَعْدَ بُيُوتِهِمْ تَذَوُّوا أَلْسِنَهُمْ بِمَا صَدَقْتُمْ عَنْ سَبِيلِ اللَّهِ  
 وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٣﴾

He could have **لَجَعَلَكُمْ** Allāh **اللَّهُ** willed **شَاءَ** and had **وَلَوْ**  
 He sends **يُضِلُّ** but **وَلَكِنْ** one **وَاحِدَةً** nation **أُمَّةٌ** made you all  
 whom **مَنْ** and guides **وَيَهْدِي** He wills **يَشَاءُ** whom **مَنْ** astray  
**يَشَاءُ** He wills **لَتُسْأَلُنَّ** and certainly you shall be questioned **عَمَّا**  
 take **تَتَّخِذُوا** and don't **وَلَا** to do **تَعْمَلُونَ** you used **كُنْتُمْ** for what  
 among **بَيْنَكُمْ** a means of deception **دَخَلًا** your oaths **أَيْمَانَكُمْ**  
 being **بُيُوتِهِمْ** after **بَعْدَ** a foot **أَرْجُلُكُمْ** lest, should slip **فَتَرِلَّ** yourselves  
 the evil **أَلْسِنَهُمْ** and you may have to taste **تَذَوُّوا** firmly planted  
 from **عَنْ** hindered (men) **صَدَقْتُمْ** of having **بِمَا** (punishment)  
**سَبِيلِ** the Path **اللَّهُ** (of) Allāh **وَلَكُمْ** and for you (will be) **عَذَابٌ**  
 a great **عَظِيمٌ** torment

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allâh (i.e. belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٣﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٤﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ purchase (you) and not  
 اللَّهُ verily what إِنَّمَا a small قَلِيلًا price/gain (of) Allah  
 if اللَّهُ (is) with هُوَ (it) is خَيْرٌ better لِّكُمْ for you إِن  
 (is) with عِنْدَكُمْ whatever مَا to know تَعْلَمُونَ ﴿٩٣﴾ you were كُنْتُمْ  
 you يَنْفَدُ will be exhausted وَمَا and whatever عِنْدَ (is) with اللَّهُ  
 Allah بَاقٍ will remain وَلَنَجْزِيَنَّهُ and We will certainly pay الَّذِينَ  
 in أَجْرَهُمْ their reward بِأَحْسَنِ those who  
 to كَانُوا they used يَعْمَلُونَ ﴿٩٤﴾ of what مَا proportion to the best  
 whether مِّن a righteous deed صَالِحًا does عَمِلَ whoever  
 ذَكَرٍ male أَوْ or أُنْثَى female وَهُوَ (or she) while he is (or she) مُؤْمِنٌ  
 a good طَيِّبَةً a life حَيٰوةً We will give him life فَلَنُحْيِيَنَّهُ a believer  
 وَلَنَجْزِيَنَّهُمْ and We shall pay them أَجْرَهُمْ their reward  
 بِأَحْسَنِ to the best مَا of what كَانُوا they used يَعْمَلُونَ ﴿٩٥﴾ to do

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُكَ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَلْنَا آيَةً مَكَاتٍ آيَةً وَاللَّهُ أَعْلَمُ بِمَا يُزَكِّفُ قَالُوا إِنَّمَا أَنْتَ مُفْتِرٌ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

فَإِذَا قَرَأْتَ the Quran الْقُرْآنَ you recite قَرَأْتَ so when فَاسْتَعِذْ seek refuge with Allah مِنَ الشَّيْطَانِ Satan الرَّجِيمِ ﴿٩٨﴾ the outcast إِنَّهُ those who لَيْسَ لَهُ not has سُلْطَانٌ power عَلَى الَّذِينَ over the outcast الَّذِينَ those who ءَامَنُوا believe وَعَلَى in (on) رَبِّهِمْ their Lord يَتَوَكَّلُونَ ﴿٩٩﴾ they put their trust إِنَّمَا only سُلْطَانُكَ he has power عَلَى over the outcast الَّذِينَ those who يَتَوَلَّوْنَهُ follow him وَالَّذِينَ and those who هُمْ (they) بِهِ with Him مُشْرِكُونَ ﴿١٠٠﴾ join partners وَإِذَا and when بَدَلْنَا (of another) Verse آيَةً in place مَكَاتٍ a Verse change He sends يُزَكِّفُ of what knows best وَاللَّهُ and Allah أَعْلَمُ down قَالُوا they say إِنَّمَا only أَنْتَ you are مُفْتِرٌ a forger, liar بَلْ but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ ﴿١٠١﴾ know

98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him. 101. And when We change a Verse (of the Qur'ân) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانُ عَزِيزٍ مُبِينٍ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِقِيَامَتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

قُلْ نَزَّلَهُ say قُلْ has brought it down رُوحُ spirit (Gabriel) الْقُدُسِ of the Holy مِنَ of the Holy رَبِّكَ your Lord بِالْحَقِّ with truth لِيُثَبِّتَ to strengthen الَّذِينَ those who ءَامَنُوا believe وَهُدًى and as a guidance وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿١٠٢﴾ and the Muslims وَلَقَدْ the Muslims نَعْلَمُ and indeed أَنَّهُمْ We know يُلْحِدُونَ (it is) only بَشَرٌ who teaches him لِسَانُ a human

they refer إِلَيْهِ (of) he whom the tongue لِسَانُ being  
 إِلَيْهِ while this (Qur'an) وَهَذَا (as) foreign أَعْجَبِي to him  
 verily إِنَّ (is) a clear مُبِينٌ Arabic عَرَبِيَّةٌ tongue (language)  
 الَّذِينَ in the Signs يَتَابِعُونَ believe لَا those who يَوْمِنُونَ not  
 and وَلَهُمْ Allah اللَّهُ will guide them لَا (of) Allah  
 (will be) a painful آَلِيمٌ torment عَذَابٌ for them

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrīl (Gabriel)] has brought it (the Qur'ān) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayāt* of Allāh, Allāh will not guide them and theirs will be a painful torment.

إِنَّمَا يَقْرَأُ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٠٢﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ  
 بَعْدِ إِيمَانِهِ إِلَّا مِنْ أَكْثَرِ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ  
 اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٣﴾ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي  
 الْقَوْمَ الْكَافِرِينَ ﴿١٠٤﴾

those who falsehoood الْكَذِبَ fabricate يَقْرَأُ (it is) only إِنَّمَا  
 لَا يَوْمِنُونَ believe بِآيَاتِ اللَّهِ (of) Allah وَأُولَئِكَ  
 هُمُ and those الْكَافِرُونَ ﴿١٠٢﴾ whoever كَفَرَ  
 except his belief إِيمَانِهِ after مِنْ بَعْدِ in Allah بِاللَّهِ disbelieved  
 (is) مُطْمَئِنٌّ and whose heart وَقَلْبُهُ is forced أَكْثَرِ him who  
 at rest بِالْإِيمَانِ with faith وَلَكِنْ but مَنْ شَرَحَ whoever opens بِالْكُفْرِ  
 (is) wrath غَضَبٌ on them فَعَلَيْهِمْ (their) breast صَدْرًا to disbelief  
 مِنْ from Allah وَلَهُمْ and for them عَذَابٌ torment عَظِيمٌ ﴿١٠٣﴾  
 they loved and اسْتَحَبُّوا because بِأَنَّهُمْ that (is) ذَلِكَ (is) a great  
 preferred الْحَيَاةَ the life الدُّنْيَا (of) this world عَلَى over الْآخِرَةِ  
 and that وَأَنَّ (that of) the Hereafter لَا Allah اللَّهُ not يَهْدِي  
 who disbelieve الْقَوْمَ الْكَافِرِينَ ﴿١٠٤﴾ the people guides

105. It is only those who believe not in the *Ayât* of Allâh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَصَرَّهُمْ وَأُولَٰئِكَ هُمُ الْفَٰطِلُونَ ﴿١٠٥﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٦﴾ ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا غَفُورٌ رَّحِيمٌ ﴿١٠٧﴾

أُولَٰئِكَ they الَّذِينَ (are) those whose طَبَعَ has set a seal  
 and (upon) their قُلُوبِهِمْ upon Allah  
 and those وَأُولَٰئِكَ and (upon) their eyes (sight) hearing  
 هُمُ (are) they الْفَٰطِلُونَ ﴿١٠٥﴾ لَا who are heedless جَرَمَ no  
 أَنَّهُمْ they فِي (will be) in الْآخِرَةِ the Hereafter هُمُ (they)  
 الْخَاسِرُونَ ﴿١٠٦﴾ ثُمَّ the losers إِنَّكَ then رَبُّكَ your Lord  
 لِلَّذِينَ هَاجَرُوا for those who emigrated مِن بَعْدِ مَا after فُتِنُوا they  
 strove hard جَاهَدُوا and thereafter ثُمَّ had been put to trials  
 وَصَبَرُوا and were patient إِنَّكَ verily رَبُّكَ your Lord مِن بَعْدِهَا  
 afterwards غَفُورٌ رَّحِيمٌ ﴿١٠٧﴾ (is) Oft-Forgiving Most Merciful

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

﴿١٠٨﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ مَّجْدِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٠٩﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٠﴾

﴿١٠٨﴾ يَوْمَ (when) the Day تَأْتِي (remember) will come up كُلُّ  
 every نَفْسٍ soul تُجَدِّلُ pleading عَنْ for نَفْسِهَا itself وَتُوَفَّىٰ and  
 will be paid in full كُلُّ every نَفْسٍ soul مَّا for what عَمِلَتْ it

be dealt with unjustly ﴿١١١﴾ **يُظْلَمُونَ** not **لَا** and they will **وَهُمْ** did  
 (of) **وَضَرَبَ** the example **مَثَلًا** Allah **اللَّهُ** and puts forward  
**يَأْتِيهَا** and content **مُطْمَئِنَّةً** secure **ءَامِنَةً** that was **كَانَتْ** a town  
**كُلِّ** from **مِنْ** in abundance **رَعْدًا** its provision **رِزْقَهَا** coming to it  
**اللَّهُ** the Favour **بِأَنَّهُمْ** then it denied **فَكَفَرَتْ** place **مَكَانٍ** every  
**الْجُوعِ** the garb **لِإِسَاءَةِ** Allah **اللَّهُ** so made it taste **فَآذَقَهَا** (of) Allah  
**كَانُوا** because of that which **بِمَا** and fear **وَالْخَوْفِ** (of) hunger  
 to do **يَصْنَعُونَ** ﴿١١٢﴾ they used

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. 112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

**وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ** ﴿١١٣﴾ **فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ** ﴿١١٤﴾ **إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ** ﴿١١٥﴾

**وَلَقَدْ** and verily **جَاءَهُمْ** had come to them **رَسُولٌ** a Messenger **مِّنْهُمْ**  
 so **فَأَخَذَهُمُ** but they denied him **فَكَذَّبُوهُ** from among themselves  
 (were) **ظَالِمُونَ** while they **وَهُمْ** the torment **الْعَذَابُ** overtook them  
 has provided you **رَزَقَكُمْ** of what **مِمَّا** so eat **فَكُلُوا** wrong-doers  
 and thank **وَاشْكُرُوا** (and) good **طَيِّبًا** lawful **حَلَالًا** Allah **اللَّهُ** with  
**نِعْمَتَ** Grace/Bounty **اللَّهُ** **إِن** Allah's **كُنتُمْ** if **إِيَّاهُ** you really  
 He has forbidden **تَعْبُدُونَ** ﴿١١٤﴾ (you) worship **إِنَّمَا** only **حَرَّمَ**  
 (and) the blood **وَالدَّمَ** the dead animal **الْمَيْتَةَ** unto you **عَلَيْكُمْ**  
 and (any animal) **وَمَا** (of) swine **الْخَيْزِيرِ** (and) the flesh **لَحْمَ**  
**أُهِلَّ** which (is) slaughtered as a sacrifice **لِغَيْرِ** for others than **اللَّهُ**  
 is forced (by dire **اضْطُرَّ** but if one **فَمَنِ** (with it) **يُؤْثِرُ** Allah



and not وَلَا willful disobedience بَكْرَ without necessity) necessity) (is) Oft-Forgiving عَفُوٌّ Allah ﷻ then verily فَاتَك transgressing Most Merciful رَحِيمٌ ﴿١١٧﴾

113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn*. 114. So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

وَلَا تَقُولُوا لِمَا نَصَبْنَا لَكُمْ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٤﴾ مَتَّعَ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٦﴾

put forth نَصَبْنَا to that which لِمَا say (you) تَقُولُوا and not وَلَا (describe) أَلَيْسَتْ لَكُمْ your tongues الْكَذِبَ falsely هَذَا this حَلَلٌ (is) lawful (is) وَهَذَا and this حَرَامٌ (is) unlawful (forbidden) لِّتَفْتَرُوا (is) so against عَلَى Allah ﷻ الْكَذِبَ lies إِنَّ verily الَّذِينَ those who يَفْتَرُونَ invent عَلَى Allah ﷻ الْكَذِبَ lies لَا not يَفْلِحُونَ ﴿١١٤﴾ will prosper (be successful) مَتَّعَ enjoyment قَلِيلٌ (will be) a painful عَذَابٌ torment أَلِيمٌ ﴿١١٥﴾ and for them وَهُمْ brief We have حَرَّمْنَا are Jews هَادُوا those who الَّذِينَ and unto وَعَلَى We have mentioned قَصَصْنَا that which مَا forbidden to you عَلَيْكَ We wronged them ظَلَمْنَاهُمْ and not وَمَا before قَبْلُ but وَلَكِنْ they used to أَنْفُسَهُمْ wrong يَظْلِمُونَ ﴿١١٦﴾

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾  
 إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَمِنْ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ إِنَّ رَبَّكَ verily your Lord لِلَّذِينَ for those who عَمِلُوا do evil بِجَهْلَةٍ in ignorance ثُمَّ then تَابُوا they repent مِنْ بَعْدِ after ذَلِكَ that وَأَصْلَحُوا and do righteous deeds إِنَّ verily رَبَّكَ your Lord مِنْ بَعْدِهَا thereafter لَغَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful was إِبْرَاهِيمَ Ibrahim (Abraham) كَانَ a nation أُمَّةً قَانِتًا obedient to Allah حَنِيفًا straight/upright وَلَمْ and not يَكُ he was مِنَ of الْمُشْرِكِينَ the polytheists. ﴿١٢٠﴾ شَاكِرًا He chose him اجْتَبَاهُ for His Graces (was) thankful لِأَنْعُمِهِ the Straight مُسْتَقِيمٍ Path and guided him إِلَى and We gave him فِي in الدُّنْيَا this world حَسَنَةً good وَإِنَّمَا and verily فِي he (is) in الْآخِرَةِ the Hereafter لَمِنْ of those who الصَّالِحِينَ (are) righteous

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn*. 121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ أَرْسَلْنَا إِلَيْكَ آيَاتِنَا أَنْتَبِعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِالْقَىٰ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

ثُمَّ أَوْحَيْنَا then (to) you إِيَّاكَ We have sent the revelation  
 اتَّبِعْ follow (of) إِبْرَاهِيمَ Abraham straight حَنِيفًا  
 of those who وَمَا (Monotheism) and not كَانَ he was مِنْ  
 was prescribed جُودًا only إِنَّمَا (are) polytheists الْمُشْرِكِينَ ﴿١٢٣﴾  
 أَسْنَبْتُ the Sabbath عَلَى for الَّذِينَ those who اختلفوا differed فِيهِ  
 وَإِنَّ in it رَبِّكَ your Lord لَيَحْكُمُ will judge بَيْنَهُمْ  
 between them يَوْمَ on the Day الْقِيَامَةِ of) Resurrection فِيمَا  
 about that كَانُوا they used to فِيهِ wherein يَخْتَلِفُونَ ﴿١٢٤﴾ differ  
 invite (you) إِلَى to سَبِيلِ your Lord رَبِّكَ (of) بِالْحِكْمَةِ with  
 wisdom وَالْمَوْعِظَةِ and preaching الْحَسَنَةِ (kind) وَحَدِّ لَهُمْ  
 argue with them بِالَّتِي in a way that هِيَ (it) is أَحْسَنُ better إِنَّ  
 your Lord رَبِّكَ verily هُوَ (is) He Who أَعْلَمُ knows best يَمَنْ  
 has gone astray عَنْ from سَبِيلِهِ His Path وَهُوَ (it is) He  
 Who) أَعْلَمُ knows best بِالْمُهْتَدِينَ ﴿١٢٥﴾ those who are guided

123. Then, We have sent the Revelation to you (O Muhammad saying): "Follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism) and he was not of the *Mushrikûn*. 124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad) to the way of your Lord (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلُوقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ

مُخْسِرُونَ ﴿١٢٨﴾

وَإِنْ عَاقَبْتُمْ you punish فَعَاقِبُوا then punish بِمِثْلِ with the  
 like مَا (of) that which عُوقِبْتُمْ you were punished بِهِ with (it)  
 وَلَئِنْ صَبَرْتُمْ but if صَبَرْتُمْ you endure patiently لَهُوَ (is) خَيْرٌ  
 better لِلصَّابِرِينَ ﴿١٢٦﴾ وَأَصْبِرْ for the patient and endure patiently وَمَا  
 and not صَبْرُكَ (is) your patience (is) إِلَّا but بِاللَّهِ from Allah وَلَا

in فِي be نَكُفْ and not وَلَا over them عَلَيْهِمْ grieve غَمَزْنَ and not  
 verily إِنَّ they plot يَمْكُرُونَ from what وَمِمَّا distress ضَبَقِ  
 اللَّهُ Allāh مَعَ (is) with الَّذِينَ (they) are هُمْ and those who  
 fear (Him) اتَّقُوا those who الْمُحْسِنُونَ good-doers

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirûn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).

## سُورَةُ الْإِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

سُبْحَنَ [He (Allah)] Who Glorified (and Exalted is) الَّذِي by night لَيْلًا His slave (Muhammad) بِعَبْدِهِ took for a journey from الْمَسْجِدِ الْحَرَامِ the Mosque (at Makkah) إِلَى the Mosque (in Jerusalem) الْمَسْجِدِ الْأَقْصَا the farthest الَّذِي which بَارَكْنَا around it (neighbourhood whereof) حَوْلَهُ We (Allah) blessed verily He إِنَّهُ Our Signs آيَاتِنَا of مِنْ to show him (Muhammad) and وَآتَيْنَا the All-Seer الْبَصِيرُ ﴿١﴾ (is) the All-Hearer السَّمِيعُ He هُوَ We gave مُوسَى Moses الْكِتَابَ the Scripture وَجَعَلْنَاهُ and made it هُدًى a guidance لِبَنِي إِسْرَءِيلَ for the Children (of) إِسْرَءِيلَ (of) إِسْرَءِيلَ other than Me مِنْ دُونِي you take تَتَّخِذُوا (saying) that not of those ذُرِّيَّةَ as Protector (Disposer of affairs) مَنْ whom حَمَلْنَا We carried مَعَ with نُوحٍ Noah إِنَّهُ verily he كَانَ grateful عَبْدًا a slave was شَكُورًا ﴿٣﴾

### Sûrat 17. Al-Isrâ' (The Journey by Night)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harâm* (at Makkah) to *Al-Masjid Al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayât*. Verily, He is the All-Hearer, the All-Seer. 2. And We gave Moses the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakil*." 3. "Of offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿١﴾ فَإِذَا جَاءَ وَعْدُ أُولَٰئِهَآ  
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٢﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ  
عَلَيْهِمْ وَأَمْدَدْنَاهُمْ بِأَمْوَالٍ وَيَنِينَ وَجَعَلْنَاهُمْ أَكْثَرَ نَفِيرًا ﴿٣﴾

وَقَضَيْنَا and إِلَىٰ (to) بَنِي Children (of) إِسْرَءِيلَ indeed you would do the ScripturE لَتُفْسِدُنَّ in Israel and indeed you وَلَتَعْلُنَّ twice مَرَّتَيْنِ in mischief so عُلُوًّا will become tyrants كَبِيرًا ﴿١﴾ extremely ﴿١﴾ We came جَاءَ وَعْدُ promise أُولَٰئِهَآ for the first of two بَعَثْنَا عَلَيْكُمْ sent against you عِبَادًا لَّنَا (of) Ours أُولَىٰ given بَأْسٍ the شَدِيدٍ to warfare فَجَاسُوا a terrible they entered خِلَالَ the innermost parts الدِّيَارِ (of) homes (land) وَكَانَ and was وَعْدًا a promise مَفْعُولًا ﴿٢﴾ (executed) ثُمَّ fulfilled (of) We returned رَدَدْنَا then لَكُمُ you (to) الْكَرَّةَ a return of victory عَلَيْهِمْ over them وَأَمْدَدْنَاهُمْ and children وَيَنِينَ We helped you بِأَمْوَالٍ and made you أَكْثَرَ more نَفِيرًا ﴿٣﴾ (in man-power) numerous

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ  
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٤﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ  
حَصِيرًا ﴿٥﴾

إِنْ أَحْسَنْتُمْ if أَحْسَنْتُمْ you do good أَحْسَنْتُمْ you do good لِأَنْفُسِكُمْ for  
وَأَنْ أَسَأْتُمْ and if أَسَأْتُمْ you do evil فَلَهَا it is for it (against  
وَأَنْ جَاءَ then, when وَعْدُ الْآخِرَةِ promise yourselves)

(second) **يَسْأَلُوا** your faces **وُجُوهَكُمْ** so they make sorrowful **وَلِيَدْخُلُوا** just as **كَمَا** the Mosque (of Jerusalem) **الْمَسْجِدَ** and they enter **دَخَلُوهُ** and to destroy **وَلِيَسْتَرْوُوا** time **مَرَّةً** first **أَوَّلَ** they had entered it with (utter) destruction **تَبْشِيرًا** they had conquered **عَلَوْا** all that may show mercy **رَحْمَةً** that **أَنْ** your Lord **رَبُّكُمْ** it may be **عَسَىٰ** We (shall) **عَذَابًا** you return (to sins) **عُدْتُمْ** but if **وَلَنْ** unto you Hell **جَهَنَّمَ** and We have made **وَحَمَلْنَا** return (to Our punishment) mat (a prison) **حَصِيرًا** for the disbelievers **لِلْكَافِرِينَ**

7. (And We said): "If you do good, you do good for your yourselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

**إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٩ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٠ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ١١**

**إِنَّ** verily **هَذَا** this **الْقُرْآنَ** Qur'an **يَهْدِي** guides **لِلَّتِي هِيَ** to that **هِيَ** and gives glad tidings (to) **وَيُبَشِّرُ** just (most right) **أَقْوَمَ** which (is) **الْمُؤْمِنِينَ** the believers **الَّذِينَ** who **يَعْمَلُونَ** do **الصَّالِحَاتِ** righteous deeds **أَنَّ** that **لَهُمْ** they shall have **أَجْرًا** a reward **كَبِيرًا** great **وَأَنَّ** and **الَّذِينَ** that **لَا** those who **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **أَعْتَدْنَا** We have prepared **لَهُمْ** for them **عَذَابًا** torment **أَلِيمًا** (as) he **يَدْعُ** a painful **وَيَدْعُ** and invokes **الْإِنْسَانُ** man **بِالشَّرِّ** for evil **دُعَاءَهُ** (as) he **يَدْعُ** invokes **بِالْخَيْرِ** for the good **وَكَانَ** for the good **الْإِنْسَانُ** man **عَجُولًا** hasty

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment. 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.

وَجَعَلْنَا أَلِيلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبِيرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ وَفَضْلُنَا نَفْصِيلًا ﴿١٢﴾ وَكُلُّ إِنسَانٍ أَلَزَمْتَهُ طَلْعُهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

وَجَعَلْنَا the night أَلِيلَ and We have made (appointed) آيَتَيْنِ the day then We have obliterated فَمَحَوْنَا as two signs sign النَّهَارِ sign and We have made (of) the night أَلِيلَ sign that you may seek لِّتَبْتَغُوا bright/illuminating (of) the day مُبِيرَةً bounty from رَبِّكُمْ your Lord and that you may وَلِتَعْلَمُوا know عَدَدَ the years السِّنِينَ (of) the years وَالْحِسَابَ We have reckoning (counting) كُلِّ شَيْءٍ and every فَضْلُنَا thing نَفْصِيلًا explained (in details) وَكُلُّ with full explanation إِنسَانٍ every أَلَزَمْتَهُ We have fastened to him طَلْعُهُ his neck عُنُقِهِ in (to) وَنُخْرِجُ and We shall bring out كِتَابًا (of) Resurrection الْقِيَمَةِ (on the) Day يَوْمَ for him يَلْقَاهُ which he will find مَنشُورًا wide open

12. And We have appointed the night and the day as two *Ayât*. Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

أَقْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِىٰ لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾

أَقْرَأَ read كِتَابَكَ your book كَفَىٰ is sufficient بِنَفْسِكَ Yourself الْيَوْمَ today (this day) عَلَيْكَ against you حَسِيبًا ﴿١٤﴾ مَن he goes right أَهْتَدَىٰ whosoever تَبْعَثَ a reckoner (accountant) حَتَّىٰ and وَمَا for his ownself مُعَذِّبِينَ goes right تَدْمِيرًا then (only)



he goes astray يَضِلُّ then only فَإِنَّمَا goes astray مَنَّ whosoever  
 one laden وَارِدَةً can bear نَزْرٌ and not وَلَا against his ownself عَلَيْهِ  
 We كَأَنَّ and not وَمَا of another أُخْرَى burden وَزَرَ with burdens  
 (were) مُعَذِّبِينَ punishing حَتَّى until نَبَعْتَ We have sent رَسُولًا ﴿١٥﴾  
 destroy تُهْلِكُ to أَنْ We decide أَرَدْنَا and when وَإِذَا a Messenger  
 its wealthy luxurious مُتْرَفِيهَا We order أَمَرْنَا a village (town) قَرْيَةً  
 thus is فَتَقْسِفُوا in it (therein) فِيهَا then they transgress people  
 فَجَاءَ عَلَيْهِمُ the word (of torment) الْقَوْلُ on it (against it) justified  
 with (complete) destruction تَدْمِيكًا ﴿١٦﴾ then We destroy it

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger. 16. And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٥﴾ مَنْ كَانَ يُرِيدُ الْمَالِجَةَ عَجَلًا لَمْ يَفْعَلْهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا ﴿١٦﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٧﴾

وَكَمْ أَهْلَكْنَا and how many (from) الْقُرُونِ We have destroyed  
 and بَعْدِ نُوحٍ after Noah وَكَفَىٰ the generations (centuries)  
 (of) His عِبَادِهِ of (the) sins بِذُنُوبِ your Lord رَبِّكَ sufficient is  
 مَنْ All-Seer (Beholder) بَصِيرًا ﴿١٥﴾ as an All-Knower خَبِيرًا slaves  
 the quick-passing الْمَالِجَةَ wishes (wants) يُرِيدُ (was) كَانَ whoever  
 We like نَشَاءُ what مَا in it فِيهَا him لَمْ We quickly grant عَجَلًا  
 We have appointed جَعَلْنَا then ثُمَّ We will نُرِيدُ to whoever لِمَنْ  
 (made) لَهُ جَهَنَّمَ Hell يَصْلَاهَا he will burn therein مَذْمُومًا  
 wants/desires أَرَادَ and whoever وَمَنْ rejected مَذْحُورًا ﴿١٦﴾ disgraced  
 its striving سَعْيَهَا for it لَهَا and strives وَسَعَىٰ the Hereafter الْآخِرَةَ ﴿١٧﴾

وَهُوَ while he is مُؤْمِنٌ a believer فَأُولَئِكَ then those كَان are  
(shall be) appreciated مَسْغُورٌ their striving (were)

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated.

كَلَّا نُمِدُّ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٧﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ  
وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿١٨﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَحْدُورًا ﴿١٩﴾ وَقَضَىٰ رَبُّكَ  
أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا  
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٠﴾

كَلَّا each نُمِدُّ We provide هَؤُلَاءَ these وَهَؤُلَاءَ and those مِنْ and those  
عَطَاءِ from عَطَاءِ Bounty (gift) رَبِّكَ (of) your Lord وَمَا not كَان and not  
مَحْظُورًا (of) your Lord رَبِّكَ Bounty عَطَاءِ was  
مَحْظُورًا (restricted) أَنْظِرْ see/look كَيْفَ how فَضَّلْنَا We preferred بَعْضَهُمْ  
and verily the بَعْضٍ over عَلَى some of them وَالْآخِرَةُ others  
أَكْبَرُ Hereafter أَكْبَرُ (will be) greater دَرَجَاتٍ in degrees وَأَكْبَرُ and  
greater تَفْضِيلًا ﴿١٨﴾ لَا in preference لَا do not تَجْعَلْ set up مَعَ with  
you will sit down then فَتَقَعُدَ another مَا god إِلَهًا Allah  
مَذْمُومًا reproved مَحْدُورًا forsaken ﴿١٩﴾ وَقَضَىٰ and has decreed رَبُّكَ  
your Lord أَلَّا that you do not تَعْبُدُوا worship إِلَّا except إِيَّاهُ  
Him وَبِالْوَالِدَيْنِ and to parents إِحْسَانًا be good (dutiful) إِمَّا if يَبْلُغَنَّ  
attain عِنْدَكَ with you الْكِبَرَ old age أَحَدُهُمَا or أَوْ one of them  
كِلَاهُمَا both of them فَلَا then do not تَقُلْ say لَهُمَا to them  
nor تَنْهَرُهُمَا scold them وَقُلْ but say لَهُمَا  
to them قَوْلًا a word كَرِيمًا ﴿٢٠﴾ (of) honour

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allâh any other *ilâh* (god), (O man)! or you will sit down reprovèd, forsaken. 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٠﴾ رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ  
تَكُونُوا صَالِحِينَ فَإِنَّهُمْ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢١﴾ وَمَاتِذَا الْفَرْقَى حَقَّهُ وَالْيَسِيرَ وَأَبْنِ السَّبِيلَ وَلَا تُبَذِّرْ  
تَبْذِيرًا ﴿٢٢﴾

وَأَخْفِضْ and lower لَهُمَا to them جَنَاحَ (the) wing الذَّلِيلِ (of) submission (humility) مِنَ through الرَّحْمَةِ mercy وَقُلْ and say رَبِّ O my Lord! ارْحَمْهُمَا bestow on them mercy كَمَا just as رَبَّيَانِي they صَغِيرًا raised me ﴿٢٠﴾ (when I was) small (young) رَبِّكُمْ Your Lord أَعْلَمُ knows best بِمَا in what (is) فِي your نُفُوسِكُمْ in inner-selves then verily إِنَّكُمْ righteous صَالِحِينَ you are تَكُونُوا if ﴿٢١﴾ He كَانَ is لِلْأَوَّابِ to those who often turn (unto Him) غَفُورًا Most-Forgiving وَمَاتِذَا and give (grant) الْفَرْقَى to kins man حَقَّهُ and to the poor (who do not beg) وَالْيَسِيرَ and to the wayfarer السَّبِيلَ and the wayfarer وَلَا but do not تَبْذِرْ spend (waste) تَبْذِيرًا ﴿٢٢﴾ wastefully

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٤﴾ وَإِنَّمَا تَعْرِضَن عَنْهُمْ أَيْعَاةَ رَحْمَتِي مِنْ رَبِّكَ تَرْجُوهَا  
فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٥﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٢٦﴾ إِنَّ  
رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُمْ كَانُوا يَعْبُدُونَهُ خَيْرًا بِصِيرًا ﴿٢٧﴾

All-Seer  بَصِيرَا

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَنْتَحِبُوا لَهُمْ سُبُلًا ۚ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً ﴿٦٦﴾ وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٦٧﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا ۚ فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٦٨﴾

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشِئَةً مِنْكُمْ لَا تَقْتُلُوا أَوْلَادَكُمْ قَتْلَهُمْ كَبِيرٌ ﴿١٧٠﴾ وَلَا تَقْرَبُوا الزَّوْجَ الَّذِي هُوَ أُمُّكَ وَهُوَ مُكْرَمٌ ﴿١٧١﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٢﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٣﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٤﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٥﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٦﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٧﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٨﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٧٩﴾ وَإِذَا قُلْتُمْ لِلنَّاسِ أَنْ يَتَّقُوا اللَّهَ فَاسْأَلُوا بَلَدَهُمْ وَلَيْسَ بَلَدُهُمْ لَكُمْ بِأَرْحَمَ مِنْ اللَّهِ وَإِنْ كُنْتُمْ مِنْهُمْ سَائِلِينَ ﴿١٨٠﴾

except **إِلَّا** Allah **اللَّهُ** has forbidden (to kill) **حَرَّمَ** which **أَلَيْ** soul **بِالْحَقِّ** for a just cause **وَمَنْ** and whoever **فُتِلَ** is killed **مَظْلُومًا** for his **لَوْلِيهِ**. We have made **جَعَلْنَا** then surely **فَقَدْ** wrongfully he exceed **يُسْرِفُ** but not **فَلَا** an authority **سُلْطَنًا** heir (guardian) helped **مَنْصُورًا** **﴿٢١﴾** is **كَانَ** verily he **إِنَّهُ** killing **الْقَتْلَ** in **فِي** limits

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to unlawful sex. Verily, it is a *Fâhishah* and an evil way. 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islâmic law).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَسْئُولًا **﴿٢١﴾** وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ مِيزَانًا بِالْقِسْطِ أَلَيْسَ ذَلِكَ خَيْرًا وَأَحْسَنُ تَأْوِيلًا **﴿٢٢﴾** وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا **﴿٢٣﴾**

wealth/property **مَالَ** approach (come near) **تَقْرَبُوا** and don't **وَلَا** **الْيَتِيمِ** (of) the orphan **إِلَّا** except **بِالَّتِي** with what **هِيَ** (it) **أَحْسَنُ** the age of full strength **يَبْلُغَ** he attains **حَتَّىٰ** (is) best **أَشُدَّهُ** until **يَبْلُغَ** the covenant **وَأَوْفُوا** and fulfil **بِالْعَهْدِ** **إِنَّ** the covenant **كَانَتْ** is **مَسْئُولًا** **﴿٢١﴾** a responsibility (questioned about) **وَأَوْفُوا** and **كَلَّمْتُمْ** when **إِنَّمَا** measure **الْكَيْلَ** give full **مِيزَانًا** weigh **بِالْقِسْطِ** with balance **أَلَيْسَ** straight **ذَلِكَ** that is **خَيْرًا** and not **وَلَا** interpretation (in the end) **تَأْوِيلًا** **﴿٢٢﴾** and better **وَأَحْسَنُ** **تَقْفُ** follow **مَا** what **لَيْسَ** not **لَكَ** you have **بِهِ** of which **عِلْمٌ** knowledge **إِنَّ** verily **السَّمْعَ** the hearing **وَالْبَصَرَ** the sight **وَالْفُؤَادَ** and the heart **كُلُّ** and the heart **أُولَٰئِكَ** each **كَانَ** (of) those **عَنْهُ** is **مَسْئُولًا** **﴿٢٣﴾** questioned

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and

weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٦﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٧﴾ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٨﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَقَوْلُونَ قَوْلًا عَظِيمًا ﴿٣٩﴾

وَلَا تَمْشِ and don't walk on the earth مَرَحًا with conceit (and arrogance) إِنَّكَ لَن verily you will never تَخْرِقَ penetrate the earth وَلَا the earth will never تَبْلُغَ attain (reach) الْجِبَالَ the mountains طُولًا in height ﴿٣٦﴾ كُلُّ in height ﴿٣٦﴾ all that كَانَ (is) was سَيِّئُهُ is (was) that كَانَ (is) hateful ﴿٣٧﴾ مَكْرُوهًا your Lord رَبِّكَ to its evil (part) of what أَوْحَىٰ revealed إِلَيْكَ to you رَبِّكَ your lord وَمِنَ your lord وَمِنَ the wisdom الْحِكْمَةِ of the wisdom وَلَا and don't تَجْعَلْ set up مَعَ with اللَّهِ Allah إِلَهًا god آخَرَ another فَتُلْقَى into Hell جَهَنَّمَ مَلُومًا blameworthy مَدْحُورًا ﴿٣٨﴾ (and) rejected أَفَأَصْفَكَ your Lord رَبُّكُمْ has preferred for you sons بِالْبَنِينَ sons وَاتَّخَذَ and taken for Himself from among الْمَلَائِكَةِ the angels إِنثًا females (for Himself) (daughters) إِنَّكُمْ verily you utter قَوْلًا statement عَظِيمًا ﴿٣٩﴾ (great) awful

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤٠﴾ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا ابْتِغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤١﴾ سُبْحَتَهُمْ وَتَعَلَّىٰ عَمَا يَقُولُونَ فَلَوْأَن كَبِيرًا ﴿٤٢﴾ تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٣﴾

وَلَقَدْ صَرَّفْنَا in فِي We have explained صَرَّفْنَا and surely وَلَقَدْ  
 it يَزِيدُهُمْ but not وَمَا that they may take heed يُذَكِّرُوا Qur'an  
 كَانَ if لَوْ say قُل aversion عَنَّا except إِلَّا increases them  
 يَقُولُونَ as كَمَا (other) gods إِلَهُه alongwith Him مَعَهُ there were  
 to إِنْ they would have certainly sought لَأَتَّبَعُوا then إِذَا they say  
 Glorified سُبْحَنَهُ a way سَبِيلًا (of the) Throne الْعَرْشِ the Lord فِي  
 عَلَوْا they say يَقُولُونَ above what عَمَّا and Exalted is He وَتَعَالَى is He  
 the السَّمَوَاتِ to Him لَهُ glorify تَسْبِيحٌ great كِبِيرًا (degree)  
 فِيهِنَّ and all that وَمِنَ and the earth وَالْأَرْضِ the seven السَّبْعِ heavens  
 but إِلَّا a thing شَيْءٍ (of) مِّنَ and (there is) not وَهِيَ (is) in them  
 you تَفْقَهُونَ not لَّا but وَلَكِنْ His Praise يَجْمَعُ glorifies تَسْبِيحٌ  
 حَلِيمًا is كَانَ verily He إِنَّهُمْ their glorification تَسْبِيحَهُمْ understand  
 Oft-Forgiving غَفُورًا Ever-Forbearing

41. And surely, We have explained in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *alihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. 43. Glorified and Exalted is He High above (the great falsehood) that they say! 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَلِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤١﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَلِذَا ذُكِّرْتُ بِرَبِّكَ فِي الْقُرْآنِ وَحَدَّثُمْ وَلَوْ أَنَّ عَلَيَّ آذَانَهُمْ نَفُورًا ﴿٤٢﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٣﴾

وَلِذَا قَرَأْتَ the Qur'an الْقُرْآنَ you recite جَعَلْنَا and when  
 do لَا those who الَّذِينَ and between وَبَيْنَ (put)  
 a veil (barrier) حِجَابًا in the Hereafter بِالْآخِرَةِ believe يُؤْمِنُونَ not  
 over (on) عَلَى and We have put وَجَعَلْنَا invisible (unseen) مَّسْتُورًا  
 they should يَفْقَهُوهُ lest أَنْ coverings أَكِنَّةُ their hearts قُلُوبِهِمْ  
 deafness (heavy وَقْرًا their ears مَآثِنِهِمْ and in فِي understand it  
 (of) your Lord رَبِّكَ you made mention ذُكِّرْتُ and when وَلِذَا load)

في in الْقُرْآنِ the Qur'an وَحَدَّمْ alone وَلَوْ they turn عَلَى on أَذْبَرَهُمْ  
 their backs (fleeing) ١٦ قُورًا We أَهْلًا in extreme dislikeness  
 of what بِمَا know best يَسْتَمِعُونَ they listen بِهٖ with it إِذْ when  
 they listen إِلَيْكَ to you وَإِذْ when هُمْ they تَجَوَّى (take)  
 secret counsel إِذْ when يَقُولُ say الظَّالِمُونَ the wrong-doers  
 none تَتَّبِعُونَ you follow إِلَّا but رَجُلًا a man مَسْحُورًا ١٧ bewitched

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil. 46. And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ân, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* say: "You follow none but a bewitched man."

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ١٨ وَقَالُوا لَوْ كُنَّا عِظْمًا وَرَقًّا أَوْ نَا لَمَبْعُوثُونَ خَلْقًا  
 جَدِيدًا ١٩ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٢٠ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي  
 فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ٢١

أَنْظُرْ see كَيْفَ how ضَرَبُوا they have put forward لَكَ for you  
 الْأَمْثَالَ examples فَضَلُّوا so they have gone astray فَلَا and not  
 يَسْتَطِيعُونَ they can سَبِيلًا ١٨ find a way وَقَالُوا and they say لَوْ كُنَّا  
 عِظْمًا we are وَرَقًّا bones and fragments (ashes) أَوْ نَا when  
 خَلْقًا be resurrected جَدِيدًا ١٩ should we really  
 قُلْ ٢٠ say كُونُوا be you حِجَارَةً or حَدِيدًا ٢٠ iron أَوْ  
 خَلْقًا or مِمَّا a creation يَكْبُرُ of what (We created) فَسَيَقُولُونَ  
 صُدُورِكُمْ in your breasts مَنْ then they will say يُعِيدُنَا who  
 قُلِ shall return us (bring us back to life) الَّذِي ٢١ He Who فَطَرَكُمْ  
 فَسَيُنْغِضُونَ time إِلَيْكَ then they will shake رُءُوسَهُمْ at you  
 وَيَقُولُونَ and say مَتَى when هُوَ it (will be) قُلْ عَسَى  
 أَنْ يَكُونَ perhaps قَرِيبًا ٢١ it is near (soon)



48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٠﴾ وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥١﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٢﴾

يَوْمَ (on the) Day (when) يَدْعُوكُمْ He will call you and فَتَسْتَجِيبُونَ you will answer with His Praise حَمْدِهِ and you will think وَتَظُنُّونَ that you have stayed إِلَّا but قَلِيلًا (a little (while)) وَقُلْ those that they should say يَقُولُوا to My slaves لِّعِبَادِي and say (words) هِيَ which أَحْسَنُ (are) best إِنَّ (Satan truly) الشَّيْطَانَ Satan يَنْزِعُ sows بَيْنَهُمْ amongst them إِنَّ surely الشَّيْطَانَ Satan is لِلْإِنْسَانِ to man عَدُوًّا an enemy مُّبِينًا a plain رَبُّكُمْ your Lord أَعْلَمُ He will have بِكُمْ He wills يَشَأْ if إِنْ you knows best يَشَأْ if or أَوْ mercy on you يُعَذِّبْكُمْ He will punish يَشَأْ if or أَوْ mercy on you وَمَا you and not أَرْسَلْنَاكَ We have sent you عَلَيْهِمْ over them وَكِيلًا (as) a guardian ﴿٥٢﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves that they should (only) say those words that are the best. (Because) Satan verily, sows a state of conflict and disagreements among them. Surely, Satan is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَمَا آتَيْنَا دَاوُدَ زَبُورًا ﴿٥٣﴾ قُلْ أَدْعُوا الَّذِينَ رَزَعْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٤﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٥﴾

وَرَبُّكَ (are) all those who يَمَنُ knows best and your Lord وَرَبُّكَ in السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَلَقَدْ and indeed فَضَّلْنَا and preferred some بَعْضَ the Prophets الَّذِينَ (of) the Prophets We have preferred the زُورًا ﴿٥٥﴾ David دَاوُدَ and We gave وَآيَاتِنَا others بَعْضَ (above) you زَعَمْتُمْ those whom الَّذِينَ call unto say قُلْ Psalms neither فَلَا besides Him نَزَّهَ مِنْ دُونِهِ pretend (claimed to be gods) the adversity أَصْبَرَ to remove كُنْتُمْ they have the power يَتَلَكَّوْنَ عَنْكُمْ from you وَلَا nor تَحْوِيلًا ﴿٥٦﴾ to shift (it) أُولَئِكَ those الَّذِينَ whom يَدْعُونَ desire (seek) إِلَيْنَا they call upon يَسْتَعِينُونَ their lord أَلْوَسِيلًا the means of access أَيُّهُمْ which of them أَقْرَبُ (for) His رَحْمَتُهُ and they hope وَرَجَّوْنَ (should be) the nearest (for) His عَذَابُهُ Mercy وَمَخَافَتُكَ and they fear رَبِّكَ the Torment (something to عَذَابُكَ is كَأَنَّ (of) your Lord رَبِّكَ the Torment be) afraid of

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَلَنْ مِنْ قَرِيبَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ أَلْقِيَتِمْ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآيَاتِنَا تَمُودُ النَّافَّةُ مُبْصِرَةٌ فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

وَلَنْ (there is) not مِنْ (of) قَرِيبَةٍ a town إِلَّا but نَحْنُ We مُهْلِكُوهَا shall destroy it قَبْلَ before يَوْمِ the Day أَلْقِيَتِمْ the Day أَوْ or مُعَذِّبُوهَا punish it عَذَابًا punishment شَدِيدًا severe (with) كَانَ (with) severe the Book الْكِتَابِ in that ذَلِكَ is مَسْطُورًا ﴿٥٨﴾ the Book the Book الْآيَاتِ send نُرْسِلُ to أَنْ stopped us مَنَعَنَا and not وَمَا written the people إِلَّا but أَنْ that كَذَّبَ denied بِهَا them الْأَوَّلُونَ

the ثَمُودَ (to) Thamud and We gave (sent) وَءَاتَيْنَا of old  
 but they did wrong فَظَلَمُوا as a clear Sign مَبِينَةً she-camel  
 except إِلَّا the Signs بِالْآيَاتِ We send رُسُلًا and not وَمَا to her  
 to warn (scare) نَخَوِفُهَا ﴿٦٥﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) 59. And nothing stops Us from sending the *Ayât* but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرِّهَآءَ الَّتِي هِيَ أَثَرُ النَّاسِ وَلَشَجَرَةً الَّتِي نُفِثَ فِي الْقُرْآنِ  
 وَنَخَوِفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٥﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ  
 مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦٦﴾

verily إِنَّ (to) you لَكَ We said قُلْنَا and (remember) when  
 and رَبَّكَ your lord أَحَاطَ has encompassed بِالنَّاسِ mankind وَمَا  
 We showed أَثَرُكَ which الَّتِي the vision We made جَعَلْنَا not  
 and the tree وَالشَّجَرَةَ for mankind النَّاسِ a trial فِتْنَةً but you  
 and We warn وَنَخَوِفُهُمْ the Qur'an الْقُرْآنِ in فِي accursed  
 save إِلَّا it increases them يَزِيدُهُمْ but not فَمَا them (frighten)  
 great طُغْيَانًا oppression, transgression and disobedience كَبِيرًا ﴿٦٥﴾  
 to the angels لِلْمَلَائِكَةِ We said قُلْنَا and (remember) when  
 اسْجُدُوا prostrate لِآدَمَ unto Adam فَسَجَدُوا so they prostrated إِلَّا  
 to one إِبْلِيسَ except قَالَ Iblis shall I prostrate لِمَنْ to one whom  
 خَلَقْتَ whom طِينًا ﴿٦٦﴾ (from) clay

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh. 61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْنَنَنَّكَ ۚ لَأُفْلِكَا ۚ قَالَ أَذْهَبَ  
فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ كُلِّ جَزَاءٍ مَوْفُورًا ۖ وَأَسْتَفْزِرُ مِنْ أَسْطَظَّتْ مِنْهُمْ بِصَوْتِكَ ۚ وَأُجْلِبُ عَلَيْهِمْ  
بِخَيْلِكَ وَرَجِلِكَ ۚ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۖ

قَالَ أَرَأَيْتَكَ هَذَا (Iblis) said whom كَرَّمْتَ do You see this  
You have honoured عَلَيَّ لَئِنْ if above me You give me  
I أَخَّرْتَنِ (of) Resurrection the Day to يَوْمِ respite  
لَأَحْنَنَنَّكَ but his offspring (all) will surely seize and mislead  
قَالَ أَذْهَبَ (Allah) said a few ۖ  
Hell (will be) جَهَنَّمَ then surely فَإِنَّ of them follows you  
an جَزَاءُ كُلِّ recompense the recompense of all of you  
an مَوْفُورًا ۖ of you can whom أَسْطَظَّتْ and befool  
وَأَسْتَفْزِرُ ample on and make assaults وَلُجْلِبُ with your voice  
بِصَوْتِكَ them and your infantry وَرَجِلِكَ with your cavalry  
وَشَارِكُهُمْ and your infantry and children وَالْأَوْلَادِ wealth and share with them  
وَعِدَّهُمْ and promise them وَمَا and not يَعِدُهُمُ promises them  
الشَّيْطَانُ إِلَّا Satan but غُرُورًا ۖ deceit

62. [Iblis (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. 64. "And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ۖ ۚ رَبُّكُمْ الَّذِي يُزَيِّجُ لَكُمُ الْفُلْكَ فِي الْبَحْرِ  
لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّكُمْ كَانَتْ بِكُمْ رَحِيمًا ۖ ۚ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا بَلَغْتُمْ إِلَى  
الْبَرِ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ۖ

إِنَّ عِبَادِي لَيْسَ (there is) not لَكَ for you عَلَيْهِمْ My slaves  
is your Lord رَبِّكَ and sufficient وَكَفَىٰ an authority سُلْطَانٌ over them

وَكَيْلًا ﴿٦٥﴾ as a Guardian رَبُّكُمْ your Lord اَلَّذِى (is He) Who يُزَيِّجُ drives لَكُمْ for you اَلْفُلَكَ the ship فِي (in) through اَلْبَحْرَ the sea لِيَتَبَنَّوْا of مِنْ in order that you may seek His Bounty فَضْلِيَّهٖ towards you رَحِيمًا ﴿٦٦﴾ is كَافٍ truly He اِنَّهُ and when وَازَا مَسَّكُمْ اَلْفُتْرُ harm فِي upon اَلْبَحْرَ the sea هَلْ مَنَ vanishes مَن those that تَدْعُوْنَ you call upon اِلَّا except اِيَّاهُ He salvages you (brings) نَجِّكُمْ but when مَتَى Him (Allah Alone) you safe) اِلَى to اَلْبَرِّ land اَعْرَضْتُمْ you turn away وَكَانَ and is اَلْاِنْسَانُ ever-ungrateful كَفُورًا ﴿٦٧﴾ man

65. "Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

أَفَأَمِنْتُمْ that (not) أَنْ do you then feel secure يَخْصِفَ or أَوْ (of) the land اَلْبَرِّ side جَانِبَ you بِكُمْ swallow up اَعْلَيْكُمْ send عَلَيْكُمْ a violent sand-storm ثُمَّ لَا then تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾ for you shall find لَكُمْ not or أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ that أَنْ do you feel secure اِيَّاهُ He will return you اَعْلَيْكُمْ and send اُخْرَى a second time تَارَةً it (sea) اَعْلَيْكُمْ and drown you قَاصِفًا مِنْ a hurricane اَلرِّيحِ of wind فَيَغْرِقَكُمْ you بِمَا كَفَرْتُمْ because of اَنْكُمْ you disbelieved ثُمَّ لَا then تَجِدُوا لَكُمْ an اِيَّاهُ therein تَبِيعًا ﴿٦٩﴾ اَعْلَيْكُمْ will find اَعْلَيْكُمْ We honoured كَرَّمْنَا and indeed وَلَقَدْ ﴿٧٠﴾ avenger اَعْلَيْكُمْ Children اَعْلَيْكُمْ

land (of) Adam وَحَمَلْنَهُمْ (of) Adam and We have carried them فِي on the land (of) with مِنْ and have provided them وَرَزَقْنَاهُمْ and sea وَالْبَحْرِ and We have preferred them وَفَضَّلْنَاهُمْ good things الطَّيِّبَاتِ and We have preferred them عَلَى many مَنْ over كَثِيرٍ We created خَلَقْنَا of those whom تَفْضِيلًا ﴿٦٨﴾ (with) a marked preference

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl*. 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ فَمَنْ أُوْفِيَ كُتُبُهُ يَسْمِينَهُ فَأُولَٰئِكَ يَفْقَهُونَ كُتُبَهُمْ وَلَا يُظْلَمُونَ فَيَسِيلًا ﴿٦٩﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٠﴾

all (and remember) the Day (when) يَوْمَ We shall call نَدْعُوا (and remember) the Day (when) then whosoever فَمَنْ with their leader بِإِمَامِهِمْ human beings أَنَسٍ أُوْفِيَ is given كُتُبُهُ his book يَسْمِينَهُ in his right hand فَأُولَٰئِكَ their book (records) كُتُبَهُمْ will read يَفْقَهُونَ such (those) وَلَا in the فَيَسِيلًا ﴿٦٩﴾ they will be dealt with unjustly يُظْلَمُونَ and not this (world) هَذِهِ in فِي is (was) كَانَتْ and whoever وَمَنْ least أَعْمَىٰ the Hereafter فَهُوَ blind in فِي then he (will be) أَعْمَىٰ the Path سَبِيلًا ﴿٧٠﴾ and more astray from blind

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm*. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.

وَلَا تَنفَعُكَ لِنَفْسِكَ عَلَيْكَ عَلَيْكَ وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧١﴾ وَلَوْلَا أَن تَبْنَسَكَ لَقَدْ كُنْتَ تَرْكَبُنَا إِلَٰهًا قَلِيلًا ﴿٧٢﴾ إِذَا لَا ذِقْنَكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْكَ نَصِيرًا ﴿٧٣﴾

tempt you away لَفَتُّوْكَ they were about to كَادُوا and verily وَإِنْ  
 unto إِلَيْكَ We have revealed أَوْحَيْنَا that which أَلَّيْكَ from عَنِ  
 (something) other غَيْرُ against Us عَلَيْنَا to fabricate لَتَقْتَرَىٰ you  
 they would certainly have taken you لَاتُخَذُّوكَ and then وَإِذَا  
 We made you نَبْنُتَكَ (that) أَنْ and had not وَلَوْ لَا a friend خَلِيلًا ﴿٧٣﴾  
 would have تَرَكَكَ you nearly كِدْتَ verily لَقَدْ stand firm  
 then (in that إِذَا a little قَلِيلًا ﴿٧٤﴾ bit شَيْئًا to them إِيَّاهُمْ inclined  
 a double ضِعْف We would have made you taste لَأَذَقْنَكَ case)  
 and a double portion (of وَضِعْف (of) this life الْحَيَاةِ (portion)  
 you would نَجِدُ not لَا then ثُمَّ (after) death الْعَمَاتِ punishment)  
 any helper نَصِيرًا ﴿٧٥﴾ against Us عَلَيْنَا for you لَكَ have found  
 (supporter)

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil*! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٣﴾ سُنَّةَ مَنْ قَدْ  
 أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا نَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٤﴾ أَفَمِ الْصَّلَاةِ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانِ الْفَجْرِ  
 إِنْ قُرْءَانِ الْفَجْرِ كَانَتْ مَشْهُودًا ﴿٧٥﴾

to frighten you لَيَسْتَفِزُّوكَ they were about كَادُوا and verily وَإِنْ  
 مِنْ the land الْأَرْضِ لِيُخْرِجُوكَ that they might drive you مِنْهَا  
 they would يَلْبَثُونَ not لَا and then (in that case) وَإِذَا out of it  
 a little while قَلِيلًا ﴿٧٣﴾ except إِلَّا after you خِلْفَكَ have stayed  
 We سُنَّةَ indeed قَدْ (with) whom مَنْ (this was Our) Way أَرْسَلْنَا  
 and not وَلَا Our Messengers رُسُلِنَا of مِنْ before you قَبْلَكَ sent  
 نَجِدُ any alteration تَحْوِيلًا ﴿٧٤﴾ for Our Way لِسُنَّتِنَا you will find  
 أَمِ the prayer الصَّلَاةِ لِلدُّلُوكِ الشَّمْسِ from mid-day إِلَى till غَسَقِ

in darkness أَيْلِ (of) night وَقُرْآنَ (recite the) Quran and أَلْفَجْرِ the early dawn إِنَّ the recitation of the Quran قُرْآنَ verily الْفَجْرِ the early dawn ever witnessed مَشْهُودًا ﴿٧٨﴾ is كَان in the early dawn

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah*. 78. Perform *As-Salât* from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٧﴾ وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٧٨﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٩﴾

perform the فَتَهَجَّدْ the night أَيْلِ and in (some parts of) وَمِنَ night prayer with it (Quran) نَافِلَةً as an additional prayer لَّكَ for you عَسَىٰ it may be أَن that يَبْعَثَكَ your Lord رَبُّكَ will raise you that يَبْعَثَكَ (to) a station مَقَامًا (٧٧) مَحْمُودًا (of) praise worthy وَقُلْ (in) good (truth) one entering مَدْخَلَ make me enter ادْخُلْنِي my Lord (in) good (truth) one expelled مَخْرَجَ and bring me out أَخْرِجْنِي (in) good (truth) one expelled مَخْرَجَ and bring me out أَخْرِجْنِي and make (grant) وَاجْعَلْ لِي and make (grant) وَاجْعَلْ لِي (for) me مِن from لَدُنْكَ You سُلْطَانًا an authority نَصِيرًا ﴿٧٨﴾ helper وَقُلْ say جَاءَ the truth الْحَقُّ came and vanished زَهَقَ the falsehood الْبَاطِلُ and vanished زَهَقَ is كَان falsehood bound to vanish ﴿٧٩﴾

79. And in some parts of the night (also) offer the *Salât* (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd*. 80. And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. 81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٠﴾ وَإِذَا أَعْمَنَّا عَلَى الْإِنْسَانِ عُرْضًا وَنَسَّيْنَاهُ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨١﴾ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٢﴾



وَنَزَّلَ that the Qur'an from and We send down  
 to the and a mercy is a healing (cure) which  
 the wrong-doers it increases and not believers  
 We bestow Our Grace and when loss but  
 and becomes far away he turns away man on  
 touches and when (from the Right Path) at his side  
 him evil كَانِ he is يَتُوسَا in great despair قُلْ say  
 each acts عَلَى according to (on) شَاكِلِيهِ his manner رَبِّكُمْ  
 is best أَهْدَى of him يَمَنْ knows best أَعْلَمُ and your Lord  
 path سَبِيلًا guided

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the *Zâlimûn* nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatîhi*, and your Lord knows best of him whose path is right."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ بِهِ عَلَيْهِمْ حَكِيمًا إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنْ فَضَّلْنَاكَ عَلَى كَثِيرٍ مِمَّنْ أَجْمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

وَيَسْأَلُونَكَ the soul (spirit) about الرُّوحِ and they ask you  
 (of) my Lord رَبِّي Command (is) of the soul الرُّوحِ say  
 وَمَا أُوتِيتُمْ and not أَوْتِيتُمْ of you have been given الْعِلْمِ knowledge  
 إِلَّا but قَلِيلًا a little وَلَئِنْ and if شِئْنَا We willed لَنَذْهَبَنَّ  
 We have أَوْحَيْنَا that which بِالَّذِي We could surely take away  
 for revealed إِلَيْكَ to you ثُمَّ then لَا not يَجِدُ you would find لَكَ  
 any protector وَكِيلًا against Us عَلَيْهِ in that بِهِ you  
 your Lord رَبِّكَ from as a Mercy رَحْمَةً except إِلَّا (guardian)  
 ever كَثِيرًا unto you عَلَيْكَ is كَانَتْ His Grace فَضَّلْنَا verily إِنَّ  
 the mankind الْإِنْسُ were together أَجْمَعَتِ if لَئِنْ say قُلْ great  
 وَالْجِنُّ and the jinn عَلَى (on) أَنْ to يَأْتُوا bring بِمِثْلِ the like هَذَا

the *بَعْضُهُمْ* they can bring *يَأْتُونَ* not *لَا* Quran *الْقُرْآنِ* (of) this  
 some of them *بَعْضُهُمْ* was/were *كَانَ* even if *وَلَوْ* like thereof  
 helper/supporter *ظُهُمًا* (٨٨) to some others *بَعْضُهُمْ*

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit). Say: "The *Rûh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. 87. Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٨﴾ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٨٩﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٌ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩٠﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩١﴾

to mankind *لِلنَّاسِ* We have fully explained *صَرَّفْنَا* and indeed *وَلَقَدْ*  
 every (kind) *كُلِّ* of *مِنْ* Quran *الْقُرْآنِ* this *هَٰذَا* in *فِي* (people)  
*مَثَلٍ* most *أَكْثَرُ* but refuse *فَأَبَى* (of) parable/similitude  
 not *لَنْ* and they say *وَقَالُوا* but *كُفُورًا* (٨٨) *بِالْكَافِرِينَ*  
 you cause to *تَفْجُرَ* until *حَتَّى* in you *لَكَ* we shall believe *نُؤْمِنُ*  
 a spring *يَنْبُوعًا* (٨٩) the earth *الْأَرْضِ* from *مِنْ* for us *لَنَا* gush forth  
*أَوْ* *تَكُونَ* or *لَكَ* there is *جَنَّةٌ* for you *مِنْ* a garden *نَجِيلٍ* of *نَجِيلٍ*  
 and you cause to gush forth *فَتَفْجُرَ* and grapes *وَعَنْبٌ* date-palms  
*أَوْ* abundantly *تَفْجِيرًا* (٩٠) in their midst *خِلَالَهَا* rivers *الْأَنْهَارَ*  
 you have *زَعَمْتَ* as *كَمَا* the heaven *السَّمَاءَ* you cause to fall *تُسْقِطُ*  
 you *تَأْتِي* or *أَوْ* in pieces *كِسَفًا* upon us *عَلَيْنَا* claimed (pretended)  
 before us (face *قَبِيلًا* (٩١) and the angels *وَالْمَلَائِكَةِ* Allah *بِاللَّهِ* bring  
 to face)

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from

the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

أَوْ يَكُونُ لَكَ يَتٌ مِّنْ زُخْرِفٍ أَوْ تَرَفٍّ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩١﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٢﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٣﴾

أو (there) is يَكُونُ or a house of زُخْرِفٍ or you ascend up تَرَفٍّ or into the السَّمَاءِ in your ascension رُفَيْكَ and we shall not believe وَلَنْ نُؤْمِنَ sky until تَنْزِلَ you bring down عَلَيْنَا for us كِتَابًا a Book that نَقْرُؤُهُ we would read قُلْ say Glorified is رَبِّي my Lord هَلْ what كُنْتُ I am إِلَّا but بَشَرًا a man رَسُولًا ﴿٩١﴾ (sent as) a Messenger وَمَا مَنَعَ and nothing prevented النَّاسَ people أَنْ to يُؤْمِنُوا believe إِذْ when جَاءَهُمُ the guidance الْهُدَىٰ that أَنْ except إِلَّا the guidance قَالُوا they said أَبَعَثَ did send اللَّهُ Allah بَشَرًا a man رَسُولًا ﴿٩٢﴾ as a Messenger قُلْ say لَوْ if كَانَتْ there were فِي on the أَرْضِ the earth مَلَائِكَةٌ angels يَمْشُونَ walking (about) مُطْمَئِنِّينَ in peace لَنَزَّلْنَا then we would certainly have sent down عَلَيْهِمْ to them مِنَ as a Messenger رَسُولًا ﴿٩٣﴾ an angel مَلَكًا the heaven مِنَ from

93. "Or you have a house of *Zukhruf*, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٤﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّهِ فَلَنْ يَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمَاءٌ وَبُكَا وَصُمٌّ كَاذِبُونَ ﴿٩٥﴾

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفُنًا أَوْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾

قُلْ كَفَىٰ بِاللهِ شَهِيدًا (for) a witness يَبَيِّنُ say كَفَىٰ sufficient is اللهُ Allah وَبَيْنَكُمْ and between you إِنَّهُ verily He is عَالِمُ الْغُيُوبِ All-Seer ﴿١٧﴾ All-Knower خَيْرُ of His slaves يَهْدِ He whom اللهُ Allah guides فَهُوَ he is الْمُهْتَدِ led aright وَمَنْ you will find يُضِلُّ and He whom He sends astray فَلَنْ never يَجِدَ and He whom we besides Him وَنَحْشُرُهُمْ protectors مِنْ دُونِهِ أوليَاءَ for them shall gather them on the Day يَوْمَ the Day اَلْقِيَامَةِ (of) Resurrection عَلَى on their faces عُيَا blind وَبُكْمًا and dumb وَصُمًّا and deaf وَأَوْنَاهُمْ and deaf and dumb وَجُوهُهُمْ their faces عِيَا blind وَبُكْمًا and dumb وَصُمًّا and deaf وَأَوْنَاهُمْ and deaf and dumb وَجُوهُهُمْ their faces جَهَنَّمَ their abode (will be) Hell كَلَّمَا whenever خَبَتْ it abates زِدْنَاهُمْ we shall increase (for them) سَعِيرًا ﴿١٧﴾ the fierceness of Fire ذَلِكَ that is جَزَاؤُهُمْ their recompense بِأَنَّهُمْ because they كَفَرُوا denied Our آيَاتِنَا and they said وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفُنًا shall we لَمَبْعُوثُونَ and fragments (ashes) أَوْنَا really be resurrected (raised again) جَدِيدًا ﴿١٨﴾ as creation خَلْقًا really be resurrected (raised again)

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His slaves." 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayât* and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

﴿١٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَادِرٌ عَلَيْهِ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٢٠﴾ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَثُورًا ﴿٢١﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ قِسْعَ مَائِنَةٍ يَنْتَرِ فَتَلَّ بِنِيِّ إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢٢﴾

99. Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَالْأَرْضِ بَصَآئِرٌ وَإِنِّ لَآظُنُّكَ بِفِرْعَوْنٍ مُّشْبُورًا ﴿١٠٠﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ﴿١٠١﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرٰءِيلَ ائْكُلُوا مِنَ الْأَرْضِ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جُنَآحًا بِكُمْ لَقِيفًا ﴿١٠٢﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلُهُ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٣﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَالْأَرْضِ بَصَآئِرٌ وَإِنِّ لَآظُنُّكَ بِفِرْعَوْنٍ مُّشْبُورًا ﴿١٠٠﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ﴿١٠١﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرٰءِيلَ ائْكُلُوا مِنَ الْأَرْضِ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جُنَآحًا بِكُمْ لَقِيفًا ﴿١٠٢﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلُهُ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٣﴾





الحَمْدُ all praise لله (is) to Allah الَّذِي Who أَنْزَلَ has sent down عَلَ placed عَبْدِهِ His slave وَكَرَّ the Book الْكِتَابَ and has not بَجَعَلَ (He has made it) Straight قِيمًا any crookedness عَرَجًا ﴿١﴾ for it لَنْ يُنْذِرَ (of) severe شَدِيدًا punishment بَلَّا to give warning لَدُنْهُ Him وَبَشِّرَ and to give glad tidings الْمُؤْمِنِينَ (to) the believers الَّذِينَ who يَعْمَلُونَ righteous deeds الصَّالِحَاتِ work (they) اَلْعَمَلِ a good حَسَنًا ﴿٢﴾ reward أَجْرًا they shall have لَهُمْ that (shall) abide فِيهِ therein أَبَدًا ﴿٣﴾ forever وَنُذِرَ and warn الَّذِينَ الَّذِينَ those who قَالُوا say (said) اُنْغَضْ Allah اللهُ has taken وَلَدًا ﴿٤﴾ a son لَمْ not هُمْ they have بِهِ about it مِنْ (from) عَلَيْهِ mighty is كَبُرَتْ had their fathers لِآبَائِهِمْ nor وَلَا knowledge كَلِمَةٍ the word تَخْرُجُ (that) comes out مِنْ of أَفْوَاهِهِمْ their mouths إِنْ nothing يَقُولُونَ they say/utter إِلَّا but كَذِبًا ﴿٥﴾ a lie

## Sûrat 18. Al-Kahf

### (The Cave)

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness. 2. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. 3. They shall abide therein for ever. 4. And to warn those who say, "Allâh has begotten a son." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

فَلَمَّا بَلَغَ نَفْسَكَ عَلَى عَاقِبَتِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿١﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٢﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٣﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٤﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رِسَدًا ﴿٥﴾



over yourself عَلَى kill نَفْسَكَ perhaps you would لَمَّاكَ  
 in they believe يُؤْمِنُوا not لَمْ if إِنَّ their footsteps أَثَرِهِمْ  
 have جَعَلْنَا verily We إِنَّا in grief أَسْفًا ⑤ narration الْحَدِيثِ this  
 adornment زِينَةً the earth الْأَرْضِ (is) on عَلَى that which مَا made  
 as to which أَيُّهُمْ in order that We may test them لِنَبْلُوهُمْ for it  
 and verily We وَإِنَّا in deeds عَمَلًا ⑥ (are) best أَحْسَنُ of them  
 ⑦ جُرًّا soil صَعِيدًا (is) on it عَلَيْهَا what مَا We shall make لَجْعَلُونَ  
 (the) people أَصْحَابَ that أَنْ you think حَسِبْتَ or (did) أَمْ a bare dry  
 (they) were كَانُوا and the Inscription وَالرَّقِيعِ (of the) Cave الْكَهْفِ  
 (remember) إِذْ a wonder عَجَبًا ⑧ Our Signs مَائِنَتِنَا among مِنْ  
 to إِلَى the young men الْفَرِيقَةَ (sought refuge) fled أَوَى when  
 bestow on us إِنَّا Our Lord! رَبَّنَا so they said الْكَهْفِ فَقَالُوا the cave  
 and facilitate وَهَيِّئْ Mercy رَحْمَةً Yourself لَدُنْكَ from مِنْ (grant us)  
 (in) the right way رَشَدًا ⑨ our affair أَمْرًا from مِنْ for us لَنَا

6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps, because they believe not in this narration (the Qur'an). 7. Verily, we have made that which is on earth as an adornment for it, in order that We may test them as to which of them are best in deeds. 8. And verily, We shall make all that is on it (the earth) a bare dry soil. 9. Do you think that the people of the Cave and the Inscription were a wonder among Our Signs? 10. (Remember) when the young men fled for refuge to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَضَرَرْنَا عَلَىٰ ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ⑪ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ⑫ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ⑬ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ مِنْ دُونِهِ إِنَّهَا لَآ إِلَٰهَ إِلَّا هُوَ ⑭ إِذَا شِطَطْنَا ⑮

in their ears ءَاذَانِهِمْ on عَلَى therefore We covered فَضَرَرْنَا  
 then ثُمَّ a number (of) عَدَدًا ⑪ years سِنِينَ the cave الْكَهْفِ  
 بَعَثْنَاهُمْ لِنَعْلَمَ We raised them up ثُمَّ that We might know أَيُّ which الْحِزْبَيْنِ  
 for what لِمَا (was best at) calculating أَحْصَى (of) the two parties  
 narrate نَقُصُّ We نَحْنُ time period أَمَدًا ⑫ they had tarried لَبِثُوا

عليك unto you نَبَأَهُمْ their story بِالْحَقِّ with truth إِنَّمَا they truly  
 (were) فَتَبَّهَ young men مَاتُوا who believed رَبَّهُمْ in their Lord  
 وَزَدْنَاهُمْ and We increased them هُدًى (in) guidance وَرَبَطْنَا عَلَى  
 and We made firm & strong قُلُوبَهُمْ their hearts إِذْ when قَامُوا  
 (is) the Lord رَبُّ Our Lord رَبَّنَا and said فَقَالُوا they stood up  
 السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth لَنْ shall never نَدْعُو  
 we call upon مِنْ دُونِهِ other than Him إِلَهًا any god لَقَدْ indeed  
 قُلْنَا (if we did) we should have uttered (said) إِنْكَ then شَطَطًا ﴿١١﴾  
 an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years. 12. Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried. 13. We narrate unto you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance. 14. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
 كَذِبًا ﴿١٢﴾ وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْفُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ  
 أَمْرِكُمْ مَرْفَقًا ﴿١٣﴾

هَؤُلَاءِ these (are) قَوْمُنَا our people اتَّخَذُوا who have taken for  
 آلِهَةً other than Him مِنْ دُونِهِ worship gods لَوْلَا why not يَأْتُونَ  
 they bring عَلَيْهِمْ for them بِسُلْطَانٍ authority بَيِّنٍ clear فَمَنْ who  
 أَظْلَمُ does more wrong مِمَّنِ than he who افْتَرَى invents عَلَى  
 against اللَّهَ Allah كَذِبًا ﴿١٢﴾ a lie وَإِذْ and when اعْتَزَلْتُمُوهُمْ  
 they worship يُعْبُدُونَ and that which وَمَا withdraw from them  
 إِلَّا except اللَّهَ Allah فَأَوْفُوا then seek refuge إِلَى (to) الْكَهْفِ the  
 Cave يَنْشُرْ will open لَكُمْ for you رَبُّكُمْ your Lord مِنْ from رَحْمَتِهِ  
 and will make وَيُهَيِّئْ His Mercy لَكُمْ for you مِنْ (from) أَمْرِكُمْ  
 ease your affair مَرْفَقًا ﴿١٣﴾

15. "These our people have taken for worship *âlihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. 16. "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair."

﴿وَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزَوُّدَ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَمْتَ مِنْهُمْ رُعبًا ﴿١٨﴾﴾

﴿وَرَى the sun الشَّمْسُ and you might have seen it طَلَعَتْ when إِذَا the sun تَزَوُّدَ rose from عَنْ it declines كَهْفِهِمْ ذَاتَ their cave to الْيَمِينِ it turns away from تَقَرَّبُ it set غَرَبَتْ and when إِذَا the right in ذَاتَ towards الشِّمَالِ the left وَهُمْ the left towards ذَاتَ them in فِي while they (lay) وَهُمْ the left towards ذَاتَ them (out) of مِنْ that (is) ذَلِكَ of it (the Cave) مِنْهُ the midst فَجْوَةٍ the Signs آيَاتِ اللَّهِ the Signs اللَّهُ (of) Allah مَنْ (of) Allah he whom يَهْدِ he whom يَهْدِ guides اللَّهُ and he وَمَنْ the rightly guided الْمُهْتَدِ he (is) اللَّهُ for لَمْ you will find يَجِدَ never فَلَنْ He sends astray يُضِلُّ whom and you will think them تَحْسَبُهُمْ guiding مُرْشِدًا ﴿١٧﴾ friend وَلِيًّا him and we نُقَلِّبُهُمْ asleep رُقُودٌ while they (are) وَهُمْ awake أَيْقَاظًا the left الشِّمَالِ and on ذَاتَ the right الْيَمِينِ on ذَاتَ turn them his two forelegs ذِرَاعَيْهِ stretching forth بَاسِطٌ and their dog كَلْبُهُمْ at them عَلَيْهِمْ you looked اطَّلَعْتَ had لَوِ at the entrance بِالْوَصِيدِ the entrance لَوَلَّيْتَ from them مِنْهُمْ you would certainly have turned back فِرَارًا from them مِنْهُمْ and you would certainly have been filled وَلَمَلَمْتَ in flight رُعبًا ﴿١٨﴾ of them with awe

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him. 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left

sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِنِسَاءَهُمْ يَقَالُوا بَيْنَهُمْ قَالِ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

وَكَذَلِكَ بَعَثْنَاهُمْ and likewise (thus) قَالِ among them بَيْنَهُمْ that they might question قَائِلٌ said قَالُوا they said لَبِثْنَا we have stayed يَوْمًا or أَوْ a day or part of a day بَعْضَ a part of a day رَبُّكُمْ they said قَالُوا (of) a day اَعْلَمُ Your Lord knows best بِمَا how long لَبِثْتُمْ you have stayed فَابْعَثُوا so send أَحَدَكُمْ one of you بِوَرِقِكُمْ with your silver coin هَذِهِ (this) إِلَى to the city فَلْيَنْظُرْ and let him find out أَيُّهَا which is أَزْكَى and let him bring to you طَعَامًا food (is) the purest فَلْيَأْتِكُمْ and let him be kind وَلْيَتَلَطَّفْ of it مِنْهُ some (provision) رِزْقٍ and let him be careful وَلَا (careful) of you بِكُمْ let know يُشْعِرَنَّ and not أَحَدًا of anyone

19. Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّمَا إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعَبِّدُوكُمْ فِي مَلِيتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدَا ﴿٢٠﴾ وَكَذَلِكَ أَعْنَيْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذِ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَئِبُهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

إِنَّمَا إِنْ يَظْهَرُوا they learn عَلَيْكُمْ of you يَرْجُمُوكُمْ they turn you back or يُعَبِّدُوكُمْ will stone you (to death) فِي

you will be **تُفْلِحُوا** and never **وَلَنْ** their religion **يَلْتَمِسَ** into  
**أَعْرَضْنَا** and thus **وَكَذَلِكَ** ever **أَبَدًا** in that case **إِذَا** successful  
that they (people) might **يَعْلَمُوا** their case **عَلَيْهِمْ** We made known  
**أَنْتَ** know **وَعَدَ** the Promise **اللَّهُ** (of) Allah **حَقٌّ** (is) true **وَأَنَّ**  
about **فِيهَا** doubt **رَبِّ** (there is) no **لَا** the Hour **السَّاعَةِ** and that  
among **يَتَنَزَّعُونَ** they disputed **إِذْ** (remember) when it  
construct **أَتَوْا** they said **فَقَالُوا** about their case **أَمْرَهُمْ** themselves  
knows best **أَعْلَمُ** their Lord **رَبُّهُمْ** a building **بُنَيْنَا** over them **عَلَيْهِمْ**  
**يَوْمَ** (on) won **غَلَبُوا** those who **الَّذِينَ** said **قَالَ** about them **بِهِمْ**  
over them **عَلَيْهِمْ** we verily shall take **لَنَنْخِذَنَّ** their point **أَمْرِهِمْ**  
a place of worship (mosque) **مَسْجِدًا**

20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said: "We verily, shall build a place of worship over them."

**سَيَقُولُونَ ثَلَاثَةٌ رَأَيْتُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تَحَارِ فِيهِمْ إِلَّا مِرًّا ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا** **١١**

the forth of **رَأَيْتُهُمْ** (they were) three **ثَلَاثَةٌ** they say **سَيَقُولُونَ**  
**كَلْبُهُمْ** them **وَيَقُولُونَ** (being) their dog **خَمْسَةٌ** and they will say  
being their dog **كَلْبُهُمْ** the sixth of them **سَادِسُهُمْ** (they were) five  
and they will say **وَيَقُولُونَ** at the Unseen **بِالْغَيْبِ** guessing **رَجْمًا**  
**سَبْعَةً** and the eighth of them **وَثَامِنُهُمْ** (they were) seven  
their **يَعْدَتِهِمْ** knows best **أَعْلَمُ** my Lord **رَبِّي** say **قُلْ** being their dog  
so **فَلَا** a few **قَلِيلٌ** but **إِلَّا** knows them **يَعْلَمُهُمْ** none **مَا** number  
(with) proof **رَجْمًا** except **إِلَّا** about them **فِيهِمْ** debate **تَحَارٍ** not  
**ظَاهِرًا** clear **وَلَا** and do not **تَسْتَفْتِ** consult **فِيهِمْ** about them **مِنْهُمْ**  
anyone **أَحَدًا** of them (Jews & Christians)



وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُتَعَدِّلاً ﴿٧٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطاً ﴿٧٨﴾

وَأَتْلُ what مَا and recite أُوْحِيَ has been revealed إِلَيْكَ to you of كِتَابِ the Book رَبِّكَ Your Lord لَا none can مُبَدِّلَ change His Words لِكَلِمَاتِهِ and you will never تَجِدَ find مِنْ and keep patiently وَأَصْبِرْ as a refuge مُتَعَدِّلاً other than Him دُونِهِ ﴿٧٧﴾ نَفْسَكَ yourself مَعَ with الَّذِينَ those who رَبَّهُمْ call يَدْعُونَ their Lord بِالْغَدَاةِ and the evening وَالْعَشِيِّ in the morning يُرِيدُونَ seeking وَجْهَهُ His Face وَلَا and not تَعْدُ let overlook عَيْنَاكَ your eyes عَنْهُمْ them تُرِيدُ desiring زِينَةَ the beauty الْحَيَاةِ the worldly الدُّنْيَا (of) the world لا and not تُطِعْ obey مَنْ who أَغْفَلْنَا him who Our قَلْبَهُ We have made heedless of ذِكْرِنَا his heart and one who follows وَاتَّبَعَ Remembrance هَوَاهُ his own lusts وَكَانَ and has been أَمْرُهُ whose affair فُرُطاً lost ﴿٧٨﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ân) of your Lord. None can change His Words, and none will you find as a refuge other than Him. 28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٧٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٨٠﴾

وَقُلِ the truth الْحَقُّ (is) مِنْ from رَبِّكَ Your Lord فَمَنْ and say قُلِ then whosoever شَاءَ wills فَلْيُؤْمِنْ let him believe وَمَنْ and whosoever شَاءَ wills فَلْيُكْفُرْ let him disbelieve إِنَّا We verily أَعْتَدْنَا have prepared لِلظَّالِمِينَ for the wrong-doers نَارًا a Fire أَحَاطَ

وَيَسْتَفِيسُوا and if وَإِنْ its walls سُرَادِقُهَا them يَوْمَ will surround  
 like كَالْمُهْلِ water بِمَاءٍ they will be granted يَسْأَلُوا they ask for help  
 terrible is يَنْسَى the faces الْوُجُوهُ that will scald يَشْوِي boiling oil  
 the resting place مَرْتَقًا ﴿٢٩﴾ and terrible is وَمَسَاءَتِ the drink الشَّرَابِ  
 إِنَّ الَّذِينَ verily الَّذِينَ and do وَعَمِلُوا believe ءَامَنُوا those who  
 the أَجْرُ shall lose نَضِيعٌ not لَا certainly We إِنَّا righteous deeds  
 deeds عَمَلًا ﴿٣٠﴾ does good أَحْسَنَ (of) him who مَنْ reward

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn*, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq*! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ  
 وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مَرْتَقًا ﴿٢٩﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ  
 مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٠﴾

أُولَئِكَ those لَهُمْ for them جَنَّاتُ (are) Gardens عَدْنٍ (everlasting) تَجْرَى flows مِنْ تَحْتِهِمْ beneath them الْأَنْهَارُ rivers يُحَلَّوْنَ of bracelets مِنْ أَسَاوِرَ of (with) مِنْ in it فِيهَا they will be adorned  
 ذَهَبٍ gold وَيَلْبَسُونَ ثِيَابًا and they wear خُضْرًا clothes (garments) جَنَّتَيْنِ they will be مُتَّكِئِينَ and thick silk وَإِسْتَبْرَقٍ fine silk مِنْ سُندُسٍ of green  
 فِيهَا recline عَلَى in it الْأَرَائِكِ on raised thrones نَعَمَ how good الثَّوَابُ (is) the reward وَحَسُنَتْ (is) the reward مَرْتَقًا ﴿٢٩﴾ and how excellent  
 رَجُلَيْنِ the example مَثَلًا to them لَهُمْ and put forward وَأَضْرِبْ place  
 جَنَّتَيْنِ to one of them لِأَحَدِهِمَا We had given جَعَلْنَا (of) two men  
 and We had surrounded وَحَفَفْنَاهُمَا grapes أَعْنَبٍ of two gardens  
 بَيْنَهُمَا and We made وَجَعَلْنَا with date-palms بِنَخْلٍ them  
 زَرْعًا ﴿٣٠﴾ cultivated fields



31. These! For them will be 'Adn (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq*! 32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

كَلَّمَا الْبَنَيْنِ ۖ ءَأَنْتَ أَكْلَهَا وَلَمْ تَظْلِمْ يَنْتَهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣١﴾ وَكَانَ لَهُ نَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٢﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٣﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٤﴾

كَلَّمَا الْبَنَيْنِ both كَلَّمَا brought forth its produce أَكْلَهَا the gardens ءَأَنْتَ the least شَيْئًا of it وَلَمْ did wrong تَظْلِمْ and not وَفَجَّرْنَا the river نَهْرًا in the midst of them خِلَالَهُمَا caused to gush forth وَكَانَ and there was لَهُ نَمْرٌ for him فَقَالَ fruit and he said لِصَاحِبِهِ and he said to his companion وَهُوَ while he أَكْثَرُ I(am) more مِنْكَ than you وَأَعَزُّ in wealth and stronger نَفَرًا (in respect of) men جَنَّتَهُ and he entered وَدَخَلَ (was) unjust لِّنَفْسِهِ while he ظَالِمٌ he said to himself قَالَ I think أَن not أَظُنُّ this (garden) will perish تَبِيدَ that هَذِهِ I think أَبَدًا the Hour قَائِمَةً and not وَمَا ever أَظُنُّ I think السَّاعَةَ and not أَظُنُّ I think رَبِّي to my رَبِّي I am brought back رُدِدْتُ and if وَلَئِن ever come لَأَجِدَنَّ Lord خَيْرًا better مِنْهَا than this مُنْقَلَبًا as an end

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden while in a state, unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَيْكَأَ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

قَالَ لَهُ said to him صَاحِبُهُ his companion وَهُوَ while he يُحَاوِرُهُ in Him Who بِالَّذِي do you disbelieve? أَكَفَرْتَ was talking to him خَلَقَكَ created you مِنْ out of تُرَابٍ dust ثُمَّ then مِنْ out of نُطْفَةٍ into a man رَجُلًا fashioned you سَوَّكَ then semen/sperm I shall أُشْرِكُ and not رَبِّي My Lord (is) اللَّهُ He هُوَ but had it not been وَلَوْلَا anyone أَحَدًا with my Lord بِرَبِّي associate you دَخَلْتَ when (good) جَنَّتَكَ your garden قُلْتَ you entered (there) لَا Allah wills شَاءَ that which مَا would have said you see me if تَرَنِ with Allah إِلَّا but بِاللَّهِ power is) no and أَقَلُّ I (am) less مِنْكَ than you مَالًا in wealth وَوَلَدًا and children

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: 'That which Allâh wills! There is no power but with Allâh!' If you see me less than you in wealth, and children,

فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَنُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَمْ تَطْلُبَا ﴿٤١﴾ وَأُحِيطَ بِشَمْرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا بَنِيَّ لَمَّا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٤٢﴾

فَعَسَى will give me يُؤْتِيَنِي (that) رَبِّي my Lord أَنْ it may be that خَيْرًا better مِنْ your garden جَنَّتِكَ and will send وَيُرْسِلَ عَلَيْهَا then it will نُصْبِحَ the sky السَّمَاءِ from حُسْبَانًا a torment أَزَلَقًا earth صَعِيدًا be its مَآوُهَا will become يُصْبِحُ or slippery ﴿٤٠﴾ أَوْ so that never تَسْتَطِيعَ deep-sunken غَوْرًا water you will be فَلَنْ it able لَمْ تَطْلُبَا ﴿٤١﴾ وَأُحِيطَ to seek and were surrounded (encircled)

his hands كَفَيْهِ twisting يَلِيهِ and he began فَاصْبَحَ his fruits بِشَرِّهِ  
 while it (was) وَهِيَ on it فِيهَا he had spent أَنْفَقَ what مَا over عَلَى  
 and he حَاوِيَهُ its trellises عُرُوشَهَا on عَلَى destroyed (empty) خَاوِيَهُ  
 to my Lord رَبِّي I had ascribed أَشْرِكُ not لَمْ would that بَلَيْتَنِي said  
 anyone لَحْمًا ﴿١٦﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* from the sky, then it will be a slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿١٧﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿١٨﴾  
 وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ  
 اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿١٩﴾

and not وَلَمْ تَكُنْ was لَهُ for him فِئَةٌ a group (of men)  
 he يَنْصُرُونَهُ to help him مِنْ دُونِ other than اللَّهُ Allah وَمَا nor كَانَ he  
 was مُنْصِرًا ﴿١٧﴾ victorious هُنَالِكَ there الْوَلَايَةُ power/authority لِلَّهِ  
 (is) the Best خَيْرٌ He هُوَ the True God الْحَقِّ (will be) for Allah  
 ثَوَابًا for reward وَخَيْرٌ for the final end عُقْبًا ﴿١٨﴾ and the Best وَأَضْرِبْ  
 and put forward لَهُمْ for them مَثَلِ the example الْحَيَاةِ the life الدُّنْيَا  
 (of) the worldly كَمَا like water أَنْزَلْنَاهُ which We send down مِنْ  
 from السَّمَاءِ the sky فَاخْتَلَطَ and mingles بِهِ with it نَبَاتُ the  
 vegetation الْأَرْضِ (of) the earth فَأَصْبَحَ and becomes هَشِيمًا dry  
 stalks تَذْرُوهُ which scatter الرِّيْحُ the winds وَكَانَ and is اللَّهُ Allah  
 عَلَى over كُلِّ thing مُقْتَدِرًا ﴿١٩﴾ Omnipotent

43. And he had no group of men to help him against Allâh, nor could he defend himself. 44. There (on the Day of Resurrection), *Al-Walâyah* will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٦٦﴾ وَيَوْمَ نُسِيِّرُ الْجِبَالَ وَتَرَى  
الْأَرْضَ بَارِزَةً وَحَشَرَتْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٦٧﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أُوَّلَ مَرَّةٍ بَلْ  
زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٦٨﴾

الْمَالُ وَالْبَنُونَ wealth and children زِينَةُ الدُّنْيَا (are) the adornment of the life الدُّنْيَا (of) the worldly but that lasting الصَّالِحَتُ the life الْبَاقِيَتُ Your Lord رَبِّكَ (are) better خَيْرٌ righteous deeds and وَخَيْرٌ for rewards أَمَلًا (in respect of) hope ﴿٦٦﴾ and وَبِئْسَ (remember) the Day نُسِيِّرُ the لُجْبَالَ We shall cause to move بَارِزَةً the earth الْأَرْضَ and you will see وَتَرَى mountains leave وَحَشَرَتْنَاهُمْ plain and not فَلَمْ and We shall gather them out مِنْهُمْ of them أَحَدًا ﴿٦٧﴾ and they will be set وَعَرَضُوا any one ﴿٦٧﴾ of them out you رَبِّكَ your Lord لَقَدْ in rows صَفًّا now indeed جِئْتُمُونَا as have come to Us أَوَّلَ the first مَرَّةٍ We created you كَمَا خَلَقْتُمْ as كَمَا have come to Us زَعَمْتُمْ nay, but بَلْ time We had نَجْعَلَ that never أَلَّنْ you claimed مَوْعِدًا ﴿٦٨﴾ for you appointed

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in rows,: "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you."

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا  
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٦٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا  
إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَسْتَحْذِرُونَ ذُرِّيَّتَهُ أُولَئِكَ مِنْ دُونِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ  
الظَّلِيلِينَ بَدَلًا ﴿٧٠﴾

وَرُفِعَ the Book (one's Record) أَلِكْتَبِ and will be placed  
 fearful مُشْفِقِينَ the criminals (sinners) الْمُجْرِمِينَ and you will see  
 woe to يَوْلِكُنَا and they will say وَيَقُولُونَ (is) in it مِنَّا of what  
 neither Book أَلِكْتَبِ this هَذَا what is the matter with مَالِ us  
 a big (thing) كَبِيرَةً nor وَلَا a small (thing) صَغِيرَةً it leaves  
 and they will وَجَدُوا has recorded it with numbers أَحْصَاهَا  
 present (placed before them) حَاضِرًا they did عَمِلُوا what مَا find  
 وَلَا and not يَظْلِمُ رَبُّكَ your Lord أَحْمًا ﴿١٩﴾  
 to the لِّلْمَلَكَةِ We said قُلْنَا and (remember) when وَإِذْ anyone  
 so they prostrated فَسَجَدُوا to Adam لِآدَمَ prostrate أَسْجُدُوا angels  
 the jinn إِلَهِسَ except إِلَّا إِبْلِيسَ كَانَ he was مِنْ (one) of الْجِنِّ  
 (of) His Lord رَبِّهِ the Command أَمَرَ he disobeyed فَفَسَقَ عَنْ  
 and his progeny وَذُرِّيَّتَهُ will you then take him أَنْتَ خِذُوهُ  
 than Me دُونِي rather مِنْ as helpers/protectors أَوْلِيَاءَ (offspring)  
 what an يَأْسُ (are) enemies عَدُوٌّ to you لَكُمْ while they وَهُمْ  
 (is) the exchange بَدَلًا ﴿٢٠﴾ for the wrong-doers لِلظَّالِمِينَ evil

49. And the Book (one's Record) will be placed, and you will see the *Mujrimûn*, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn*.

﴿١٩﴾ مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَصَدًا ﴿٢٠﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٢١﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٢٢﴾

﴿١٩﴾ مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ I made them to witness خَلَقَ the creatoin السَّمَوَاتِ  
 creation خَلَقَ and not وَلَا and the earth وَالْأَرْضِ (of) the heavens

to take مُتَّخِذَ I was كُنْتُ nor وَمَا (of) their ownelves أَنفُسِهِمْ  
 and (remember) the وَيَوْمَ as helpers عَصَدًا ﴿٥١﴾ the misleaders الْمُضِلِّينَ  
 those (so called) شُرَكَاءِي call نَادُوا He will say يَقُولُ Day (when)  
 then فَدَعَوْهُمْ You claimed رَعِمْتُمْ whom الَّذِينَ partners of Mine  
 they will answer بَسْتَجِيبُوا but not فَلَمْ they will cry unto them  
 between them بَيْنَهُمْ and We shall put (make) وَجَعَلْنَا (to) them  
 the criminals (sinners) الْمُجْرِمُونَ and will see وَرَاءَ a barrier مَوْبِقًا ﴿٥٢﴾  
 have to مُوَاقِعُوهَا that they أَنْتُمْ and apprehend فَظَنُّوا the Fire النَّارَ  
 and not يَجِدُوا and they will find عَنْهَا from it مَصْرَفًا ﴿٥٣﴾  
 a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers. 52. And the Day He will say: "Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiq*. (a barrier) between them. 53. And the *Mujrimûn*, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥١﴾ وَمَا مَنَعَ النَّاسَ أَنْ  
 يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَاسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٢﴾ وَمَا تَرْسِلُ  
 الْمُرْسَلِينَ إِلَّا أُمَبَشِّرِينَ وَمُنذِرِينَ وَمَجْدِلٌ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ لُغَتَهُمْ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا  
 هُزُولًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا and indeed صَرَّفْنَا in هَٰذَا this Quran  
 of كُلِّ every (kind) مَثَلٍ example for mankind لِلنَّاسِ  
 and is الْإِنسَانُ man أَكْثَرَ most of شَيْءٍ things جَدَلًا ﴿٥١﴾  
 quarrelsome وَمَا and nothing مَنَعَ prevents النَّاسَ people/men  
 that يُؤْمِنُوا (from believing) believe إِذْ when جَاءَهُمُ has  
 the guidance الْهُدَىٰ come to them وَاسْتَغْفِرُوا and ask forgiveness  
 (of) their Lord رَبَّهُمْ إِلَّا except أَنْ that تَأْتِيَهُمْ (should) come upon  
 the way الْأَوَّلِينَ of the ancients أَوْ or يَأْتِيَهُمُ came  
 upon them الْعَذَابُ the torment قُبُلًا ﴿٥٢﴾ and not وَمَا face to face

as مُبَشِّرِينَ except إِلَّا the Messengers We send رُسُلٌ  
and dispute وَمُجَادِلِينَ and warners وَمُنْذِرِينَ bearers of glad tidings  
with false (argument) بِالْبَاطِلِ disbelieve كَفَرُوا those who الَّذِينَ  
and أَخَذُوا the truth لَمَّا thereby بِهِ in order to refute يُدْحِضُوا  
they أَنْذَرُوا and that which وَمَا My Signs, Verses آيَاتِي they take  
as a jest هُزُوا ﴿٥٤﴾ are warned

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât, and that with which they are warned, as a jest and mockery!

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسَى مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي  
أَعْيُنِهِمْ وَقُرْآنًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٥﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا  
كَسَبُوا لَسَجَلَتْ لَهُمْ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٦﴾ وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا  
ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٧﴾

is أَظْلَمُ than he who وَمَنْ does more wrong  
but turns فَأَعْرَضَ (of) his Lord رَبِّهِ of the Signs بِآيَاتِ reminded  
قَدَّمَتْ what (deeds) مَا and forgets وَنَسَى from them عَنْهَا away  
جَعَلْنَا truly We إِنَّا his hands يَدَاهُ have sent forth  
they should يَفْقَهُوهُ lest أَنْ veils أَكِنَّةً their hearts قُلُوبِهِمْ over  
and deafness وَقُرْآنًا their ears وَأَعْيُنِهِمْ and in وَفِي understand (it)  
أَهْلَكْنَاهُمْ never فَلَنْ the guidance إِلَى to الْهُدَى you call them تَدْعُهُمْ if  
and your Lord رَبُّكَ ever أَبَدًا then إِذَا they will be guided  
لَوْ (of) Mercy الرَّحْمَةِ Owner ذُو (is) the Most-Forgiving الْغَفُورُ  
كَسَبُوا for what بِمَا He called them to account يُؤَاخِذُهُمْ if  
for them لَهُمْ He would have hastened لَسَجَلَتْ they have earned

العَذَابُ the punishment بَلْ but لَهُمْ they have مَوْعِدٌ (their) beyond appointed time لَنْ never يَجِدُوا they will find مِنْ دُونِهِمْ they will find أَفْلَکُنْهُمْ towns الْقُرَى and those وَتِلْكَ an escape مَرِيكًا ﴿٥٨﴾ which they did ظَلَمُوا when لَمَّا We destroyed them (their inhabitants) for their destruction لِمَ لَكِهِمْ and We appointed وَجَعَلْنَا wrong مَوْعِدًا ﴿٥٩﴾ a fixed time

57. And who does more wrong than he who is reminded of the *Ayât* of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُنْبِرُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا خُوتَهُمَا فَاتَّخَذَ سَبِيلُهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا لَقَدْ لَبِيتْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَسْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

وَإِذْ (remember) when قَالَ Moses مُوسَى said لِفَتْنِهِ to his boy-servant لَا not أَبْرَحُ I will give up or leave حَتَّىٰ until أَبْلُغَ the junction مَجْمَعَ I reach الْبَحْرَيْنِ (of) the two seas أَوْ or أَمْضِيَ they spend حُقُبًا ﴿٦٠﴾ years (in travelling) فَلَمَّا but when بَلَغَا they forgot نِسِيَا between them مَجْمَعَ the junction اتَّخَذَ their fish سَبِيلُهُ and it took فِي its way الْبَحْرِ through they had جَاوَزَا then when لَمَّا as in a tunnel سَرَبًا ﴿٦١﴾ the sea he (Moses) said قَالَ لِفَتْنِهِ he passed further on لَمَّا bring us غَدَاءَنَا our lunch (morning meal) لَقَدْ truly have لَبِيتْنَا we suffered مِنْ of/in سَفَرِنَا our journey هَذَا this نَصَبًا ﴿٦٢﴾ fatigue قَالَ he said أَرَأَيْتَ ? see إِذْ when أَوْنَيْنَا we betook ourselves إِلَى to الصَّخْرَةِ the rock فَإِنِّي indeed I نَسِيتُ forgot الْخُوتَ



the fish وَمَا and none أَنَسِيَهُ made me forget it إِلَّا but الشَّيْطَانُ its way سَبِيلَهُ and it took وَاتَّخَذَ remember it أَذْكَرُ to أَن Satan (course) فِي into الْبَحْرِ the sea عَجَابًا in a strange way ﴿٦٣﴾

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So when they had passed further on, Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ ءِثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِّنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْكَ عَلَىٰ أَن تُعَلِّمَ مِنَّمَاءُ عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

قَالَ he said ذَلِكَ that مَا (is) what كُنَّا we have been نَبْغِ seeking فَأَرْتَدَّا عَلَىٰ so they went back on ءِثَارِهِمَا their footsteps قَصَصًا ﴿٦٤﴾ retracing فَوَجَدَا then they found عَبْدًا a slave مِّنْ of عِبَادِنَا Our slaves ءَاتَيْنَاهُ on whom We had bestowed رَحْمَةً mercy مِّنْ from Us وَعَلَّمْنَاهُ from Us and We had taught him مِّنْ لَّدُنَّا from Us عِلْمًا ﴿٦٥﴾ knowledge قَالَ said لَهُ to him مُوسَىٰ Moses هَلْ may أَتَيْكَ I follow you عَلَى provided أَن that تُعَلِّمَ you teach me مِنَّمَاءُ something of عَلَّمْتَ that which you have been taught رُشْدًا ﴿٦٦﴾ knowledge/guidance قَالَ he (Khidr) said إِنَّكَ verily you will لَن never تَسْتَطِيعَ will be able مَعِيَ with me صَبْرًا (to have) patience ﴿٦٧﴾

64. (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Moses said to him (Khidr): "May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allâh)?" 67. He (Khidr) said: "Verily, you will not be able to have patience with me!"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

وَكَيْفَ and how can تَصْبِرُ you have patience عَنْ about مَا (a thing) awareness اُحِطَ not لَمْ which خُبْرًا ﴿٦٨﴾ with it بِهِ you compass قَالَ (Moses) said سَتَجِدُنِي if شَاءَ wills اللَّهُ I will disobey اَعْصِي and not صَابِرًا patient وَلَا Allah your اَمْرًا ﴿٦٩﴾ I command قَالَ he (Khidr) said فَإِنِ then if اتَّبَعْتَنِي you follow until حَتَّىٰ anything عَنْ ask me تَسْأَلْنِي not أَحْدِثُ I present لَكَ to you مِنْهُ of it ذِكْرًا ﴿٧٠﴾ a mention فَانْطَلَقَا in they embarked رَكِبَا when حَتَّىٰ they both proceeded till إِذَا he (Khidr) scuttled it (made a hole therein) خَرَقَهَا the ship اَلْسَفِينَةِ he (Khidr) scuttled it (made a hole therein) أَخَرَقَهَا (Moses) said قَالَ (Moses) said in order to لِتُغْرِقَ have you scuttled it أَهْلَهَا drown its people لَقَدْ truly جِئْتَ you have brought شَيْئًا a thing اِمْرًا ﴿٧١﴾ bad/evil

68. "And how can you have patience about a thing which you know not?" 69. (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught." 70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Moses said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr*."

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا إِكْرًا ﴿٧٤﴾

قَالَ he (Khidr) said أَلَمْ did not أَقُلْ I tell (you) إِنَّكَ that you لَن never تَسْتَطِيعَ would be able مَعِيَ with me صَبْرًا ﴿٧٢﴾ (to have) patience قَالَ (Moses) said لَا not تُؤَاخِذْنِي call me to account بِمَا for what نَسِيتُ I forgot وَلَا and not تُرْهِقْنِي of my أَمْرِي then they both proceeded فَانْطَلَقَا with difficulty عُسْرًا ﴿٧٣﴾ affair then he (Khidr) فَقَتَلَهُ a boy غُلَامًا they met لَقِيَا when إِذَا till

person فَقَالَ have you killed أَفَتَكْتُمُونَ (Moses) said killed him  
 verily لَقَدْ anyone نَفْسٍ without (killing) بِغَيْرِ an innocent رَكِيَّةً  
 evil نَكْرًا a thing شَيْئًا you have brought جِئْتَ

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. (Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr*!"

﴿٧٥﴾ قَالَ أَتَى لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۖ قَدْ بَلَغْتَ مِن لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَتَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

﴿٧٥﴾ قَالَ أَتَى لَكَ إِنَّكَ to you say أَتَى did I not أَتَى (Khidr) said لَنْ never تَسْتَطِيعَ would be able (to have) مَعِيَ with me صَبْرًا ﴿٧٦﴾ patience قَالَ (Moses) said إِن if سَأَلْتُكَ I ask you عَنْ about شَيْءٍ anything بَعْدَهَا after this فَلَا then not تُصَحِّبْنِي then keep me in your company قَدْ verily بَلَغْتَ you received مِنْ you لَدُنِّي from me عُذْرًا ﴿٧٦﴾ an excuse فَأَنْطَلَقَا then they both proceeded حَتَّى till إِذَا when أَتَا they came أَهْلَ the people قَرْيَةٍ (of) a town اسْتَطْعَمَا (of) a town أَهْلُهَا its people فَأَبَوْا but they refused أَنْ to يُضَيِّقُوهُمَا entertain them فَوَجَدَا then they found جِدَارًا in it (therein) فِيهَا then they found فَوَجَدَا entertain them اَنْ يَنْقَضَ collapse فَأَقَامَهُ wall يُرِيدُ that wanted/that was about أَنْ you شِئْتَ if لَوْ (Moses) said قَالَ so he set it up straight لَتَّخَذْتَ had wished عَلَيْهِ surely you could have taken أَجْرًا for it wages

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: "If you had wished, surely, you could have taken wages for it!"

﴿٧٨﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٧٩﴾ أَنَا السَّفِينَةُ ۖ فَكَانَتْ لِمُسْلِكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ رَءَاهُ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾ وَأَمَّا الْكَلْبُ فَكَانَ آبَؤُهُ مُؤْمِنًا فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨١﴾

قَالَ (Khidr) said هَذَا this is فِرَاقُ the parting بَيْنِي between me وَبَيْنِكَ and you سَأُنَبِّئُكَ I will tell you بِمَا the interpretation لَمْ the interpretation تَسْتَطِيعَ not لَوْ (of) what عَلَيْهِ you could (have) أَجْرًا over which

it belonged صَبْرًا ﴿٧٨﴾ the ship السَّفِينَةُ as for patience أَمَّا  
 لِمَسْكِينٍ to poor people يَمْلِكُونَ working في the sea فَأَرَدْتُ  
 as there damage it وَأَنَا to so I wished  
 every كُلِّ who seized يَأْخُذُ a king مَلِكٌ after them وَآلَهُمْ was  
 were the boy الْفَلَسُ and as for رَأْمًا by force غَضَبًا ﴿٧٩﴾ ship  
 lest أَن and we feared فَخَشِينَا believers مُؤْمِنِينَ his parents أَبَوَاهُ  
 and وَكُفْرًا ﴿٨٠﴾ by rebellion طُغْيَانًا he should oppress them يُرْهِقُهُمَا  
 disbelief

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. 79. "As for the ship, it belonged to *Masâkin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَن يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ نَأْوِيْلَ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

فَأَرَدْنَا should exchange for them يُبَدِّلَهُمَا that أَن so we intended  
 in righteousness زَكَاةً than him مِنْهُ (one) better خَيْرًا their Lord  
 the wall الْجِدَارُ and as for وَأَنَا to mercy رَحْمًا ﴿٨١﴾ and nearer وَأَقْرَبَ  
 فَكَانَ it was لِّغُلَامَيْنِ for two boys يَتِيمَيْنِ in two orphans فِي الْمَدِينَةِ  
 for لَهُمَا a treasure كَنْزٌ under it تَحْتَهُ and was وَكَانَ the town  
 they should attain يَبْلُغَا that أَن your Lord رَبُّكَ so intended  
 أَشُدَّهُمَا and take out وَاسْتَخْرِجَا their age of full strength  
 and not وَمَا your Lord رَبِّكَ from مِنْ as a mercy رَحْمَةً treasure  
 (is) the تَأْوِيلُ that ذَٰلِكَ my own accord أَمْرِي of عَنْ I did that فَعَلْنَاهُ  
 (of) what مَا intrepertation (of) لَمْ not تَسْطِعْ you could (hold) عَلَيْهِ  
 patience صَبْرًا ﴿٨٢﴾ over it

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَيَسْأَلُونَكَ عَنِ الْقَرْيَتَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٦﴾ إِنَّا مَكَّنَّا لَهُمُ الْآرْضَ وَءَانَبْنَاهُ مِنْ كُلِّ شَيْءٍ  
سَبِيلًا ﴿٨٧﴾ فَالْبَاقِعُ سَبِيلًا ﴿٨٨﴾ حَتَّىٰ إِذَا بَلَغَ مَقْرَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْيَتَيْنِ إِمَّا  
أَنْ نَعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٩﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكِرًا ﴿٩٠﴾

وَسَأَلْتَهُ about and they ask you ذِي الْقَرْنَيْنِ Dhul-Qarnain قل mention of him ذِكْرًا ﴿٨٧﴾ to you عَلَيْكُمْ I shall recite say the earth in him لَمْ We established مَكَّنَّا verily إِنَّا وَمَا بَيْنَهُ of كُلِّ and gave him مِنْ every شَيْءٍ thing سَيِّئًا ﴿٨٨﴾ means فَاتَّبَعَ he reached بَلَغَ when إِذَا until حَتَّى away سَبِيلًا ﴿٨٩﴾ so he followed مَغْرِبَ the setting place الشَّمْسِ (of) the sun وَجَدَهَا he found it تَرَبُّبُ (of) black muddy water حَمِئَةٍ a spring عَيْنٍ in setting فِي in setting قَوْمًا near it قُلْنَا a people فَلَمَّا We said بِنَا الْقَرْنَيْنِ and he found either أَمْ O Dhul-Qarnain يُنَادِيكَ (that) تَعَذِّبُ (that) أَنْ or أَنْ (that) نَتَّخِذَ you treat فِيهِمْ them حَسَنًا ﴿٩١﴾ with kindness قَالَ he said أَلَمْ he said أَلَمْ as for مَنْ him who ظَلَمَ does wrong فَسَوْفَ shall نُعَذِّبُهُ we punish him ثُمَّ then يَرُدُّ he will be brought back إِلَيْهِ unto رَبِّهِ his Lord نُنَزِّلُ (with) a torment عَذَابًا Who will punish him فَيُعَذِّبُهُ his Lord terrible

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the means of everything. 85. So he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allâh) said: "O Dhul-Qarnain! Either you punish them, or treat them with kindness." 87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرٍ يُسْرًا ﴿٨٨﴾ ثُمَّ أَنْبَأَ سَبَبًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

وَأَمَّا but as for مَنْ him who ءَامَنَ believes وَعَمِلَ and works صَالِحًا righteous (deeds) فَلَهُ he shall have جَزَاءُ reward الْحُسْنَىٰ the best وَسَنَقُولُ and we shall speak لَهُ unto him مِنْ (from) أَمْرٍ words (our) يُسْرًا matter ﴿٨٨﴾ mild (easy) ثُمَّ then أَنْبَأَ he followed سَبَبًا ﴿٨٩﴾ (another) way حَتَّىٰ until إِذَا when بَلَغَ he reached مَطْلِعَ the rising place الشَّمْسِ (of) the sun وَجَدَهَا he found it تَطْلُعُ rising عَلَىٰ on قَوْمٍ a people لَّمْ not يَجْعَلْ We had provided لَهُمْ for whom مِنْ دُونِهَا against it (the sun) سِتْرًا ﴿٩٠﴾ any shelter كَذَٰلِكَ as (it was) وَقَدْ أَحَطْنَا and We knew بِمَا whatever لَدَيْهِ (was) with him خُبْرًا ﴿٩١﴾ information

88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." 89. Then he followed another way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. 91. So! And We knew all about him.

ثُمَّ أَنْبَأَ سَبَبًا ﴿٩١﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٢﴾ قَالُوا يَنْدَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْبًا عَلَىٰ أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٣﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٤﴾

ثُمَّ then أَنْبَأَ he followed سَبَبًا ﴿٩١﴾ (another) way حَتَّىٰ until إِذَا when he reached بَلَغَ between السَّيِّئَيْنِ two mountains وَجَدَ found مِنْ دُونِهِمَا before (near) them قَوْمًا a people لَا not يَكَادُونَ who almost يَفْقَهُونَ understood قَوْلًا ﴿٩٢﴾ a word قَالُوا they said يَنْدَا O Dhul-Qarnain الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ Gog verily مُفْسِدُونَ are doing mischief فِي in الْأَرْضِ the land فَهَلْ shall يَجْعَلُ we لَكَ pay (make) خَرْبًا to you عَلَىٰ on the condition أَنْ يَجْعَلَ that يَجْعَلَ you make بَيْنَنَا وَبَيْنَهُمْ between us سَدًّا ﴿٩٣﴾ a barrier قَالَ he said مَا what مَكَّنِّي has granted فِيهِ (in)

**96.** “Give me pieces (blocks) of iron;” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow;” then when he had made them (red as) fire, he said: “Bring me molten copper to pour over them.” **97.** So they [Ya’jûj and Ma’jûj (Gog and Magog people)] could not scale it or dig through it. **98.** (Dhul-Qarnain) said: “This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.”



﴿وَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَفُتِحَ فِي الصُّورِ لَجْمَعْنَهُمْ جَمْعًا﴾ ٩٩ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاوٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا ﴿١٠٢﴾

﴿وَرَكْنَا﴾ and We shall leave some of them بَعْضَهُمْ that Day يَوْمَئِذٍ and will وَفُتِحَ others others in to surge like waves يَمُوجٌ and We shall collect them لَجْمَعْنَهُم the Trumpet الصُّورِ be blown into on يَوْمَئِذٍ Hell جَهَنَّمَ and We shall present عَرَضْنَا all together جَمْعًا ﴿٩٩﴾ that Day لِّلْكَافِرِينَ to the disbelievers عَرَضًا ﴿١٠٠﴾ plain to view الَّذِينَ (to) those كَانَتْ whose eyes أَعْيُنُهُمْ had been under فِي غَطَاوٍ a covering from ذِكْرِي My Reminder (the Quran) وَكَانُوا and who لَا not يَسْتَطِيعُونَ could (bear) سَمْعًا ﴿١٠١﴾ to hear (it) أَفَحَسِبَ do they الَّذِينَ then think كَفَرُوا those who disbelieved أَن that يَتَّخِذُوا as protectors عِبَادِي My slaves مِن دُونِي besides Me أَوْلِيَاءَ verily إِنَّا أَعْتَدْنَا Hell جَهَنَّمَ for the لِّلْكَافِرِينَ as an entertainment نَزْلًا ﴿١٠٢﴾ disbelievers

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as *Auliya'* besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

قُلْ shall هَلْ نُنَبِّئُكُمْ We inform you بِالْأَخْسَرِينَ of the greatest losers أَعْمَالًا ﴿١٠٣﴾ those الَّذِينَ in respect of deeds ضَلَّ who سَعْيُهُمْ wasted in فِي the life الْحَيَاةِ الدُّنْيَا وَهُمْ worldly were acquiring يُحْسِنُونَ that they أَنَّهُمْ thought while they

good **صُنْعًا** by their deeds **أُولَئِكَ** they (are) **الَّذِينَ** those who **كَفَرُوا** disbelieve **بِآيَاتِ** in the Signs/Verses **رَبِّهِمْ** (of) their Lord **وَلِقَائِهِمْ** their works **أَعْمَالُهُمْ** so are vain **خُطِطَتْ** and the Meeting with Him **لَهُمْ** We shall assign **نُفِئُ** so not **يَوْمَ** (on) the Day **الْقِيَامَةِ** any weight **وَزَنًا** (of) Resurrection

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105. "They are those who deny the *Ayât* of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٣﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٤﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٥﴾

ذَٰلِكَ that **جَزَاؤُهُمْ** (shall be) their recompense **جَهَنَّمُ** Hell **بِمَا** because **كَفَرُوا** they disbelieved **وَاتَّخَذُوا** and took **آيَاتِي** My Signs/Verses **وَرُسُلِي** and My Messengers **هُزُوًا** by way of mockery **إِنَّ** verily **الَّذِينَ** those who **ءَامَنُوا** believed **وَعَمِلُوا** and did **الصَّالِحَاتِ** righteous deeds **كَانَتْ** will be **لَهُمْ** for them **جَنَّاتُ** Gardens **الْفِرْدَوْسِ** (of) they shall dwell (forever) **خَالِدِينَ** for entertainment **نُزُلًا** Paradise **فِيهَا** therein **لَا** not **يَبْغُونَ** they will desire **عَنْهَا** therefrom **حِوَلًا** (for) removal

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* and My Messengers by way of jest and mockery. 107. "Verily, those who believe and do righteous deeds, shall have the Gardens of *Al-Firdaus* for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٦﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مُثَلِّمٌ يُوحِي إِلَىٰ أَمْرٍ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٠٧﴾

قُلْ say لَوْ if كَانَ the sea الْبَحْرُ were مِدَادًا ink لِكَلِمَاتِ for the Words رَبِّي (of) my Lord لَنَفِدَ would be exhausted الْبَحْرُ the sea

قَبْلَ before أَنْ (that) تَنفَدَ would be exhausted كَلِمَتُكَ the Words رَبِّ (of) my Lord وَلَوْ even if جِئْنَا We brought بِمِثْلِهِ like it ﴿١٠٩﴾  
 like (am) a man بَشَرٌ I أَنَا only إِنَّمَا say قُلْ for (its) aid  
 your God إِلَهُكُمْ that إِنَّمَا to me إِلَيَّ it has been revealed يُوحَى you  
 hopes for رَبِّهِ (is) God وَاحِدٌ One مَنْ so whoever كَانَ (was) يَرْجُوا  
 deed لِقَائِهِ the Meeting (with) رَبِّهِ his Lord فَلْيَعْمَلْ let him do عَمَلًا  
 in صِلِحًا righteous وَلَا and not بِشِرْكَ associate as a partner يَمْبَادُو  
 anyone لَحْمًا (of) his Lord رَبِّهِ the worship

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilâh* is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَتَمِعَاص ﴿١﴾ ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدُكَ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَى رَبَّهُ يَدَّاءَ خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ  
 الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَأْيِ  
 وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾

كَتَمِعَاص ﴿١﴾ (of) the رَحْمَتِ a mention ذَكَرَ Kaf-Ha-Ya-Ain-Sad  
 ﴿٢﴾ رَبِّكَ Mercy (of) your Lord عَبْدُكَ (to) His slave زَكَرِيَّا ﴿٣﴾ (to) Zakariyya  
 إِذْ he called out نَادَى when إِذْ Zakariyya  
 نَادَا a call خَفِيًّا ﴿٤﴾ قَالَ in secret رَبِّ he said رَبِّ O my Lord إِنِّي  
 وَهَنَ indeed I الْعَظْمُ have grown feeble مِنِّي of me وَاشْتَعَلَ  
 and has turned الرَّأْسُ head شَيْبًا grey (hair) وَلَمْ and not أَكُنْ  
 O my Lord رَبِّ in my invocation to You بِدُعَائِكَ I have been  
 my relatives الْمَوَالِيَ I fear خِفْتُ and verily I وَإِنِّي unblessed ﴿٤﴾ شَقِيًّا  
 barren امْرَأَتِي my wife عَاقِرًا and is وَكَانَتِ after me  
 فَهَبْ so give لِي me مِن from لَّدُنكَ Yourself وَلِيًّا an heir ﴿٥﴾

## Sûrat Maryam

## (Mary) XIX

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Kâf-Hâ-Yâ-'Aîn-Sâd*. 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah). 3. When he called out his Lord (Allâh) a call in secret. 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! 5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

يُرِيّ وَيَرِثُ مِنْ آلٍ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يٰزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ إِنِّي كُنتُ لِي غَلَامًا وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ ۖ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

يُرِيّ He shall inherit me and inherit (also) the posterity of Ya'qûb (Jacob). وَيَرِثُ from آلٍ and inherit (also) the family of Jacob (Ya'qûb) يَعْقُوبَ (of) Jacob (Ya'qûb) وَاجْعَلْهُ and make him رَبِّ my Lord رَضِيًّا (my) Lord رَضِيًّا satisfied, pleased ﴿٦﴾ يٰزَكَرِيَّا O Zakariyya إِنَّا of a son غُلَامٍ give you the glad tidings نُبَشِّرُكَ verily We his name (will be) يَحْيَى Yahya (John) لَمْ not We have given (for) him لَمْ (for) him سَمِيًّا before ﴿٧﴾ قَالَ (that) name قَالَ (that) name وَكَانَتِ a son غَلَامًا I have رَبِّ my Lord أَنَّى how يَكُونُ can I have and indeed بَلَغْتُ extreme عِتِيًّا old age الْكِبَرِ (from) extreme قَالَ He said كَذَٰلِكَ so قَالَ says (said) رَبُّكَ your Lord هُوَ it is عَلَى I have created you وَقَدْ easy هَٰئِنٍ for Me خَلَقْتُكَ and certainly وَلَمْ before تَكُ when not شَيْئًا anything ﴿٩﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob). And make him, my Lord, one with whom You are Well-Pleased!" 7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)." 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَتَّبِعُونَ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

قَالَ رَبِّ appoint (make) اجْعَلْ my Lord رَبِّ he (Zakariyya) said قَالَ that not آيَةً your sign (is) آيَتُكَ He said قَالَ a sign آيَةً for me ثَلَاثَ you shall speak النَّاسَ unto mankind ثَلَاثَ for three لَيَالٍ nights سَوِيًّا ﴿١٠﴾ together فَخَرَجَ his قَوْمِهِ (on) to عَلَى so he came out from الْمِحْرَابِ the praying place or private room فَأَوْحَى people then he told by signs بِكْرَةً glorify (Allah) سَبِّحُوا to أَن them إِلَيْهِمْ in the morning وَعَشِيًّا ﴿١١﴾ and in the afternoon (night) يَتَّبِعُونَ with الْكِتَابَ the Scripture خُذِ O Yahya (John) صَبِيًّا ﴿١٢﴾ wisdom الْحُكْمَ and We gave him strength while a child

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrah* and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon. 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture." And We gave him wisdom yet a child.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْفَعُ ﴿١٥﴾ وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

وَحَنَانًا and compassion مِّن لَّدُنَّا Us وَزَكَاةً and (made him) تَقِيًّا ﴿١٣﴾ and he was وَكَانَ pure from sins وَبَرًّا righteous ﴿١٤﴾ and neither وَلَمْ to his parents وَلَمْ dutiful بِوَالِدَيْهِ and peace be وَسَلَامٌ nor disobedient عَصِيًّا ﴿١٥﴾ arrogant on عَلَيْهِ and the day وَيَوْمَ he was born وَيَوْمَ him يَمُوتُ and the day يُرْفَعُ and the day وَادْكُرْ he will be raised up وَادْكُرْ in the (the Quran) الْكِتَابِ and mention وَادْكُرْ (the Book) مَرْيَمَ (the Quran) مَرْيَمَ she withdrew in seclusion when أَنْتَبَذَتْ story of) Mary

فَأَتَّخَذَتْ facing east ﴿١٥﴾ شَرْقِيًّا to a place مَكَانًا her family أَهْلِهَا from  
so We فَأَرْسَلْنَا a screen حِجَابًا from them مِنْ دُونِهِمْ then she took  
and he appeared فَمَثَّلَ Our Spirit Jibreel رُوحَنَا to her إِلَيْهَا sent  
in all respects (sound) سَوِيًّا ﴿١٦﴾ as a man بَشَرًا before her لَهَا

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient. 15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen from them; then We sent to her Our *Ruh*, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٌ وَلَنَجْعَلَ لَكَ مِثْلَهُ لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

قَالَتْ she said إِنِّي with the Most بِالرَّحْمَنِ seek refuge أَعُوذُ verily I from you مِنْكَ Gracious (Allah) قَالَ fear ﴿١٨﴾ you كُنْتُ if إِنْ from you رَبِّكِ a messenger (angel) I am أَنَا only he said ﴿١٩﴾ that I give لِأَهَبَ your Lord غُلَامًا to you لَكِ a son زَكِيًّا a righteous she said أَنَّى how يَكُونُ I have لِي can غُلَامٌ I am وَلَمْ nor أَلَمْ man بَشَرٌ has touched me يَمَسِّنِي when not وَلَمْ بَغِيًّا ﴿٢٠﴾ he said كَذَٰلِكَ so (it will be) قَالَ رَبُّكَ said and that هُوَ your Lord عَلَىٰ that هَيْنٌ (is) easy وَلَنَجْعَلَ لَكَ مِثْلَهُ to mankind لِّلنَّاسِ as a sign مِثْلَهُ We shall appoint him وَمِنَّا a mercy وَكَانَ from Us أَمْرًا and it is مَّقْضِيًّا ﴿٢١﴾ decreed (by Allah)

18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So, your Lord said: 'That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.'"

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾ فَادَّاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَرَيَّ إِلَيْكَ يَجْنَعُ النَّخْلَةُ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾

فَحَمَلَتْهُ and she withdrew فَانْتَبَذَتْ so she conceived him بِهِ and drove her فَأَجَاءَهَا far قَصِيًّا (to) a place مَكَانًا with him (of) a date-palm النَّخْلَةِ trunk جَنْعِ to إِلَيَّ the labour pains الْمَخَاضُ she said قَالَتْ يَلَيْتَنِي I had died مِتُّ would that قَبْلَ before هَذَا out of sight مَنْسِيًّا forgotten نَسِيًّا and I had been وَكُنْتُ this فَادَّاهَا from تَحْتِهَا below her أَلَّا so he (Jibreel) called unto her رَبُّكِ your has provided جَعَلَ indeed قَدْ grieve you تَحْزَنِي not and shake وَهَرَيَّ a water stream سَرِيًّا under you تَحْتَكِ Lord إِلَيْكَ towards you يَجْنَعُ the trunk النَّخْلَةِ (of) date-palm تَسْقُطُ (of) ripe رَطْبًا fresh date جَنِيًّا upon you عَلَيْكَ will let fall

22. So she conceived him, and she withdrew with him to a far place. 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَبْرِمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَأَخَذَ هَنُونَ مَا كَانَ أَبُوكِ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

فَكُلِي and eat وَاشْرَبِي and drink وَقَرِّي and cool عَيْنًا (your) eyes فَإِمَّا if تَرِينِ you see مِنَ from الْبَشَرِ human being أَحَدًا anyone فَقُولِي say you إِنِّي I نَذَرْتُ have vowed لِلرَّحْمَنِ the Most (for) unto the صَوْمًا a fast فَكُلِمَ today I shall speak أَكَلِمَ so never فَلَنْ a fast صَوْمًا Gracious him then she brought فَأَتَتْ (to) any human being إِنْسِيًّا قَوْمَهَا her people تَحْمِلُهُ (to) carrying him قَالُوا they said يَبْرِمُ a thing لَقَدْ O Maryam جِئْتَ indeed شَيْئًا you have brought

فَرِيًّا ﴿٢٧﴾ mighty يَا أُخْتَ هَارُونَ (of) Aaron مَا not كَانَ was  
 أَبُوكَ your father أَمْرًا سَوُو (of) evil وَمَا nor كَانَتْ was أُمُّكَ  
 an unchaste woman بَغِيًّا ﴿٢٨﴾ your mother

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" 27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَإَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾  
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا  
 شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

فَإَشَارَتْ then she pointed إِلَيْهِ to him قَالُوا they said كَيْفَ how  
 نُكَلِّمُ we can talk to مَنْ one who كَانَ in فِي الْمَهْدِ the cradle  
 صَبِيًّا ﴿٢٩﴾ a child قَالَ He (Iesa) said إِنِّي I am عَبْدُ a slave  
 ءَاتَنِي (of) Allah الْكِتَابَ the Scripture وَجَعَلَنِي and  
 نَبِيًّا ﴿٣٠﴾ made me a Prophet وَجَعَلَنِي and He has made me  
 مُبَارَكًا blessed أَيْنَ مَا wherever كُنْتُ I be وَأَوْصَانِي and enjoined on me  
 بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ as long as I am  
 وَبَرًّا بِوَالِدَتِي and dutiful to my mother وَلَمْ and not  
 يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ made me arrogant unblest  
 وَالسَّلَامُ and peace be عَلَيَّ I was born يَوْمَ the day  
 أُبْعَثُ and the day أَمُوتُ I shall be raised حَيًّا alive

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât*, and *Zakât*, as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"





they shall **يُرْجَعُونَ** (is) on it **عَلَيْهَا** whatsoever  
 the Book **الْكِتَابِ** in **فِي** and mention **وَأَذْكُرْ** be returned  
 Prophet **نَبِيًّا** a truthful **صِدِّيقًا** was **كَانَ** verily he **إِنَّمَا** Abraham

38. How clearly will they see and hear, the Day when they will appear before Us! But the *Zalimûn* today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book *Ibrâhîm* (Abraham). Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا **١٦١** يَتَّبِعْ إِنِّي قَدْ جَاءَنِي مِنَ الْعُلَمَاءِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا **١٦٢** يَتَّبِعْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا **١٦٣** يَتَّبِعْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا **١٦٤**

why **لِمَ** O my father **يَتَّبِعْ** to his father **لِأَبِيهِ** he said **قَالَ** when **إِذْ**  
**تَعْبُدُ** nor **وَلَا** hears **يَسْمَعُ** not **لَا** that which **مَا** you worship  
 anything **شَيْئًا** (from) you **عَنْكَ** can avail **يُغْنِي** and not **وَلَا** sees  
 of **مِنْ** come to me **جَاءَنِي** surely **قَدْ** verily I **إِنِّي** O my father **يَتَّبِعْ**  
 come to you **يَأْتِيكَ** not **لَمْ** that which **مَا** the knowledge **الْعُلَمَاءِ**  
 (to) Path **صِرَاطًا** I will guide you **أَهْدِكَ** so follow me **فَاتَّبِعْنِي**  
 you worship **تَعْبُدُ** not **لَا** O my father **يَتَّبِعْ** the Straight **سَوِيًّا**  
 (to) **الشَّيْطَانِ** Satan **إِنَّ** verily **الشَّيْطَانَ** Satan **كَانَ** has been **لِلرَّحْمَنِ**  
 O my father **يَتَّبِعْ** rebel **عَصِيًّا** against the Most Gracious  
 a **عَذَابٌ** should touch you **يَمَسَّكَ** lest **أَنْ** fear **أَخَافُ** verily I  
 so that you **تَكُونَ** the Most Gracious **الرَّحْمَنِ** from **مِنْ** torment  
 a companion **وَلِيًّا** of Satan **الشَّيْطَانِ** become

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. 44. "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh). 45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan)."

قَالَ أَرَأَيْبُ أَنْتَ عَنْ إِلَهِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِكًا ﴿١٦﴾ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيظًا ﴿١٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيظًا ﴿١٨﴾

قَالَ he said أَرَأَيْبُ do reject أَنْتَ you عَنْ (from) my gods إِلَهِي (from) O Abraham يَا إِبْرَاهِيمُ if لَمْ not تَنْتَهِ you stop this لَأَرْجُمَنَّكَ indeed for a long مَلِكًا so get away from me وَأَهْجُرَنِي I will stone you قَالَ time (Abraham) said سَلَامٌ peace be عَلَيْكَ on you سَأَسْتَغْفِرُ I (of) my Lord رَبِّي for you لَكَ will ask forgiveness and وَأَعْتَزِلُكُمْ Ever Most Gracious حَفِيظًا unto me is كَانَ He you تَدْعُونَ and وَمَا I shall turn away from you رَبِّي and I shall call on وَأَدْعُوا Allah besides مِنْ دُونِ invoke (in my دُعَاءِ shall be أَكُونَ I not أَلَا maybe عَسَىٰ my Lord unblest شَقِيظًا my Lord رَبِّي invocation) in calling

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." 47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا أَعْتَزَلْتَهُمْ وَمَا يعبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿١٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٢٠﴾ وَآذَكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٢١﴾ وَنَذَرْنَاهُ مِنَ الْجَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ يُحْيَا ﴿٢٢﴾

فَلَمَّا so when أَعْتَزَلْتَهُمْ and what وَمَا he turned away from them and وَهَبْنَا Allah besides مِنْ دُونِ they worship يعبُدُونَ and وَهَبْنَا a Prophet نَبِيًّا We made جَعَلْنَا each one (of them) and رَحْمَتِنَا Our Mercy of (from) مِنْ (to) them لَهُمْ We gave لِسَانَ tongues صِدْقٍ (of) truth عَلِيمًا We made وَآذَكُرْ in the Book (the Quran) الْكِتَابِ and mention فِي and honour

and he was **وَكَانَ** chosen **مُخْلَصًا** was **كَانَ** verily he **إِنَّهُ** Moses **مُوسَى**  
**رَسُولًا** a Messenger **نَبِيًّا** a Prophet **وَنَدَيْنَاهُ** and We called him **مِنْ**  
 and **جَانِبِ** side **الْطُّورِ** (of) the Mount **الْأَيْمَنِ** the right **وَقَرْنَتُهُ**  
 for whispering (for a talk) **فَجَعَلْنَاهُ** We made him draw near

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy, and We granted them honour on the tongues. 51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him.

**وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا** **وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ** **كَانَ صَادِقَ الْوَعْدِ** **وَكَانَ رَسُولًا نَبِيًّا** **وَكَانَ**  
**يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ** **وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا** **وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ** **إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا**

**وَوَهَبْنَا** and We bestowed **لَهُ** (for) on him **مِنْ** (from) out of **رَحْمَتِنَا**  
 Our Mercy **أَخَاهُ** his brother **هَارُونَ** Aaron **نَبِيًّا** a Prophet **وَأَذْكُرْ**  
 in **الْكِتَابِ** the Book (the Qur'an) **إِبْرَاهِيمَ** Ishmael **وَأَذْكُرْ**  
 and he was **وَكَانَ** (in) promise **الْوَعْدِ** true **صَادِقَ** was **كَانَ** verily he  
 to **يَأْمُرُ** and he used **وَكَانَ** a Prophet **نَبِيًّا** a Messenger **وَأَذْكُرْ**  
 and Zakat **وَالزَّكَاةِ** the prayer **بِالصَّلَاةِ** (on) his family **أَهْلَهُ** command  
 and was **وَكَانَ** and **عِنْدَ** with **رَبِّهِ** his Lord **مَرْضِيًّا** pleasing **وَأَذْكُرْ**  
 was **كَانَ** verily he **إِنَّهُ** Idris **إِدْرِيسَ** the Book **الْكِتَابِ** in **فِي** mention  
 a Prophet **نَبِيًّا** truthful **صِدِّيقًا**

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book Ismâ'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people *As-Salât* and the *Zakât*, and his Lord was pleased with him. 56. And mention in the Book Idrîs. Verily, he was a man of truth, (and) a Prophet.

**وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** **أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ**  
**وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَنَبْنَاهُ** **إِذَا نُنَادِي عَلَيْهِمْ مَا يُبْتَغَىٰ خَرُوعًا وَسُجُودًا وَكَبْكًا**

وَرَفَعْنَاهُ (to) a place مَكَانًا and We raised him عَلَيْنَا ﴿٢٠﴾ high أُولَٰئِكَ those الَّذِينَ who أَنْعَمَ Allah ﷻ bestowed عَلَيْهِمُ unto them مِنْ from among the Prophets الَّذِينَ مِنَ ذُرِّيَّتِهِ offspring of آدَمَ (of) Adam وَمِنْ whom (of) those whom حَمَلْنَا (in the ship) We carried وَمِنْ whom (of) those whom نُوْحٌ with (of) Abraham إِبْرَاهِيمَ and of ذُرِّيَّتِهِ offspring (of) Noah وَمِنْ whom (of) those whom هٰدِيْنَا and from among those whom (of) Israel وَإِسْرَءِيلَ and وَمِنْ whom (of) those whom هٰدِيْنَا and chose لَنَا and لَجَّيْنَاهُ guided نُنَادِيْنَ were recited عَلَيْهِمْ unto them مَآثُهمُ Verses الرَّحْمٰنِ (of) the Most Gracious (Allah) خَرُّوا they and weeping وَبَكَاءٍ ﴿٢١﴾ prostrating سَجَّدًا fell down

**57.** And We raised him to a high station. **58.** Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

﴿ خَلَّفَ مِنْ بَعْدِهِمْ خَلْفٌ أَصَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾ (٩) ﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴾ (١٠) ﴿ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعَدُومًا مَلِيًّا ﴾ (١١)

﴿فَلَمَّا خَلَفُوا مِنْ بَعْدِهِمْ﴾ then succeeded (after) them **خَلَفُوا** a posterity  
 who gave up the prayer **وَاتَّبَعُوا** and followed the **الشَّهَوَاتِ** lusts  
**فَسَوْفَ يَلْقَوْنَ** so they will meet **غِيَا** transgression  
 (error) **إِلَّا** except those who **تَابَ** repented **وَأَمَنَ** and believed  
 and worked **وَعَمِلَ** righteousness **فَأُولَئِكَ** such **يَدْخُلُونَ** will enter  
 Paradise **وَلَا** and not **يُظْلَمُونَ** they will be wronged **شَيْنَا** in  
 aught (at all) **جَنَّاتِ** gardens **عَدْنِ** (of) Eden **الَّتِي** which **وَعَدَ**  
 the Most Gracious **الرَّحْمَنُ** promised (to) His slaves **عِبَادَهُ** in  
 the Unseen **إِنَّمَا** verily He **كَانَ** is **وَعْدُهُ** His Promise **مَائِيَا** to be  
 fulfilled

**59.** Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) and have followed lusts. So they will be thrown in Hell. **60.** Except those who repent and believe, and work righteousness. Such will enter Paradise and

they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

لَا يَسْمَعُونَ فِيهَا لِقَاءَ إِنْ شَاءَ سَلَامًا ۖ وَهُمْ فِيهَا زَوْجُهُمْ وَأَصْبَحُ فِيهَا بُكْرَةً وَعَشِيًّا ۚ ۞ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۚ ۞ وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُمْ مَا يَشَاءُونَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۚ ۞ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۚ ۞

but لَا they shall hear therein لِقَاءَ vain talk ۖ سَلَامًا salutation/peace ۖ وَهُمْ and they will have ۚ فِيهَا sustenance بُكْرَةً morning ۚ وَعَشِيًّا afternoon/evening ۚ ۞ تِلْكَ such is الْجَنَّةُ Paradise الَّتِي which نُورِثُ We shall give as an inheritance مِنْ Our slaves عِبَادِنَا to مَنْ those who have been تَقِيًّا pious ۚ ۞ وَمَا and not we نَنْزِلُ (of) your رَبِّكَ by the Command إِلَّا except بِأَمْرِ (angels) descend ۚ ۞ لَهُمْ Lord (belongs) to Him مَا what (is) بَيْنَ before us and what (is) خَلْفَنَا behind us وَمَا what (is) بَيْنَ and what (is) فَارْجَا your Lord رَبُّكَ is ۚ ۞ and not وَمَا those ۚ ۞ رَبُّ Lord (of) the heavens السَّمَوَاتِ (of) the earth وَالْأَرْضِ and وَمَا and be عَابِدُهُ so worship Him بَيْنَهُمَا what (is) between them ۚ ۞ هَلْ in His worship لِعِبَادَتِهِ patient ۚ ۞ تَعْلَمُ you know لَهُ for Him ۚ ۞ سَمِيًّا any similar or co-equal ۚ ۞

62. They shall not hear therein (in Paradise) any *Laghw*, but only *Salâm*. And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn*. 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — 65. Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِثْلُ لَسَوْفَ أَخْرَجَ حَيًّا ۚ ۞ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ۚ ۞ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَنْحَضِرَنَّهُمْ هَوْلَ جَهَنَّمَ جِثِيًّا ۚ ۞ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى

الرَّحْمَنِ عِندَنَا ﴿٦٦﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلَاً ﴿٦٧﴾

وَيَقُولُ shall I am dead مَآيْتُ when أَوَإِنَّا man الْإِنْسَنُ and says أُنْخَرُجُ I be raised up حَيًّا ﴿٦٦﴾ alive أَوَلَا does not يَذْكُرُ remember the الإنسانُ إِنَّا man أَنَا that خَلَقْنَاهُ We created him مِن قَبْلُ before وَلَمْ while not يَكُ he was شَيْئًا ﴿٦٧﴾ anything قَوْلِكَ so by your Lord لَنَحْضُرَنَّهُمْ so by your Lord and the devils وَالشَّيَاطِينُ surely We shall gather them together Hell لَنَحْضُرَنَّهُمْ then round حَوْلَ indeed We shall bring them جَهَنَّمَ then حِينَئِذٍ ﴿٦٨﴾ on knees ثُمَّ then لَنَنْزِعَنَّ indeed We shall drag out مِن every شِيعَةٍ sect أَيُّهُمْ as to which of them أَشَدُّ (was) عَلَى worst الرَّحْمَنِ against عِندَنَا ﴿٦٩﴾ the Most Gracious (Allah) ثُمَّ obstinate/rebellion then لَنَحْنُ أَعْلَمُ verily We know best بِالَّذِينَ those who هُمْ (they) أُولَىٰ (are) most worthy فِيهَا therein صِلَاً ﴿٧٠﴾ (of) being burnt

66. And man says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtîn*, then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

وَلَنُفَصِّلَنَّ لَهُمْ وَلَئِن مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ تَتَّبِعِي الَّذِينَ اتَّقَوْا وَنَذَرُوا الظَّالِمِينَ فِيهَا جِثَا ﴿٧٢﴾ وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا بِتَنبِيٍّ قَالُوا لَئِن لَّا نَكْفُرُوا بِالَّذِينَ ءَامَنُوا أَئِىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَرَّهَلْنَا قَبْلَهُمْ مِّن قَبْلِهِ هُمْ أَحْسَنُ أَتْنَا وَرَءَايَا ﴿٧٤﴾

وَلَنُفَصِّلَنَّ لَهُمْ وَلَئِن مِّنْكُمْ إِلَّا وَارِدُهَا but وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا بِتَنبِيٍّ قَالُوا لَئِن لَّا نَكْفُرُوا بِالَّذِينَ ءَامَنُوا أَئِىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَرَّهَلْنَا قَبْلَهُمْ مِّن قَبْلِهِ هُمْ أَحْسَنُ أَتْنَا وَرَءَايَا ﴿٧٤﴾

say الَّذِينَ those who كَفَرُوا disbelieved لِلَّذِينَ to those who آمَنُوا believed أَيْ which الْفَرِيقَيْنِ (of) the two groups خَيْرٌ (is) best مَقَامًا in position وَأَحْسَنُ and نَدِيًّا ﴿٧١﴾ place وَكَوْ and how many أَفْئَكُمَا and better قَبْلَهُمْ We destroyed قَرْنٍ (from) مِّن before them هُمْ a generation and outward وَرَبِّكَ ﴿٧٢﴾ in goods أَنتَا (were) better who أَحْسَنُ appearance

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in (point of) position and as regards station." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٣﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتِ الصَّالِحَتِ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٤﴾

قُلْ say you مَنْ whoever كَانَ is فِي in الضَّلَالَةِ the error فَلْيَمْدُدْ then surely will extend لَهُ to him الرَّحْمَنُ the Most Gracious مَدًّا an extension حَتَّىٰ until إِذَا when رَأَوْا they see مَا they see يُوعَدُونَ that which إِمَّا they were promised الْعَذَابَ either السَّاعَةَ or the Hour فَسَيَعْلَمُونَ the Hour then they will know مَنْ then they will know هُوَ who (he) is شَرٌّ worst مَّكَانًا in position وَأَضْعَفُ and weaker جُنْدًا ﴿٧٣﴾ in forces وَيَزِيدُ and increases اللَّهُ Allah الَّذِينَ الَّذِينَ اهْتَدَوْا were guided هُدًى in guidance وَالْبَاقِيَتِ the everlasting الصَّالِحَتِ the righteous deeds خَيْرٌ the right (are) better عِنْدَ with رَبِّكَ your Lord ثَوَابًا for reward وَخَيْرٌ مَّرَدًّا ﴿٧٤﴾ and better for resort

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. 76. And Allâh increases in guidance those who walk



aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَزِدُّهُ مَا يَقُولُ وَيَأْتِنَا فَردًا ﴿٨٠﴾

أَفَرَأَيْتَ الَّذِي have you seen كَفَرَ him who disbelieved in آيَاتِنَا Our Signs and said وَقَالَ and said لَأُوتِيَنَّكَ مَالًا indeed I will be given wealth and children وَّلَدًا ﴿٧٧﴾ and children أَطَّلَعَ the Unseen الْغَيْبَ has he known or أَخَذَ the Most Gracious الرَّحْمَنِ with/from عِنْدَ has he taken a covenant عَهْدًا ﴿٧٨﴾ (Allah) We shall record سَنَكْتُبُ nay كَلَّا a covenant مَا We shall record what يَقُولُ he says وَنَمُدُّ We shall increase لَهُ for him and We shall increase his torment الْعَذَابِ (from) مَدًّا (increase) ﴿٧٩﴾ the torment and he says (talks) يَقُولُ all that وَيَأْتِنَا he says (talks) and he shall come to Us فَردًا ﴿٨٠﴾ alone

77. Have you seen him who disbelieved in Our *Ayât* and said: "I shall certainly be given wealth and children." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious? 79. Nay, We shall record what he says, and We shall increase his torment; 80. And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

وَأَخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ تَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ آتَوْا وَسْوَاقَ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثًا ﴿٨٥﴾

وَأَخَذُوا مِنْ دُونِ اللَّهِ gods آلِهَةً Allah besides and they have taken لِيَكُونُوا عِزًّا ﴿٨١﴾ that they might be honour كَلَّا nay سَيَكْفُرُونَ بِعِبَادَتِهِمْ but they will deny their worship of them وَيَكُونُونَ ضِدًّا ﴿٨٢﴾ against them and they will be opponents أَلَمْ تَرَ أَنَّا the devils الشَّيَاطِينَ have sent أَرْسَلْنَا that We تَؤْزُهُمْ (on) against الْكَافِرِينَ the disbelievers أَزًّا ﴿٨٣﴾ to do evil فَلَا تَعْجَلْ so not to them عَذَابًا ﴿٨٤﴾ you make haste إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٥﴾ We count out only against them

the **الْمُتَّقِينَ** We shall gather **نَحْشُرُ** the Day **يَوْمَ** a number/counting like a **وَلَدًا** the Most Gracious **الرَّحْمَنُ** unto **إِلَى** pious persons to **إِلَى** the criminals **الْمُجْرِمِينَ** and We shall drive **وَنَسُوقُ** delegation **جَهَنَّمَ** Hell **وَلَدًا** in a thirsty state

81. And they have taken *âlihah* (gods) besides Allâh, that they might give them honour, power and glory. 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. 83. See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number. 85. The Day We shall gather the *Muttaqûn* unto the Most Gracious (Allâh), like a delegation. 86. And We shall drive the *Mujrimûn*, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٦﴾ وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٧﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٨﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَذَا ﴿٨٩﴾ أَنْ دَعَوْا الرَّحْمَنَ وَلَدًا ﴿٩٠﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩١﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا ﴿٩٢﴾

لَا يَمْلِكُونَ the الشَّفْعَةَ intercession **إِلَّا** but **مَنِ** those who **اَخْتَذَ** have taken **عِنْدَ** with/from **الرَّحْمَنِ** the Most Gracious **عَهْدًا** a covenant **وَقَالُوا** and they (said) say **اَخْتَذَ** has taken **الرَّحْمَنُ** the Most Gracious **وَلَدًا** a son **لَقَدْ** indeed **جِئْتُمْ** almost **تَكَادُ** terrible **إِذَا** a thing **شَيْئًا** you have brought forth and is **السَّمَوَاتُ** the heavens **يَنْفَطَرْنَ** are torn **مِنْهُ** whereby **وَتَنْشَقُّ** the mountains **الْجِبَالُ** and fall **وَتَخِرُّ** the earth **الْأَرْضُ** split asunder to the Most **الرَّحْمَنِ** they ascribe **دَعَوْا** that **أَنْ** in ruins **هَذَا** for **الرَّحْمَنِ** it is suitable **يَنْبَغِي** but not **وَمَا** a son **وَلَدًا** Gracious **وَلَدًا** He should take **يَتَّخِذَ** that **أَنْ** the Most Gracious **كُلُّ** (is) not **مَنْ** all **فِي** who are **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **إِلَّا** but **آتَى** comes (unto) **الرَّحْمَنِ** the Most Gracious (Allah) **عَبْدًا** as a slave

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). 88. And they say: "The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has

begotten daughters." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son to the Most Gracious (Allâh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ۖ وَكُلُّهُمْ عِندَ ٱلَّيْمَنِ ۖ يَوْمَ ٱلْقِيَمَةِ فَرَدًّا ۚ إِنَّ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمٰنُ وُثْقًا ۖ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ۖ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ يَوْمَ ٱلْحِسَابِ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۚ

لَقَدْ indeed أَحْصَيْنَاهُمْ He has comprehended them وَعَدَّهُمْ and counted عَدًّا them ۖ وَكُلُّهُمْ a full counting ۖ ٱلَّيْمَنِ everyone of them ۖ يَوْمَ the Day ۖ ٱلْقِيَمَةِ (of) Resurrection فَرَدًّا (of) Resurrection ۚ إِنَّ the Day ۚ ٱلَّذِينَ verily ءَامَنُوا those who وَعَمِلُوا believed ۖ الصَّٰلِحٰتِ righteous deeds سَيَجْعَلُ will bestow ۖ لَهُمُ for them ۖ ٱلرَّحْمٰنُ the Most Gracious ۖ وُثْقًا love ۖ فَإِنَّمَا only يَسَّرْنَاهُ have made easy this (the Quran) ۖ لِسَانِكَ on your tongue ۖ لِتُبَشِّرَ (to) the pious ۖ ٱلْمُتَّقِينَ with it ۖ وَتُنذِرَ persons ۖ قَوْمًا people ۖ لَّدُنَّا most ۖ قَبْلَهُمْ We have destroyed ۖ أَهْلَكْنَا and how many ۖ وَكَمْ quarrelsome ۖ قَرْنٍ (from) before them ۖ ٱلْحِسَابِ you find ۖ ٱلْحِسَابِ can ۖ هَلْ a generation ۖ مِنْ of them ۖ تَسْمَعُ or ۖ ٱلْحِسَابِ one ۖ رِكْزًا a whisper ۖ ۚ

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn*, and warn with it the *Ludd* (most quarrelsome) people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

## سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذِيرَةً لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْفَلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِن يُجْهَرُ بِالْقَوْلِ فَإِنَّمَا يَعْلَمُ الْغَيْبُ وَارْحَمَى ﴿٧﴾

طه ﴿١﴾ Ta-Ha مَا not أُنزِلْنَا We have sent down عَلَيْكَ unto you  
 the Quran لِتَشْقَى (to cause) that you distress إِلَّا  
 نَذِيرَةً as a reminder لِّمَن to those who يَخْشَى fear تَنزِيلًا  
 a revelation مِّنْ from Him Who خَلَقَ the earth وَالسَّمَوَاتِ and the heavens  
 الْفَلَى high الرَّحْمَنُ the Most Gracious عَلَى the Throne اسْتَوَى the Most Gracious  
 over the Throne الرَّحْمَنُ the Most Gracious لَّهُ to Him (belongs) مَا all  
 (is) in the heavens وَالسَّمَوَاتِ (is) in that فِي and all that وَمَا the earth  
 (is) between them وَمَا the earth الْأَرْضُ (is) under الثَّرَى (is) under  
 all that تَحْتَ the soil وَإِن and if جَهَرَ and if you  
 statement (invocation) فَإِنَّمَا then verily He يَعْلَمُ then verily He  
 the secrets الْغَيْبُ and what is hidden وَارْحَمَى the secrets

## Sûrat 20. Tâ-Hâ

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Tâ-Hâ. 2. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allâh). 4. A Revelation from Him (Allâh) Who has created the earth and high heavens. 5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne. 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَاهُ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَنهَا نُودِيَ بِمُوسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

to Him **لَهُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ** (there is) no **لَا** Allah **اللَّهُ**  
 come **أَتَاكَ** and has **وَهَلْ** Best **الْأَسْمَاءُ** (are) the Names **الْحُسْنَىٰ** ٨  
 he saw **رَآهَا** when **إِذْ** (of) Moses **مُوسَىٰ** ٩ story **حَدِيثٌ** to you  
 verily I **إِنِّي** you wait **أَمْكُتُوا** to his family **لِأَهْلِهِ** he said **فَقَالَ** a fire  
 bring you **مَائِكُمْ** perhaps I can **أَلْمِ** a fire **نَارًا** have seen **مَا نَسْتُ**  
 at **عَلَى** I find **أَجِدُ** or **أَوْ** some burning brand **بِقَبَسٍ** therefrom **مِنْهَا**  
 the fire **النَّارِ** **هَدَىٰ** ١٠ guidance **فَلَمَّا** when **أَتَتْهَا** he came to it **ثَوَدَىٰ**  
 I (am) **أَنَا** verily **إِنِّي** O Moses **يَمُوسَىٰ** ١١ he was called (by name)  
 verily you **إِنَّكَ** your shoes **تَعْلَيْكَ** so take off **فَاخْلَعْ** your Lord **رَبِّكَ**  
 the sacred **الْمَقْدَسِ** in the valley **بِالْوَادِ** are **طُوًى** ١٢ **Tuwa**

8. Allâh! *Lâ ilâh illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mûsâ (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ١٣ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ١٤ إِنَّ السَّاعَةَ  
 مَآئِيَةٌ أَكَادُ أَخْفِيهَا لِتَجْزِيَ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ١٥ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ١٦ وَمَا  
 تِلْكَ بِسَمِيِّكَ يَمُوسَىٰ ١٧

to that **لِمَا** so listen **فَاسْتَمِعْ** chosen you **اخْتَرْتُكَ** and I have **وَأَنَا**  
 I (am) **أَنَا** verily I **إِنِّي** is revealed (to you) **يُوحَىٰ** ١٣ which  
 so worship **فَاعْبُدْنِي** I **أَنَا** but **إِلَّا** god **إِلَٰهَ** (there is) no **لَا** Allah  
 for My **لِذِكْرِي** ١٤ the prayer **الصَّلَاةَ** and perform **وَأَقِمِ** Me  
 is coming **مَآئِيَةٌ** the Hour **السَّاعَةَ** verily **إِنَّ** Remembrance  
 almost **أَخْفِيهَا** I hide it **لِتَجْزِيَ** that may be rewarded **كُلُّ** every **نَفْسٍ**  
 thereafter not **فَلَا** it strives **تَسْعَىٰ** ١٥ for that which **بِمَا** soul  
 let divert you **يَصُدُّكَ** **عَنْهَا** from it **مَنْ** one who **لَا** not **يُؤْمِنُ**  
 his own lusts **هَوَاهُ** and follows **وَاتَّبَعَ** in it **بِهَا** believes  
 in **فَتَرْدَىٰ** ١٦ lest you perish **وَمَا** and what is **تِلْكَ** that **بِسَمِيِّكَ** in  
 O Moses **يَمُوسَىٰ** ١٧ your right hand

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allâh! *Lâ ilâha illa Ana*, so worship Me, and perform *As-Salât* for My remembrance. 15. "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mûsâ (Moses)?"

قَالَ هِيَ عَصَايَ أَنُوكِّئُ عَلَيْهَا وَأُشْفِي بِهَا عَلَى عَنَمِي وَلِي فِيهَا مَنَازِبُ أُخْرَى ﴿١٥﴾ قَالَ أَلْقِهَا يَمُوسَى ﴿١٦﴾ فَالْقَنَاصَةُ إِذَا هِيَ حَيَّةٌ تَسْعَى ﴿١٧﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿١٨﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿١٩﴾

قَالَ he said هِيَ this عَصَايَ my stick (is) أَنُوكِّئُ I lean عَلَيْهَا on it وَأُشْفِي on it with it بِهَا and beat down branches عَلَى (on) my sheep عَنَمِي for وَلِي in it مَنَازِبُ (are) uses أُخْرَى other ﴿١٥﴾ قَالَ He (Allah) said أَلْقِهَا cast it down يَمُوسَى ﴿١٦﴾ فَالْقَنَاصَةُ O Moses and behold إِذَا هِيَ it was حَيَّةٌ so he cast it down quickly ﴿١٧﴾ قَالَ He (Allah) said خُذْهَا grasp it and fear not سَنُعِيدُهَا We shall return it to its former state الْأُولَى ﴿١٨﴾ وَاضْمُمْ and press يَدَكَ your hand إِلَى to جَنَاحِكَ your side تَخْرُجَ it will come forth بَيْضَاءَ white مِنْ غَيْرِ without any آيَةً as sign أُخْرَى ﴿١٩﴾ another

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allâh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, —

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٢﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢١﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٠﴾ وَيَسِّرْ لِي أَمْرِي ﴿١٩﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٦﴾ وَاجْعَل لِّي وَزِيرًا مِنْ أَهْلِي ﴿٢٥﴾ هَؤُلَاءِ آخِيَ ﴿٢٤﴾ أَشَدُّ بِذِي آزَرِي ﴿٢٣﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٢٢﴾ كَذَّبْتُمْ عَنْكُمْ كَافِرًا ﴿٢١﴾

لِنُرِيكَ Our Signs آيَاتِنَا (some) of مِنْ that We show you الْكُبْرَى Greatest أَذْهَبَ to إِلَىٰ you go فِرْعَوْنَ Pharaoh إِنَّهُ verily he طَغَى

open أَشْرَحَ O my Lord رَبِّ he (Moses) said قَالَ has transgressed  
 my أَمْرِي for me لِي and ease وَخَيَّرَ my chest صَدْرِي for me لِي  
 task وَأَحْلَلْ and loose عُقْدَةً knot مِن from لِسَانِي my tongue  
 and (make) وَأَجْعَلْ my speech قَوْلِي that they may understand  
 my family هَرُونَ from أَهْلِي a helper وَزِيْرًا for me لِي appoint  
 my أَرْبِي with him وَبِهِ increase my brother أَخِي Aaron  
 strength وَأَتْرِكْهُ and share him فِي in أَمْرِي my task كَيْ that تُسَبِّحَكَ  
 much كَثِيرًا we may glorify You

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed." 25. said: "O my Lord! Open for me my chest. 26. "And ease my task for me; 27. "And loose the knot (the defect) from my tongue, 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hârûn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task, 33. "That we may glorify You much,

وَنَذْكُرَكَ كَثِيرًا ﴿٣١﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٢﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَىٰ ﴿٣٣﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٤﴾ إِذْ أَوْحَيْنَا إِلَيْكَ أُنْكَ مَا يُوحَىٰ ﴿٣٥﴾ أَنْ أَقْدِفْهُ فِي الْكُتُبِ فَأَقْدِفْهُ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ﴿٣٦﴾ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٧﴾

وَنَذْكُرَكَ and we remember You كَثِيرًا much إِنَّكَ verily You كُنْتَ  
 قَالَ Well-Seer بَصِيرًا of us بِنَا He (Allah) said  
 أَوْتِيتَ indeed your request سُؤْلَكَ O Moses يَمْوَسَىٰ  
 وَلَقَدْ and indeed مَنَّا We conferred a favour عَلَيْكَ on you مَرَّةً  
 أُخْرَىٰ time إِذْ another أَوْحَيْنَا We inspired إِلَيْكَ (to) أُنْكَ  
 that which يُوحَىٰ that is inspired أَنْ أَقْدِفْهُ you mother  
 put him فِي into الْكُتُبِ a box فَأَقْدِفْهُ and you float it فِي into الْيَمِّ  
 then shall cast it up الْيَمُّ the river بِالسَّاحِلِ on the bank  
 shall take him عَدُوٌّ لِّي an enemy وَعَدُوٌّ of Mine  
 of his وَأَلْقَيْتُ and I endued عَلَيْكَ on you مَحَبَّةً (with) مِنِّي  
 from Me وَلِتُصْنَعَ and that you may be brought up عَلَىٰ (on) under  
 عَيْنِي My Eye ﴿٣٧﴾

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)! 37. "And indeed We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "Saying: 'Put him into the *Tabûl* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَلَّْتَ لَنفْسِكَ ۖ فَجَعَلْنَاكَ مِنَ الْغَمْرِ وَفُنَّاكَ فَوَاقًا ۖ فَلَيْتَ سِينِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْؤُمُونَ ﴿١١﴾ وَأَصْطَنَعْنَاكَ لِنَفْسِي ﴿١٢﴾ أَذْهَبَ أَنتَ وَلَوْكَ يَتَايَعِي وَلَا نَبَأَ فِي ذِكْرِي ﴿١٣﴾

shall then said فَقُولُ your sister أُخْتُكَ went when إِذْ  
who will nurse him يَكْفُلُهُ one (on) عَلَىٰ I show you أَدُلُّكُمْ  
فَرَجَعْنَاكَ to أُمِّكَ so We restored you كَيْ that تَقَرَّ  
and not حَزَنَ her eye might be cooled وَقَلَّْتَ  
and you did kill نَفْسًا but We saved you فَعَجَلْنَاكَ  
then you tried you فَوَاقًا and We tried you وَلَيْتَ  
(of) Madyan سِينِينَ years فِي (in) أَهْلِ  
ثُمَّ then جِئْتَ you came عَلَىٰ according to قَدَرٍ fixed term يَمْؤُمُونَ ﴿١١﴾  
for Myself لِنَفْسِي ﴿١٢﴾ and I have chosen you وَأَصْطَنَعْنَاكَ  
أَذْهَبَ أَنتَ go you وَلَوْكَ and your brother يَتَايَعِي with My Signs وَلَا  
My ذِكْرِي ﴿١٣﴾ in you both become weak نَبَأَ and not  
Remembrance

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My *Ayât*, and do not, you both, slacken and become weak in My remembrance.



أَذْهَبًا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيْسًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ فَلَا رَيْبَ إِنَّا نَخَافُ أَنْ يُقْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَىٰ ﴿٤٦﴾ فَأَيُّهَا فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ أَتْبَعَ الْهُدَىٰ ﴿٤٧﴾

has ﴿٤٣﴾ verily he Pharaoh to go both  
soft word قَوْلًا to him لَّهُ and speak both  
fear ﴿٤٤﴾ or he may accept admonition perhaps he  
فَلَا رَيْبَ our Lord they said إِنَّا fear lest أَنْ  
he should hasten to punish he عَلَيْنَا or on us  
﴿٤٥﴾ lest أَنْ or on us he should hasten to punish  
you fear لَا not He (Allah) said قَالَ should transgress  
and see ﴿٤٦﴾ I hear أَسْمِعُ with you both verily I (am)  
فَأَيُّهَا so go you both to him قَوْلًا and say إِنَّا  
with us so send (of) your Lord رَبِّكَ (are) Messengers  
you punish تَعَذِّبْهُمْ and not (of) Israel إِسْرَءِيلَ Children  
them قَدْ indeed جِئْنَاكَ we came to you بِآيَةٍ with a Sign  
him رَبِّكَ from your Lord وَالسَّلَامُ and peace (will be) عَلَيَّ upon him  
who اتَّبَعَ followed الْهُدَىٰ ﴿٤٧﴾ the guidance

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).  
44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."  
45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress." 46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَقَوْلًا ﴿٤٨﴾ قَالَ فَمَنْ رَبِّكُمَا بِمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عَلَّمَاهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَحْصِلُ رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾

إِنَّا قَدْ truly indeed أُوحِيَ it has been revealed إِلَيْنَا to us أَنَّ that  
denied كَذَّبَ him who (is) upon عَلَيَّ the torment الْعَذَابُ  
then who فَمَنْ He (Pharaoh) said قَالَ and turned away ﴿٥٢﴾

he (Moses) said قَالَ O Moses ﴿٤٨﴾ (is) Lord of you two رَبُّكُمَا  
 thing each شَيْءٍ gave أَعْطَى (is) He Who الَّذِي our Lord رَبَّنَا  
 He قَالَ guided it aright هَدَى ﴿٤٩﴾ then ثُمَّ its form and nature خَلَقَهُ  
 (of) the الْقُرُونِ (is) the state بَالٌ then what فَمَا (Pharaoh) said  
 that عَلِمَهَا he (Moses) said قَالَ of the old الْأُولَى ﴿٥٠﴾ generations  
 a Record كِتَابٍ in فِي my Lord رَبِّي (is) with عِنْدَ knowledge  
 He يَنْسَى ﴿٥١﴾ nor وَلَا my Lord رَبِّي errs يَضِلُّ neither لَا Book  
 forgets

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'. 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" 50 said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. said: "What about the generations of old?" 52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَقَى ﴿٤٨﴾  
 كَلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿٤٩﴾ وَمِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً  
 أُخْرَى ﴿٥٠﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥١﴾

as a جَعَلَ He Who الَّذِي the earth الْأَرْضَ for you لَكُمْ made  
 roads/ways سُبُلًا therein فِيهَا for you لَكُمْ and opened وَسَلَكَ bed  
 وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً the sky فَأَخْرَجْنَا water (rain) بِهِ and We brought forth  
 أَزْوَاجًا مِنْ نَبَاتٍ of kinds أَزْوَاجًا with it وَارْعَوْا you eat كَلُوا various شَقَى ﴿٤٨﴾ vegetation  
 (are) indeed signs لَآيَاتٍ this فِي your cattle إِنَّ verily فِي your cattle لَآيَاتٍ  
 of it/thereof وَمِنْهَا (of) understanding الْأَلْبَابِ for the men لَآيَاتٍ  
 We shall return you نُعِيدُكُمْ and into it وَفِيهَا We created you خَلَقْنَكُمْ  
 وَمِنْهَا and from it نُخْرِجُكُمْ We shall bring out you تَارَةً أُخْرَى ﴿٥٠﴾  
 وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا Our Signs and indeed أَرَيْنَاهُ again  
 and refused وَأَبَى ﴿٥١﴾ but he denied فَكَذَّبَ all of them

53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayât* for men of understanding. 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him all Our *Ayât*, but he denied and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحَى ﴿٥٩﴾ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

to drive أَجِئْتَنَا have you come to us He (Pharaoh) said قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾ with your magic our land أَجِئْتَنَا O Moses فَلَنَأْتِيَنَّكَ بِسِحْرٍ then verily we can produce to you between us يَمُوسَى so (make) appoint فَاجْعَلْ like this magic we fail نُخْلَفُهُ neither لَا a meeting مَوْعِدًا and between you وَبَيْنَكَ equal (open) سَوَى ﴿٥٨﴾ in a place مَكَانًا you أَنْتَ nor وَلَا we نَحْنُ it قَالَ مَوْعِدُكُمْ he (Moses) said يَوْمَ your appointment يَوْمَ الزَّيْنَةِ (is) day وَأَنْ (of) the festival يُحْشَرَ and that النَّاسُ will be assembled ضُحَى ﴿٥٩﴾ Pharaoh فِرْعَوْنُ so withdrew فَتَوَلَّى forenoon people فَجَمَعَ he came back أَتَى ﴿٦٠﴾ then ثُمَّ his plot كَيْدَهُ then he gathered

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." 59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ آفَتَرَى ﴿٦١﴾ فَتَنَزَّعُوا أَمْرَهُمْ إِلَيْهِمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾ قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتْلَى ﴿٦٣﴾

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ to them said لَهُمْ لَا woe unto you تَفْتَرُوا عَلَى اللَّهِ (on) Allah كَذِبًا a lie فَيُسْحِتَكُمْ

and surely وَفَدَّ by a torment بِعَذَابٍ then He will destroy you then they فَتَنَزَعُوا invented a lie ۞ who أَفْتَرَى he failed among them يَتَنَاهَمُ their matter أَمْرَهُمْ debated with one another وَأَمْرُوا private talk of counsel ۞ and they kept secret كَتَبُوا and they said إِنَّ هَٰؤُلَاءِ لَسَاحِرُونَ two magicians يُرِيدَانِ your أَنْزِلَكُمْ from مِنْ they drive you out بِمُحْرَجَاكُمْ that أَنْ intend with بِطَرِيقَتِكُمْ and go away وَيَذْهَبَا with their magic بِسِحْرِهِمَا land superior أَمْثَلُ your way ۞

61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably." 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your superior way.

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ۞ قَالُوا يَمْوَسِىَ إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ۞ قَالَ بَلْ أَلْقُوا فَإِذَا جِأَهُمْ وَعَصِيَّتُهُمْ بِخِشْلٍ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسَعَى ۞ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ۞ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ۞

come (assemble) فَاجْمَعُوا then ثُمَّ your plot كَيْدَكُمْ so devise صَفًّا in a row وَقَدْ and indeed أَفْلَحَ will be successful الْيَوْمَ today مَنْ he who اسْتَعْلَى overcomes ۞ قَالُوا يَمْوَسِىَ O Moses إِمَّا the أَوَّلَ we be نَكُونَ that أَنْ or وَإِمَّا you throw تُلْقَى that either أَنْ first مَنْ who أَلْقَى will throw ۞ قَالَ he (Moses) said بَلْ nay أَلْقُوا and their وَعَصِيَّتُهُمْ their ropes جِأَهُمْ then behold فَإِذَا throw you that بِخِشْلٍ sticks appear إِلَيْهِ to him مِنْ by سِحْرِهِم their magic أَنَّهُ in so he conceived or felt فَأَوْجَسَ are moving fast ۞ تَسَعَى they نَفْسِهِ himself خِيفَةً a fear مُوسَى Moses ۞ قُلْنَا We (Allah) said لَا not تَخَفْ you fear إِنَّكَ surely you أَنْتَ you (are) الْأَعْلَى superior ۞

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mûsâ (Moses) conceived fear in himself. 68. We (Allâh) said: "Fear not! Surely, you will have the upper hand."

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَى ﴿٦٦﴾ فَأَلْقَى السَّحَرَةُ مُجْعًا قَالُوا  
ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٦٧﴾ قَالَ ءَامَنَّا لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ  
وَأَنْجُلَكُمْ مِنْ خُلُوفٍ وَأَصْلَبَنَكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ أَيُّكُمْ أَشَدُّ عَذَابًا وَأَبْقَى ﴿٦٨﴾

وَأَلْقَى your right يَمِينِكَ (is) in فِي that which مَا and throw you  
they have تَلْقَفَ that which مَا it will swallow up  
(of) صَنَعُوا that which مَا it will swallow up  
trick كَيْدٌ they have made only صَنَعُوا made  
the سَاحِرُ will be successful يُفْلِحُ and never وَلَا a magician  
he may أَقَى ﴿٦٦﴾ to whatever (amount of skill) حَيْثُ magician  
in مُجْعًا the magicians السَّحَرَةُ so fell down فَأَلْقَى possess  
in the Lord رَبِّ we believed ءَامَنَّا they said قَالُوا prostration  
HARUN (of) Aaron هَارُونَ ﴿٦٧﴾ and Moses وَمُوسَى  
I give premission ءَاذَنَ that أَنْ before قَبْلَ in him لَهُ you believe  
لَكُمْ to you إِنَّهُ verily he كَبِيرِكُمْ your chief الَّذِي (is) who عَلَّمَكُم  
السِّحْرَ taught you the magic فَلَأَقْطَعَنَّ so surely I will cut off أَيْدِيَكُمْ  
opposite خُلُوفٍ (from) on مِنْ and your feet وَأَنْجُلَكُمْ your hands  
the جُذُوعِ (in) on فِي and surely I will crucify you وَأَصْلَبَنَكُمْ sides  
and surely you will know وَلَنَعْلَمَنَّ (of) date-palms النَّخْلِ trunks  
and أَشَدُّ which of us (is) more severe عَذَابًا in torment وَأَبْقَى ﴿٦٨﴾  
more lasting

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment."

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْآيَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٦٦﴾ إِنَّا ءَمَرْنَا بَرِينَ لَا يُغَيِّرُ لَنَا حَطْلَيْنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَبَاقٍ ﴿٦٧﴾ إِنَّهُمْ مِنْ يَأْتِ رَبِّهِمْ مُجْرِمًا فَإِنْ لَمْ يَجْعَلْ لَهُمْ جَهَنَّمَ لَا يُسَوِّتُوا فِيهَا وَلَا يُحْيِي ﴿٦٨﴾

and indeed وَلَقَدْ purifies himself تَزَكَّى ﴿٧٦﴾ (of) him who مَنْ reward أَوْحَيْنَا We revealed إِلَى to مُوسَى Moses أَنْ that أُسِرَ you travel by بِعِبَادِي night with My slaves فَاصْحَبْ then strike لَهُمْ for them طَرِيقًا a path in the الْبَحْرِ the sea يَبَسًا dry لَا neither تَخَفُ fearing دَرَكًا being afraid (of drowning in the تَخْشَى nor وَلَا to be overtaken sea)

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks, — 76. 'Adn (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. 77. And indeed We revealed to Mûsâ (Moses): "Travel by night with 'Ibâdi and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِحُؤُودِهِ فَغَشَّيَهُمْ مِنَ اللَّيْلِ مَا غَشَّيَهُمْ ﴿٧٦﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٧﴾ يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨١﴾ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

with his hosts فَاتَّبَعَهُمْ Pharaoh فِرْعَوْنُ then pursued them that what مَا the sea اللَّيْلِ from مِنْ but covered them فَغَشَّيَهُمْ غَشَّيَهُمْ ﴿٧٦﴾ covered them up وَأَضَلَّ and led astray فِرْعَوْنُ قَوْمَهُ Pharaoh وَمَا his people (nation) هَدَىٰ and not يَبْنِي guided (them) ﴿٧٧﴾ We delivered you إِسْرَءِيلَ O Children (of) إِسْرَءِيلَ قَدْ أَفْجَيْنَاكَ indeed and We made a covenant with وَعَدْنَاكَ your enemy عَدُوِّكَ from مِنْ جَانِبَ you (on the) الطُّورِ (of) the Mount الْأَيْمَنِ the right وَنَزَّلْنَا and We sent down عَلَيْكُمُ (on) to you الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨١﴾ which good lawful things طَيِّبَاتِ from مِنْ you eat كُلُوا quails and not وَلَا We have provided you رَزَقْنَاكُمْ you commit تَطْغَوْا and not غَضَبِي oppression فِيهِ therein فَيَحِلَّ lest should descend عَلَيْكُمْ on you غَضَبِي My Anger وَمَنْ he يَحِلَّ descends عَلَيْهِ on whom غَضَبِي he is perished هَوَىٰ indeed ﴿٨١﴾ My Anger

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, 81. (Saying) eat of the *Tayyibât* wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

وَلِيَّ لَغَفَّارٍ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٠﴾ وَمَا أَغْوَيْنَاكَ عَنْ قَوْمِكَ يَمْوَسَّى ﴿٨١﴾ قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٨٢﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٣﴾

وَلِيَّ لَغَفَّارٍ (am) indeed Most Forgiving and verily I  
 تَابَ who repents وَءَامَنَ and believes وَعَمِلَ and does صَالِحًا  
 and ثُمَّ righteous deeds اهْتَدَى then he remains guided وَمَا  
 your people قَوْمِكَ from made you hasten what  
 (are) close they هُمْ he (Moses) said قَالَ O Moses يَمْوَسَّى  
 عَلَى on أَثَرِي my footsteps وَعَجِلْتُ and I hastened  
 He (Allah) said قَالَ that You might be pleased لِّتَرْضَى My Lord  
 your قَوْمَكَ We have tried فَتَنَّا indeed then verily We  
 فَإِنَّا people مِنْ بَعْدِكَ وَأَضَلَّهُمُ and led them astray السَّامِرِيُّ  
 Samiri

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. "And what made you hasten from your people, O Mûsâ (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmiri has led them astray."

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًا حَسَنًا أَفَطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٤﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا آوَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٥﴾



فَرَجَعَ then returned موسى Moses إِلَى to قَوْمِهِ his people غَضِبِينَ being angry  
 أَسِفًا sorrowful قَالَ he said يَا قَوْمِ O my people أَلَمْ did not  
 يَعِدْكُمْ promise you رَبُّكُمْ your Lord وَعَدًا a promise حَسَنًا fair  
 أَفَطَالَ did then seem long (prolonged) عَلَيْكُمْ on you أَلَمْ promise  
 أَرَدْتُمْ or أَنْ did you desire يَحِلَّ that (should) descend عَلَيْكُمْ on you  
 غَضَبٌ wrath مِنْ from رَبِّكُمْ your Lord فَأَخْلَقْتُمْ so not  
 مَا they said قَالُوا (your) promise to me ﴿٨٦﴾ you broke  
 of our own will مَوْعِدَكَ We broke أَخْلَقْنَا of our own will  
 حُمَلَاءَ but جُمَلْنَا we were made to carry أَوْثَارًا weight/load مِنْ  
 زِينَةِ ornaments الْقَوْمِ (of) people فَقَذَفْنَاهَا then We cast them  
 أَلْفَى as السَّامِرِيُّ ﴿٨٧﴾ Samiri put forth

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sâmîrî suggested."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَمْ خَوَّارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهُ مُوسَى فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَنْقُورُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾

فَأَخْرَجَ then he took out لَهُمْ for them عِجْلًا (of) a calf جَسَدًا body  
 لَمْ it had خَوَّارٌ a low (sound) فَقَالُوا then they said هَذَا  
 إِلَهُكُمْ this (is) your god وَإِنَّهُ and the god مُوسَى (of) Moses  
 فَنَسِيَ ﴿٨٨﴾ but he has forgotten أَفَلَا did then not يَرَوْنَ they see  
 that not يَرْجِعُ it could return إِلَيْهِمْ to them قَوْلًا a word وَلَا nor  
 يَمْلِكُ it had power لَهُمْ (for) them ضَرًّا to harm وَلَا nor نَفْعًا ﴿٨٩﴾  
 and indeed وَلَقَدْ قَالَ said لَهُمْ to them هَارُونُ Aaron مِنْ قَبْلُ  
 O my people يَنْقُورُ only فُتِنْتُمْ you are being tried بِهِ  
 with it وَإِنَّ رَبَّكُمُ your Lord الرَّحْمَنُ (is) the Most



قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّاتِ لِي  
نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ وَانْظُرْ إِلَّ إِلَهِكَ  
الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

قَالَ he (Samiri) said بَصُرْتُ I saw بِمَا what لَمْ not يَبْصُرُوا they  
a handful (of) قَبَضْتُ so I seized or took قَبْضَةً (with it) saw بِهِ  
(of) the messenger (angel) الرَّسُولِ hoof print أَثَرِ from دُفْلُ of  
to suggested سَوَّاتِ and thus وَكَذَلِكَ then threw it نَبَذْتُهَا  
then go فَاذْهَبْ he (Moses) said قَالَ my innerself ﴿٩٦﴾ me  
away فَإِنَّ then verily لَكَ for you فِي in the life الْحَيَاةِ (is)  
that تَقُولَ you will say لَا not مِسَاسَ touch وَإِنَّ and verily لَكَ  
you have مَوْعِدًا a promise لَّنْ not تَخْلَفَنَّهُ that you will fail it وَانْظُرْ  
you have ظَلَمْتَ that which الَّذِي your god إِلَهِكَ at إِلَ and look  
been عَلَيْهِ to it عَاكِفًا devoted لَّنُحَرِّقَنَّهُ certainly we will burn it ثُمَّ  
then لَنَنْسِفَنَّهُ certainly we will scatter it فِي in الْيَمِّ the sea  
نَسْفًا ﴿٩٧﴾ in particles

96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me."  
97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿٩٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ  
مَأْتَيْتَكَ مِنْ قَبْلُ ذِكْرًا ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾ خَلِيلَيْنِ بِهِ وَسَاءَ لَمْ يَوْمَ الْقِيَمَةِ  
جَمَلًا ﴿١٠١﴾

إِنَّمَا only إِلَهُكُمُ your God اللَّهُ (is) الَّذِي Who لَا (there)  
every كُلُّ He comprehends وَسِعَ He هُوَ but إِلَّا god is) no  
شَيْءَ thing عِلْمًا ﴿٩٨﴾ in knowledge كَذَلِكَ thus نَقُصُّ We relate عَلَيْكَ  
مِنْ to you أَنْبَاءِ (from) some مَا information (of) قَدْ سَبَقَ

We have given you مَا آتَيْنَاكَ and indeed وَقَدْ happened before  
 from لَدُنَّا Us ذِكْرًا ﴿٩٩﴾ a Reminder (the Quran) مَنْ whoever أَعْرَضَ  
 turned away عَنْهُ from it فَإِنَّهُمْ then verily he will bear يَحْمِلُ  
 (on) Day الْقِيَامَةِ (of) Resurrection وَزَكَاةً ﴿١٠٠﴾ a burden خَالِدِينَ  
 (on) Day يَوْمَ for them لَهُمْ and evil will be وَرَسَاةً in that abide  
 (of) Resurrection جَمَلًا ﴿١٠١﴾ load

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). 100. Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, 101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٩٩﴾ يَخْفَفُوتُ إِنَّ لَيْسَتْ إِلَّا عَشْرًا ﴿١٠٠﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَيْسَتْ إِلَّا يَوْمًا ﴿١٠١﴾ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٢﴾

يَوْمَ the Trumpet الصُّورِ will beblown in يُنْفَخُ the Day (when) وَنَحْشُرُ  
 that day يَوْمَئِذٍ the criminals الْمُجْرِمِينَ and We shall gather  
 they will speak in يَخْفَفُوتُ blue or blind-eyed  
 you stayed لَيْسَتْ not among themselves يَنْتَهُمُ whispers  
 what know very well أَعْلَمُ We نَحْنُ ten (days) عَشْرًا ﴿١٠٠﴾ except  
 best of them أَمْثَلُهُمْ will say يَقُولُ when إِذْ they will say يَقُولُونَ  
 طَرِيقَةً you stayed لَيْسَتْ not in knowledge and wisdom  
 about/regarding عَنْ and they ask you وَيَسْأَلُونَكَ a day يَوْمًا ﴿١٠١﴾ except  
 الْجِبَالِ the mountains فَقُلْ then you say يَنْسِفُهَا رَبِّي  
 as particles of dust نَسْفًا ﴿١٠٢﴾ My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" 105. And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ  
الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا الَّذِينَ آذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ  
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

فَيَذَرُهَا قَاعًا smooth صَفْصَفًا as a level then He shall leave it  
nor تَرَى any crookedness عِوَجًا therein you will see  
أَمْتًا curve يَوْمَئِذٍ on that Day they (people) shall follow يَتَّبِعُونَ  
الدَّاعِيَ caller لَا (there is) no عِوَج crookedness for him  
وَخَشَعَتِ voices الْأَصْوَاتُ and will be humbled for the Most  
a whisper هَمْسًا but لَا you shall hear سَمْعٌ so nothing  
except يَوْمَئِذٍ on that Day تَنْفَعُ shall avail الشَّفَعَةُ intercession إِلَّا  
مَنْ the one آذِنَ the Most الرَّحْمَنُ to him لَهُ gave permission  
a word رَضِيَ for him قَوْلًا and He approved (Allah)  
يَعْلَمُ what مَا He (Allah) knows بَيْنَ أَيْدِيهِمْ (is) before them  
وَمَا (between their hands) خَلْفَهُمْ (is) behind them  
يُحِيطُونَ and not عِلْمًا its knowledge they will compass بِهِ

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ  
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

وَعَنَتِ the faces الْوُجُوهُ and shall be humbled  
الْحَيِّ Ever-Living الْقَيُّومِ وَقَدْ while indeed خَابَ  
a burden of ظُلْمًا he who مَنْ will be disappointed

وَمَنْ wrong-doing and who يَعْمَل works مِنْ (from) الصَّالِحَاتِ (from) the righteous deeds  
 then not فَلَا (is) a believer مُؤْمِنٌ and he وَهُوَ righteous deeds  
 يَخَافُ he will fear ظُلْمًا wrong/injustice وَلَا nor هَضْمًا ﴿١١١﴾  
 as قُرْآنًا We have sent it down أَنْزَلْنَاهُ and thus وَكَذَلِكَ curtailment  
 and have explained in detail وَصَرَّفْنَا in Arabic عَرَبِيًّا a Quran  
 that لَعَلَّهُمْ the threats or warnings الْوَعِيدِ (from) of مِنْ therein  
 in them لَّهُمْ may generate مُحِثٌ or أَوْ fear Allah يَتَّقُونَ they may  
 admonition/lesson ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment. 113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

فَنَعْلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١١﴾ وَلَقَدْ  
 عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٢﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
 إِبْلِسَ أَبَىٰ ﴿١١٣﴾

True فَنَعْلَى the King الْمَلِكُ Allah اللَّهُ then High above is  
 وَلَا and not تَعْجَلْ be in haste بِالْقُرْآنِ with the Quran مِنْ قَبْلِ  
 its وَحْيُهُ to you إِلَيْكَ is completed يُقْضَىٰ that أَنْ before  
 increase me زِدْنِي my Lord رَبِّ and you say وَقُل revelation  
 We made a covenant عَاهَدْنَا and indeed وَلَقَدْ in knowledge ﴿١١١﴾  
 إِلَيْكَ (to) with آدَمَ Adam مِنْ قَبْلِ before فَنَسِيَ then he forgot وَلَمْ  
 firm will-power عَزْمًا (for) in him لَهُ We found نَجِدْ and not  
 وَإِذْ قُلْنَا and when قُلْنَا We said لِلْمَلَائِكَةِ to the angels اسْجُدُوا  
 they prostrated فَسَجَدُوا to Adam لَادَمَ prostrate yourselves  
 who refused إِبْلِسَ Satan/Iblis أَبَىٰ ﴿١١٣﴾

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan); he refused.

فَقُلْنَا يٰٓآدَمُ إِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ۖ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۖ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ۖ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يٰٓآدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١١٦﴾

(is) an عَدُوٌّ this هٰذَا verily إِنَّ O Adam يٰٓآدَمُ then We said فَقُلْنَا let عَدُوٌّ so not فَلَا and to your wife وَلِزَوْجِكَ to you لَكَ enemy so that you فَتَشْقَىٰ Paradise الْجَنَّةِ from مِنْ him expel you both أَلَّا for you (is a promise from Us) لَكَ verily إِنَّ be distressed تَجُوعَ that never لَا therein فِيهَا you will be hungry وَلَا nor تَعْرَىٰ nor you shall تَظْمَأُ not لَا and that you وَأَنَّكَ you will be naked you shall suffer تَصْحَىٰ nor وَلَا therein فِيهَا suffer from thirst Satan الشَّيْطَانُ to him إِلَيْهِ then whispered فَوَسَّوَسَ from the sun قَالَ he said يٰٓآدَمُ shall أَدُلُّكَ I lead you عَلَى (on) to شَجَرَةِ Tree الْخُلْدِ (of) Eternity وَمُلْكٍ (to) a kingdom لَا and (to) a kingdom that will waste away يَبْلَىٰ ﴿١١٦﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءُ تَهُمَا وَطَافِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ ءَادَمُ رَبَّهُ فَغَوَىٰ ﴿١١٧﴾ ثُمَّ اجْبَنَاهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَىٰ ﴿١١٨﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَصِلْ وَلَا يَشْقَىٰ ﴿١١٩﴾

فَأَكَلَا so appeared فَدَّتْ from that مِنْهَا then they both ate  
 to them سَوَاءُ ثُمَّ هُمَا and they began وَطَفَقَا their private parts  
 (of) leaves وَرَقٍ الْجَنَّةِ stick عَلَيْهِمَا on themselves مِنْ  
 the Garden وَعَصَى رَبِّهِ Adam أَدَمُ and disobeyed رَبِّهِ  
 his Lord فَتَوَلَّى his Lord رَبُّهُ chose him ثُمَّ then  
 so he went astray and gave وَهَدَىٰ to him عَلَيْهِ then he turned with forgiveness  
 He (Allah) said قَالَ هُيَا أَهْبِطَا get down you both مِنْهَا  
 herefrom جَمِيعًا together بَعْضُكُمْ some of you لِبَعْضٍ  
 عَدُوٌّ قَائِمًا (are) an enemy فَإِنَّمَا then if يَأْتِيَنَّكُمْ comes to you  
 from Me هُدًى guidance فَمَنِ followed أَتبعَ then whoever  
 My Guidance فَلَا neither يَضِلَّ he shall go astray وَلَا  
 he shall fall into distress يَشْقَىٰ

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allâh) said: "Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢١﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٢﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٣﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٤﴾

وَمَنْ أَعْرَضَ and whosoever عَنْ turns away from ذِكْرِي My  
 Remembrance فَإِنَّ then verily لَهُ مَعِيشَةً ضَنْكًا (is) a life  
 (of) hardship وَنَحْشُرُهُ (on) Day يَوْمَ and We shall raise him up  
 أَعْمَى (of) Resurrection الْقِيَمَةِ O my رَبِّ he will say قَالَ blind  
 Lord لِمَ حَشَرْتَنِي why أَعْمَى You raised me up and وَقَدْ blind  
 I had كُنْتُ indeed قَالَ sight بَصِيرًا He (Allah) will say قَالَ  
 like this أَتَتْكَ Our Signs آيَاتُنَا but you فَنَسِيتَهَا  
 and so وَكَذَلِكَ forgot them يُنسى this Day الْيَوْمَ and so



وَنَكَلْنَا neglected and thus نَجْرِي We requite مَنْ him who أَشْرَفَ  
 in the Signs يَنَابِتَ believes and not وَلَمْ transgresses  
 (of) the Hereafter الْآخِرَةِ and surely torment وَلَعَذَابُ (of) his Lord  
 أَشَدُّ (is) more severe وَأَبْقَى ﴿٧٣﴾ and more lasting

124. "But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allâh) will say: "Like this: Our Ayât came unto you, but you disregarded them, and so this Day, you will be neglected." 127. And thus do We requite him who transgresses beyond bounds, and believes not in the Ayât of his Lord; and the torment of the Hereafter is far more severe and more lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٧٤﴾ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَانَا وَاجِلٌ مِّسْمًى ﴿٧٥﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٧٦﴾

أَفَلَمْ has not يَهْدِ He guided لَهُمْ them كَمْ how many أَهْلَكْنَا We destroyed  
 generations قَبْلَهُمْ before them مِنَ (from) الْقُرُونِ (of) generations  
 يَمْشُونَ they walk فِي in مَسْجِدِهِمْ their dwellings إِنَّ verily فِي in  
 ذَلِكَ this لَآيَاتٍ (are) signs لِّأُولِي for men ﴿٧٤﴾ (of) the signs  
 has gone forth سَبَقَتْ a Word كَلِمَةٌ and had not وَلَوْ لَا understanding  
 it (the judgement) would have لَكَانَ your Lord رَبِّكَ from مِنْ  
 been لِزِمَانَا inevitable وَاجِلٌ and a term مِّسْمًى ﴿٧٥﴾ determined فَاصْبِرْ  
 they say يَقُولُونَ what مَا (on) with عَلَىٰ so bear you patiently  
 وَسَبِّحْ and glorify بِحَمْدِ the praises رَبِّكَ (of) your Lord قَبْلَ before طُلُوعِ  
 and rising الشَّمْسِ the sun وَقَبْلَ and before غُرُوبِهَا its setting وَمِنْ  
 so you glorify فَسَبِّحْ (of) the night اللَّيْلِ hours (from) دُورِ  
 وَأَطْرَافَ and at the ends النَّهَارِ (of) the day لَعَلَّكَ (of) that you may  
 become pleased تَرْضَىٰ ﴿٧٦﴾

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have

come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۖ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۖ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ۖ

وَلَا تَمُدَّنَّ and not you strain عَيْنَيْكَ your eyes إِلَىٰ (to) for مَا (to) what مَتَّعْنَا We have given for enjoyment أَزْوَاجًا (with it) to various (of) the life لِحَيَاةِ the splendour زَهْرَةَ of them مِنْهُمْ groups/pairs الدُّنْيَا worldly لِنَفْتِنَهُمْ that We may test them فِيهِ (thereby) therein وَرِزْقُ your Lord رَبِّكَ and provision and وَأَبْقَىٰ (is) best خَيْرٌ (of) your Lord رَبِّكَ and provision وَأْمُرْ more lasting and command أَهْلَكَ (on) your family بِالصَّلَاةِ (on) your family We ask of وَأَصْطَبِرْ and be patient عَلَيْهَا in (on) it لَا not تَسْأَلُكَ prayer and رِزْقًا you a provision نَحْنُ We نَرْزُقُكَ provide for you وَالْعَاقِبَةُ and the good end (Paradise) لِلتَّقْوَىٰ (is) for the pious or piety وَقَالُوا (is) for the pious or piety لَوْلَا and they say why not يَأْتِينَا he brings us a sign مِنْ from رَبِّهِ ۚ his Lord أَوَلَمْ (there) not تَأْتِهِمْ has (there) not بَيِّنَةٌ come to them مَا proof (of) that which فِي (is) in الصُّحُفِ the Scriptures الْأُولَىٰ former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. 132. And enjoin *As-Salât* on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn*. 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ ۚ وَنَخْزَىٰ ۖ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ۚ

وَلَوْ أَنَّا أَهْلَكْتَهُمْ We and if وَلَوْ أَنَّا أَهْلَكْتَهُمْ had destroyed them بِعَذَابٍ surely they would have said لَقَالُوا before this مِنْ قَبْلِهِ. a torment رَبَّنَا our Lord لَوْلَا why not أَرْسَلْتَ You sent إِلَيْنَا to us رَسُولًا Your Signs ءَايَاتِكَ that we might have followed فَتَنَّا a Messenger and we مِنْ قَبْلِ أَنْ that نُنْزِلَ we were disgraced وَنُخْزِفَ ﴿١٣٤﴾ we were disgraced قَرِيعًا is waiting كُلُّ مَرِيضٍ each one قُلْ were humiliated فَسْتَغْلَمُونَ so wait you too مَنْ then you shall know أَصْحَابُ who أَلصِّرَاطَ (are) the owners أَلْسَوِي (of) the Path أَلْسَوِي Even (Straight) وَمِنْ and who أَهْتَدَى ﴿١٣٥﴾ has walked aright

134. And if We had destroyed them with a torment before this, they would surely, have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât*, before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one ﴿١٣٤﴾ is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided."

## سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُجَدِّدٍ إِلَّا آسَمَعُوهُ  
وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ  
وَأَنْتُمْ تَبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

أَقْرَبَ their reckoning حِسَابُهُمْ for mankind النَّاسِ draws near وَهُمْ not مَا turn away مُّعْرِضُونَ ﴿١﴾ heedlessness غَفْلَةٍ in فِي while they  
يَأْتِيهِمْ from مِنْ an admonition ذِكْرٍ (from) comes unto them مِنْ رَبِّهِمْ they Lord مُجَدِّدٍ their Lord  
but إِلَّا as a recent revelation آسَمَعُوهُ they Lord يَلْعَبُونَ ﴿٢﴾ while they play لَاهِيَةً a light  
being in a light قُلُوبُهُمْ mood occupied وَهُمْ listen to it and they conceal or keep وَأَسْرَأَ their hearts  
do wrong ظَلَمُوا those who الَّذِينَ the private counsels النَّجْوَى secret  
what (is) هَذَا إِلَّا but بَشَرٌ a human being مِثْلُكُمْ like  
you أَفَتَأْتُونَ (to) magic السِّحْرَ will you go to وَأَنْتُمْ you  
تَبْصِرُونَ ﴿٣﴾ see (it) قَالَ رَبِّي my Lord يَعْلَمُ the الْقَوْلَ knows  
and He وَهُوَ and the earth وَالْأَرْضِ the heavens السَّمَاءِ in فِي word  
the All-Knower الْعَلِيمُ ﴿٤﴾ (is) the All-Hearer السَّمِيعُ

## Sûrat 21. Al-Anbiyâ'

## (The Prophets) XXI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness.
2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play.
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?"
4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."



ثُمَّ صَدَقْنَاهُ the promise الْوَعْدَ We fulfilled to them فَأَجْمَعْتَهُمْ then  
 وَمَنْ نَّشَاءُ and those whom We willed وَأَهْلَكْنَا We destroyed  
 الْفَرِيقَ the extravagants لَقَدْ indeed أُنزِلْنَا in which (is) a Book كِتَابًا to you إِلَيْكُمْ have sent down  
 your Reminder أَفَلَا will then not تَعْقِلُونَ you understand وَكَمْ  
 قَصَمْنَا and how many قَرِيبٍ (from) We have destroyed and raised up  
 ظَالِمَةً that was وَأَنشَأْنَا doing wrong بَعْدَهَا after them قَوْمًا people  
 أُخْرَيْنَ another فَلَمَّا they perceived أَسَاسًا Our Torment إِذَا behold هُمْ they  
 يَرْكُضُونَ from it لَا flee لَا تَرْكُضُوا you flee وَارْجِعُوا but return إِلَى  
 أَرْفَقْتُمْ what مَّا to أَرْفَقْتُمْ you live a luxurious life فِيهِ in it وَمَسْكِنِكُمْ  
 to your homes لَعَلَّكُمْ in order that تَسْتَلُونَ you may be questioned

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn*. 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrurukum*. Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١١﴾ فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٢﴾ وَمَا خَلَقْنَا السَّمَاءَ  
 وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿١٣﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَآ تَخَذَتْهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِلِينَ ﴿١٤﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى  
 الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْأَوَّلُ وَمَا نَصِفُونَ ﴿١٥﴾

قَالُوا they said يَوَيْلَنَا woe to us إِنَّا surely we كُنَّا have been  
 ظَالِمِينَ ﴿١١﴾ wrong-doers فَمَا then not زَالَتْ ceased تِلْكَ that دَعْوَتُهُمْ  
 حَتَّى cry of theirs جَعَلْنَاهُمْ till حَصِيدًا We made them as a field  
 خَامِدِينَ ﴿١٢﴾ and not وَمَا that is reaped خَلَقْنَا the We created السَّمَاءَ  
 وَمَا بَيْنَهُمَا and what يَبْنِيهَا between them وَالْأَرْضَ and the earth  
 لَعَلَّكُمْ (as) players لَوْ (as) players أَرَدْنَا We intended أَنْ We intended  
 تَتَّخِذَ that

surely we could have taken it **لَا تَخَذْتَهُ** a pastime **لَوْ** take  
 nay going to do **فَنَعْلَمَنَّ** We were **كُنَّا** if **إِنْ** Us **لَدُنَّا** from  
 the falsehood **الْبَطِيلِ** against **عَلَى** the truth **بِالْحَقِّ** We fling **نَقِذِفُ**  
**فَيَدْمَغُهُ** it **هُوَ** then when **فَإِذَا** so it destroys or brains it out  
**وَلَكُمْ** vanished and to you **الْوَيْلُ** woe **مِمَّا** for that which **نَصِفُونَ**  
 you ascribe

14. They cried: "Woe to us! Certainly we have been *Zâlimûn*." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

وَلَمْ يَنْفَكُوا مِنْ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُمْ لَا يَسْتَكَفِرُونَ عَنْ عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ ﴿١٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿١٥﴾ أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ ﴿١٦﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿١٧﴾

وَلَمْ (is) in **فِي** whosoever **مَنْ** and to Him (belongs) **وَلَمْ**  
 (are) near **عِنْدَهُ** and those who **وَمَنْ** and the earth **وَالْأَرْضِ** heavens  
 Him **لَا** not **يَسْتَكَفِرُونَ** they are proud **عَنْ** (to refrain) **عِبَادَتِهِ**  
 they **يُسَبِّحُونَ** they are weary **يَسْتَحْسِرُونَ** nor **وَلَا** worshipping Him  
 they **يَفْترُونَ** never **لَا** and day **وَالنَّهَارَ** night **الَّيْلَ** glorify (Him)  
 gods **آلِهَةً** they have taken (for worship) **اتَّخَذُوا** or **أَمْ** slacken  
 had **لَوْ** raise the dead **يُبْشِرُونَ** who **هُمْ** the earth **الْأَرْضِ** from **مِنْ**  
 Allah **بِإِلَهِهِ** besides **إِلَّا** gods **آلِهَةً** therein **فِيهِمَا** there been **كَانَ**  
 then Glorified is **سُبْحَانَ** surely would both have been ruined **لَفَسَدَتَا**  
 Allah **رَبِّ** Lord **الْعَرْشِ** (of) the Throne **عَمَّا** what (high above)  
 they attribute (to Him) **يَصِفُونَ**

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *âlihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth:) *âlihah* (gods) besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

لَا يُسْتَلْ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴿١٩﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٠﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢١﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٢﴾

He does *يَفْعَلُ* as to what *عَمَّا* He can be questioned *لَا يُسْتَلْ* not *لَا* they *يَفْعَلُوا* or *أَمْ* will be questioned *يُسْتَلُونَ* ﴿١٩﴾ while they *وَهُمْ* you *قُلْ* gods *ءَالِهَةً* besides Him *مِنْ دُونِهِ* have taken (for worship) *اتَّخَذُوا* (is) Reminder *ذِكْرٌ* this *هَذَا* your proof *بُرْهَانَكُمْ* bring *هَاتُوا* say (for) those who *مَنْ* and Reminder *وَذِكْرٌ* (are) with me *مَعِيَ* (for) those who *قَبْلِي* those *بَلْ* before me *أَكْثَرُهُمْ* but *لَا* most of them *يَعْلَمُونَ* not *لَا* and *وَمَا* (are) averse *مُعْرِضُونَ* ﴿٢٠﴾ so they *فَهُمْ* the truth *الْحَقَّ* know *أَرْسَلْنَا* not *مِنْ قَبْلِكَ* We sent *مِنْ* before you *رَسُولٍ* (from) any *إِلَيْهِ* We revealed *نُوحِي* but *إِلَّا* Messenger *لَا* that *أَنَّ* to him *إِلَٰهَ* (there is) no *إِلَٰهَ* god *إِلَّا* but *أَنَا* I *فَاعْبُدُونِ* ﴿٢١﴾ so worship Me *وَقَالُوا* the Most Gracious *الرَّحْمَنُ* has begotten *اتَّخَذَ* and they (said) say *وَلَدًا* a son *سُبْحَنَهُ* Glory to Him *بَلْ* (they are) but *عِبَادٌ* slaves *مُكْرَمُونَ* ﴿٢٢﴾ honoured

23. He cannot be questioned as to what He does, while they will be questioned. 24. Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana*, so worship Me (Alone and none else)." 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.



لَا يَسْأَلُونَكَ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ  
 أَرْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنْتَ إِلَهٌُ مِنْ دُونِهِ فَلَاكَ نَجْرِيهِ جَهَنَّمَ كَذَلِكَ  
 نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ  
 شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

and they **وَهُمْ** in word **بِالْقَوْلِ** they precede Him **لَا يَسْأَلُونَكَ** not **لَا**  
**بِأَمْرِهِ** act **يَعْمَلُونَ** (by) on His command **يَعْلَمُ** He knows **مَا**  
 (is) behind **خَلْفَهُمْ** and what **وَمَا** (is) before them **بَيْنَ أَيْدِيهِمْ** what  
 for him **لِمَنْ** except **إِلَّا** they intercede **يَشْفَعُونَ** and not **وَلَا** them  
 whom **أَرْضَىٰ** He is pleased with **وَهُمْ** and they **مِنْ خَشْيَتِهِ** from  
 fear of Him **مُشْفِقُونَ** stand in awe **وَمَنْ** and whosoever **يَقُلْ**  
 of them **إِنْتَ إِلَهٌُ** verily I **إِنْتَ** (am) a god **مِنْ دُونِهِ** besides  
 Him **فَذَلِكَ** then such **نَجْرِيهِ** We will requite or recompense him  
 (with) Hell **كَذَلِكَ** thus **نَجْزِي** We recompense **الظَّالِمِينَ**  
 those who **الَّذِينَ** (seen) known **بَرَّ** have not **أُولَئِكَ** the wrong-doers  
 and the **وَالْأَرْضَ** the heavens **السَّمَوَاتِ** that **كَفَرُوا** disbelieved **أَنَّ**  
 then We parted **فَفَتَقْنَاهُمَا** joined together **رَتْقًا** were **كَانَا** earth  
 every **كُلَّ** water **الْمَاءِ** from **مِنْ** and We have made **وَجَعَلْنَا** them  
 thing **حَيٍّ** living **أَفَلَا** will then not **يُؤْمِنُونَ** they believe

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn*. 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَفْكًَا  
 مُخْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾  
 وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخَلْدَ أَفَإِنَّ مِنْتُمْ لَهُمُ الْخَالِدُونَ ﴿٣٤﴾

وَجَعَلْنَا the earth اَلْأَرْضَ (in) on فِي and We have made or placed رُءُوسَ firm mountains أَنْ lest نَمِيدَ it should shake بِهِمْ with them  
وَجَعَلْنَا highways سُبُلًا broad فِيهَا therein and We placed لَكُمْ that they may يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا be guided  
safe and well سَقْفًا a roof السَّمَاءَ the heaven made تُحْفَظُهَا  
turn وَهُمْ yet they عَنْ from آيَاتِهَا its signs مُعْرِضُونَ ﴿٣٢﴾  
the night وَاللَّيْلَ has created خَلَقَ Who اَلَّذِي and He (it is) وَهُوَ away  
and the moon وَالْقَمَرَ and the sun وَالشَّمْسَ and the day وَالنَّهَارَ night  
كُلُّ in فِي each فِي an orbit بِسَبْحُونَ ﴿٣٣﴾ floating وَمَا and not جَعَلْنَا  
We granted لَيْشِرَ to any human being مِنْ قَبْلِكَ before you اَلْخَلْدَ  
immortality أَفَإِنْ then if مِتَّ you die فَهُمْ then they لَنُفْلِدُونَ ﴿٣٤﴾  
will live forever

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ  
يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهْذَاءَ الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾ خَلَقَ  
الْإِنْسَانَ مِنْ عَجَلٍ سَأُولِكُمْ مَا بَنَى فَلَا تَسْتَعْجِلُوهُ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٣٨﴾

كُلُّ every نَفْسٍ (soul) one ذَائِقَةُ is going to taste الْمَوْتِ death  
وَنَبْلُوكُم and We shall try you بِالشَّرِّ with evil وَالْخَيْرِ and good فِتْنَةً  
you will be returned تُرْجَعُونَ ﴿٣٥﴾ and to Us وَإِلَيْنَا as a temptation  
disbelieved كَفَرُوا those who الَّذِينَ see you رَأَوْا and when وَإِذَا  
for mockery هُزُؤًا except إِلَّا they take you يَتَّخِذُونَكَ not  
أَهْذَاءَ this الَّذِي one who يَذْكُرُ mentions/talks آلِهَتَكُمْ  
(about) your gods وَهُمْ while they يَذْكُرُ at the mention الرَّحْمَنِ

(is) disbelieve ﴿٣٦﴾ they هُمْ (of) the Most Gracious  
 I will show you سَأُورِيكُمْ haste عَجَلٌ of مِنْ man أَلْإِنْسَانُ created  
 you ask me to hasten ﴿٣٧﴾ so not فَلَا My Signs أَيْنَتِي  
 promise (will أَوْعَدُ this هَذَا when مَتَى and they say وَيَقُولُونَ  
 truthful ﴿٣٨﴾ you are كُنْتُمْ if إِنْ come to pass)

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). 37. Man is created of haste. I will show you My *Ayât*. So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٦﴾ بَلْ  
 تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾ وَلَقَدْ اسْتَهْزَأَ رِيسُلٌ مِنْ قِبَلِك فَحَاقَ  
 بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٨﴾

لَوْ if يَعْلَمُ the الَّذِينَ who كَفَرُوا disbelieved حِينَ the time  
 لَا when لَا يَكْفُرُونَ they will ward off عَنْ from وُجُوهِهمُ their  
 النَّارَ the Fire وَلَا nor عَنْ from ظُهُورِهِمْ their backs وَلَا  
 هُمْ and هُمْ يُنصَرُونَ they will be helped بَلْ nay تَأْتِيهِمْ it  
 then will بَغْتَةً all of a sudden فَتَبْهَتُهُمْ will come upon them  
 رَدَّهَا they will be able to يَسْتَطِيعُونَ so not فَلَا perplex them  
 and لَا avert it وَلَا nor هُمْ they يُنظَرُونَ will get respite وَلَقَدْ  
 indeed اسْتَهْزَأَ Messengers رِيسُلٌ were mocked مِنْ قِبَلِك before  
 you فَحَاقَ then سَخِرُوا those who بِالَّذِينَ then sorrounded مِنْهُمْ  
 from them مَا what كَانُوا they used to بِهِ at it يَسْتَهْزِئُونَ to mock

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it will come upon them all of a sudden and will perplex them,

and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤١﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٢﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٣﴾

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤١﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٢﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٣﴾

in the night بِاللَّيْلِ will protect you يَكْلُؤُكُمْ who مَنْ you say قُلْ  
nay but بَلْ the Most Gracious الرَّحْمَنِ from مِنَ and the day وَالنَّهَارِ  
هُمْ they عَنْ from ذِكْرِ the remembrance رَبِّهِمْ (of) their  
Lord مُعْرِضُونَ ﴿٤١﴾ أَمْ turn away أَمْ or هُمْ have they (for them) have they  
gods تَمْنَعُهُمْ no لَا from Us دُونِنَا who can guard them  
nor هُمْ themselves أَنْفُسِهِمْ to help نَصْرَ they have power  
can be protected or be kept يُصْحَبُونَ ﴿٤٢﴾ from Us مِنَّا they  
(to) these هَؤُلَاءِ We gave luxuries مَتَّعْنَا nay بَلْ company with  
grew long طَالَ until حَتَّى and their fathers وَآبَاءَهُمْ (people)  
did then not عَلَيْهِمُ the life الْعُمُرُ upon them أَفَلَا (the period) they see  
يَرَوْنَ أَنَّا they see أَنَّا that We نَأْتِي the land الْأَرْضَ the land نَنْقُصُهَا  
is it then أَفَهُمُ its outlying borders مِنْ أَطْرَافِهَا from مِنَ We reduce it  
who will overcome الْغَالِبُونَ ﴿٤٣﴾ they

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *alihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنْذَرُونَ ﴿٤٤﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا ظَالِمِينَ ﴿٤٥﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِنْكَ آلَ حَبْكَةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٦﴾

by the **بِالْوَحْيِ** I warn you **أُنْذِرُكُمْ** only **إِنَّمَا** you say **قُلْ**  
 the **الدُّعَاءَ** the deaf **الْصُّمُّ** will hear **يَسْمَعُ** but not **وَلَا** revelation  
**وَلَكِنْ** and if they are warned **يُنْذَرُونَ** when **إِنَّمَا** call  
 (of) your **رَبِّكَ** Torment **عَذَابٍ** of **مِنْ** a breath **نَفْحَةٍ** touches them  
 verily **إِنَّا** woe to us **يَوْنِلَا** surely they will (say) cry **لَبِقُولُكَ** Lord  
 and We shall **وَنَضَعُ** wrong-doers **ظَالِمِينَ** have been **كُنَّا** we  
 on the Day **يَوْمَ** (of) justice **الْقِسْطِ** the balances **الْمَوَازِينِ** set up  
 will be wronged/will **نُظْلَمُ** then not **فَلَا** (of) Resurrection **الْقِيَامَةِ**  
**وَأِنْ** and if **وَلَا** at all **شَيْئًا** one/soul **نَفْسٌ** be dealt with unjustly  
 mustard **خَرْدَلٍ** of **مِنْ** (of) seed **حَبْكُو** weight **مِنْكَالٍ** (there) be  
 We as **بِئْسَ** and suffice are **وَكُفَى** it **بِهَا** We will bring **أَتَيْنَا**  
**حَاسِبِينَ** Reckoners

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been *Zālimûn*." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُتَّقِينَ ﴿١٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ  
 السَّاعَةِ مُشْفِقُونَ ﴿١٩﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٢٠﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا  
 بِهِ عَالِمِينَ ﴿٢١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٢٢﴾

وَلَقَدْ and indeed **آتَيْنَا** We granted/ gave **مُوسَى** Moses and **وَهَارُونَ** and  
**الْفُرْقَانَ** Aaron the criterion **وَضِيَاءَ** and a shining light **وَذِكْرًا** and  
 those who **الْمُتَّقِينَ** a Reminder **الَّذِينَ** for the pious persons  
**يَخْشَوْنَ** fear **رَبَّهُم** their Lord **بِالْغَيْبِ** with unseen **وَهُمْ** while they  
**مِنْ** of **السَّاعَةِ** the Hour **مُشْفِقُونَ** (are) afraid **وَهَذَا** and this **ذِكْرٌ**  
 which We have sent down **أَنزَلْنَاهُ** blessed **مُبَارَكٌ** (is) a Reminder  
 and **أَفَأَنْتُمْ** are you then **لَهُ** of it **مُنْكَرُونَ** rejectors/deniers **وَلَقَدْ**  
**إِبْرَاهِيمَ** Abraham **رُشْدَهُ** his guidance **وَكُنَّا** indeed

afortime وَكُنَّا and We were with him عَلَيْهِ with him  
Well-Acquainted إِذْ when قَالَ he said لِأَبِيهِ to his father وَقَوْمِهِ  
and his people مَا what هَٰؤُلَاءِ (are) these الصُّوَالِ images  
which أَنْتُمْ you لَهَا to it عَلَيْكُمْ (are) devoted

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for *Al-Muttaqûn*. 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour. 50. And this is a blessed Reminder (the Qur'ân) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. 52. When he said to his father and his people: "What are these images, to which you are devoted?"

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٢﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٣﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ  
أَنْتَ مِنَ اللَّاعِينَ ﴿٥٤﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٥﴾ وَتَاللَّهِ  
لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٥٦﴾

they said قَالُوا وَجَدْنَا We found آبَاءَنَا our fathers لَهَا to them  
worshipping عَابِدِينَ have been كُنْتُمْ indeed قَالَ he said  
you أَنْتُمْ وَآبَاؤُكُمْ and your fathers فِي in ضَلَالٍ مُّبِينٍ error  
manifest قَالُوا أَجِئْتَنَا they said أَجِئْتَنَا have you brought us بِالْحَقِّ the truth  
أَمْ or أَنْتَ you مِنْ (one) of اللَّاعِينَ those who play قَالَ he said  
نَاي your Lord رَبُّ (is) السَّمَوَاتِ (of) the heavens  
and the earth وَالَّذِي Who فَطَرَهُمْ created them وَأَنَا and I  
(am) عَلَى to/on ذَٰلِكُمْ that مِنْ (from) among الشَّاهِدِينَ the  
witnesses وَتَاللَّهِ and by Allah أَكِيدَنَّ surely I shall plot a plan  
أَصْنَامَكُمْ your idols بَعْدَ (against) after أَنْ that تُولُوا you have gone  
away مُدْبِرِينَ and turned your backs

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay,



the <sup>(٦٣)</sup> الظَّالِمُونَ you (are) أَنْتُمْ verily you إِنَّكُمْ they said  
 wrong-doers ثُمَّ then نَكْسُوا they turned عَلَى (on) to رُءُوسِهِمْ  
 themselves (their heads) لَقَدْ indeed عَلِمْتَ you know مَا not هَؤُلَاءِ  
 these (idols) يَنْطِقُونَ <sup>(٦٤)</sup> قَالَ speak he said أَتَعْبُدُونَ  
 then worship مِنْ دُونِ besides اللَّهِ Allah مَا that which لَا  
 neither يَنْفَعُكُمْ can profit you شَيْئًا at all وَلَا nor يَضُرُّكُمْ <sup>(٦٥)</sup>  
 you لَكُمْ fie (for) upon you وَلِمَا and for that which تَعْبُدُونَ  
 you worship مِنْ دُونِ besides اللَّهِ Allah أَفَلَا do not تَعْقِلُونَ <sup>(٦٦)</sup> you  
 think

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zâlimûn*." 65. Then they turned to themselves (their first thought and said): "Indeed you know well that these (idols) speak not!" 66. said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

قَالُوا حَرِّقُوهُ وَانصُرُوا آلَ الْهَتَمِ إِنْ كُنْتُمْ فاعِلِينَ <sup>(٦٣)</sup> قُلْنَا بَنَاهُ كُوفِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ <sup>(٦٤)</sup> وَأَرَادُوا بِهِ  
 كَيْدًا فَجَعَلْنَاهُمُ الْآخْسِرِينَ <sup>(٦٥)</sup> وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ <sup>(٦٦)</sup> وَوَهَبْنَا لَهُ  
 إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ <sup>(٦٧)</sup>

قَالُوا حَرِّقُوهُ وَانصُرُوا آلَ الْهَتَمِ and help your gods  
 if كُنْتُمْ you will be فاعِلِينَ <sup>(٦٣)</sup> قُلْنَا doing بَنَاهُ We said  
 كُوفِي be you بَرْدًا coolness وَسَلَامًا and safety عَلَى (on) for إِبْرَاهِيمَ <sup>(٦٤)</sup>  
 Abraham وَأَرَادُوا and they wanted بِهِ with him كَيْدًا harm/(plot)  
 فَجَعَلْنَاهُمُ the worst losers الْآخْسِرِينَ <sup>(٦٥)</sup> but We made them  
 and We rescued him وَلُوطًا and Lot إِلَى to الْأَرْضِ the land الَّتِي  
 which بَارَكْنَا We have blessed فِيهَا (in it) لِلْعَالَمِينَ <sup>(٦٦)</sup> for the  
 worlds وَوَهَبْنَا and We bestowed لَهُ upon him إِسْحَاقَ and يعقوبَ  
 and Jacob نَافِلَةً as an extra وَكُلًّا and جَعَلْنَا We made  
 righteous صَالِحِينَ <sup>(٦٧)</sup>



68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."  
 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"  
 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lût (Lot) to the land which We have blessed for the '*Âlamîn* (mankind and jinn). 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧١﴾ وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبْكَثَ إِنَّهُمْ كَانُوا قَوْمَ سَوَءٍ فَاسِيقِينَ ﴿٧٢﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٣﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٤﴾

وَجَعَلْنَاهُمْ أِمَّةً and We made them leaders يَهْدُونَ guiding بِأَمْرِنَا by Our Command وَأَوْحَيْنَا and We revealed إِلَيْهِمْ to them فِعْلَ the doing (of) الْخَيْرَاتِ good deeds وَإِقَامَ (of) الصَّلَاةِ prayer and performing زَكَاةِ Zakat and giving وَإِيتَاءَ prayer and giving زَكَاةِ Zakat and giving وَكَانُوا and they were عَابِدِينَ of Us and Lot وَلُوطًا the worshippers ءَاتَيْنَاهُ We gave him حُكْمًا judgement وَعِلْمًا and knowledge وَنَجَّيْنَاهُ and We saved him مِنَ the town الْقَرْيَةِ from him الَّتِي which كَانَتْ had been تَعْمَلُ working الْفَبْكَثَ wicked and filthy deeds إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوَءٍ evil فَاسِيقِينَ wicked, rebellious وَأَدْخَلْنَاهُ and We admitted him فِي (in) رَحْمَتِنَا Our Mercy إِنَّهُ he and (remember) الصَّالِحِينَ the righteous وَنُوحًا so We فَنَجَّيْنَاهُ he cried مِنْ قَبْلُ aforetime فَاسْتَجَبْنَا and his أَهْلَهُ then We saved him لَّهُ answered him فَنَجَّيْنَاهُ to him مِنَ the family الْكَرْبِ from great الْعَظِيمِ the distress

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Salât*, and the giving of *Zakât* and of Us (Alone) they were the worshippers. 74. And (remember) Lût (Lot), We gave him *Hukm* and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith*. Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh). 75. And We admitted him to

Our Mercy; truly, he was of the righteous. 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَنَصَرْتُهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٦﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٧﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٨﴾

وَنَصَرْتُهُ the people الْقَوْمِ against مِن and We helped him الَّذِينَ who كَذَبُوا denied/belied بِآيَاتِنَا Our Signs إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوْءٍ evil فَأَغْرَقْنَاهُمْ all and Solomon وَسُلَيْمَانَ and (remember) David وَدَاوُدَ أَجْمَعِينَ ﴿٧٦﴾ and (of) الْحَرْثِ in (the case) فِي they gave judgement يَحْكُمَانِ when (of) field/tillage إِذْ when نَفَشَتْ had pastured فِيهِ in which غَنَمُ to their لِحُكْمِهِمْ and We were وَكُنَّا (of) people الْقَوْمِ sheep so We made to understand it فَفَهَّمْنَاهَا witness ﴿٧٧﴾ judgement شَاهِدِينَ ﴿٧٧﴾ and each of them وَكُلًّا Solomon سُلَيْمَانَ We gave ءَاتَيْنَا حُكْمًا judgement وَعِلْمًا and knowledge وَسَخَرْنَا and We subjected مَعَ and We glorify Our يُسَبِّحْنَ the mountains الْجِبَالَ David دَاوُدَ with doers فَاعِلِينَ ﴿٧٨﴾ and We were وَكُنَّا and the birds وَالطَّيْرَ Praises

77. We helped him against the people who denied Our *Āyât*. Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِيَنَّهُمْ مِن بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَسَلَيْمَانَ الَّتِي عَلِصَتْ فَجْرَى بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَدَرْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّجَرِ الَّتِي يُفَوِّسُ لَهَا وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ



for those who **وَالْمَعِينِينَ** (81) and a Reminder **وَذِكْرِي** Ourselves  
 and Idris **وَإِدْرِيسَ** and (remember) Ishmael **وَإِسْمَاعِيلَ** worship  
 (were) from among **كُلِّ** all **وَالصَّابِرِينَ** (82) and Dhul-Kifl (Isaiah) **وَالْكَافِلَ**  
 and We admitted them **وَأَدْخَلْنَاهُمْ** the patient ones **وَالصَّابِرِينَ** (82)  
 (were) of **مِنْ** verily they **إِنَّهُمْ** Our Mercy **رَحْمَتًا** (in) to  
 and (remember) Dhun-Nun **وَذَا النُّونِ** the righteous **وَالصَّالِحِينَ** (83)  
 and **فَظَنَّ** in anger **مُنْغَضًا** he went off **ذَهَبَ** when **إِذْ** (Jonah)  
 over him **عَلَيْهِ** We have power **نَقْدِرُ** never **لَنْ** that **أَنْ** imagined  
 that **فَكَادَى** the darkness **الظُّلُمَاتِ** in/through **فِي** then he cried  
**لَا إِلَهَ إِلَّا أَنْتَ** (there is) no **إِلَّا** god **إِلَّا** but **أَنْتَ** You **سُبْحَانَكَ**  
 Glorified are **كُنْتُ** truly I **إِنِّي** You **يَا**  
 the **الظَّالِمِينَ** (84) (from) of **مِنْ** have been **كُنْتُ** truly I **إِنِّي** You  
 wrong-doers

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma'il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): *Lâ ilâhâ illâ Anta*, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers."

**فَأَسْتَجَبْنَا لَهُ وَبَجَعْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ** (88) **وَذَكِّرْنَا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ** (89) **فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْكَرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَانِعِينَ** (90)

and We delivered **وَبَجَعْنَاهُ** (to) him **لَهُ** so We answered **فَأَسْتَجَبْنَا**  
 We **وَذَكِّرْنَا** the distress **وَالْغَمِّ** from **مِنْ** him  
 and (remember) **وَذَكِّرْنَا** the believers **وَالْمُؤْمِنِينَ** (88)  
 O My **رَبِّ** his Lord **رَبِّ** he cried to **نَادَى** when **إِذْ** Zakariyya  
**لَا** Lord **لَا** not **تَذَرْنِي** leave me **فَرْدًا** single **وَأَنْتَ** You **وَأَنْتَ**  
 so We answered **فَأَسْتَجَبْنَا** (of) the inheritors **وَالْوَارِثِينَ** (89) Best

Yahya on him لَمْ and We bestowed وَوَهَبْنَا him لَمْ (John) وَأَصْلَحْنَا for him لَمْ and We cured, made sound وَصَلَحْنَا hasten إِتَّهَمُ used to, were كَانُوا verily they his wife and they used to call وَيَدْعُونَا good deeds (in) فِي to do رَغْبًا on us وَرَهْبًا with hope and fear وَكَانُوا and they were خُشُوعِينَ (for) before Us humble, meek ﴿٥٦﴾

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. 89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٠﴾ إِنَّ هَذِهِ أَمْثَلُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩١﴾ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا رَجُوعٌ ﴿٩٢﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ كَنُيُوتٌ ﴿٩٣﴾ وَحَرَّمْنَا عَلَى قَرِينِهِ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٤﴾

وَالَّتِي أَحْصَنَتْ guarded فَرْجَهَا her chastity فَنَفَخْنَا Our Spirit رُوحِنَا through مِنْ into her فِيهَا then We breathed وَجَعَلْنَاهَا (Gabriel) وَابْنَهَا and her son آيَةً and her son اَلْعَالَمِينَ ﴿٩٠﴾ a sign your أَمْثَلُكُمْ this هَذِهِ truly إِنَّ for the worlds ﴿٩١﴾ (is) nation أُمَّة (nation) religion and I وَأَنَا one وَاحِدَةً (is) nation رِبُّكُمْ but they فَاعْبُدُونِ ﴿٩٢﴾ (am) your Lord among them أَمْرَهُمْ have broken up their affair (religion) بَيْنَهُمْ so whoever فَمَنْ they shall return رَجُوعٌ ﴿٩٣﴾ all إِلَيْنَا Us and he يَعْمَلْ (from) الصَّالِحَاتِ righteous deeds وَهُوَ will be rejected كُفْرَانَ then not مُؤْمِنٌ (is) a believer وَإِنَّا his efforts وَحَرَّمْنَا for him كَنُيُوتٌ ﴿٩٣﴾ (are) town قَرِينِهِ on عَلَيَّ and a ban (is laid) وَحَرَّمْنَا recorders, writers

أَهْلَكْنَاهَا which We have destroyed أَنَّهُمْ that they لَا not shall return ﴿١٥﴾

91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for *Al-Ālamîn*. 92. Truly, this, your *Ummah* is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

حَقٌّ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٥﴾ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَقُولُونَ لَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿١٦﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٧﴾ لَوْ كَانَتْ هُتُولَاءَ إِلَٰهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٨﴾

and until إِذَا when فُتِحَتْ are let loose يَأْجُوجُ Gog and مأْجُوجُ Magog every حَدَبٍ from كُلِّ and they وَهُمْ يَنْسِلُونَ ﴿١٥﴾ shall draw near وَأَقْتَرَبَ the الْوَعْدُ and shall draw near السَّخِصَةُ (it) هِيَ then when فَإِذَا true الْحَقُّ promise is fixed أَبْصَرُ الَّذِينَ gazes الْوَعْدُ (of) those who كَفَرُوا disbelieved يَقُولُونَ woe to بَلْ us قَدْ indeed كُنَّا we were فِي in غَفْلَةٍ heedlessness مِنْ from هَذَا this بَلْ but كُنَّا we were ظَالِمِينَ ﴿١٦﴾ wrong-doers إِنَّكُمْ وَمَا certainly you تَعْبُدُونَ and that which مِنْ دُونِ you besides اللَّهِ Allah حَصَبُ (are) fuel (for) جَهَنَّمَ Hell أَنْتُمْ you these هُتُولَاءَ (idols) مَا not وَرَدُوهَا they would have entered it لَوْ if كَانَتْ were هُتُولَاءَ they would have entered it وَكُلٌّ and all of them فِيهَا خَالِدُونَ ﴿١٨﴾ will abide

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose, and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of

this — nay, but we were *Zâlimûn*.” 98. Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٩٨﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٩٩﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٠﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَلَاقَتْهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠١﴾

لَهُمْ فِيهَا for them زَفِيرٌ therein (will be) breathing out with deep sighs and roaring and therein they will hear not. ﴿٩٨﴾ لَا therein and they وَهُمْ sighs and roaring for لَهُمْ has preceded سَبَقَتْ those الَّذِينَ verily إِنَّ will hear from it عَنْهَا they أُولَٰئِكَ the good الْحُسْنَىٰ from Us وَمِنَّا whom they shall hear يَسْمَعُونَ not لَا will be removed far مُبْعَدُونَ ﴿٩٩﴾ لَا will be removed far that which مَا in فِي and they وَهُمْ slightest sound of it حَسِيسَهَا ﴿١٠٠﴾ لَا abide خَالِدُونَ their ownelves أَشْتَهَتْ أَنفُسُهُمْ desire أَشْتَهَتْ أَنفُسُهُمْ desire لَا abide خَالِدُونَ their ownelves أَشْتَهَتْ أَنفُسُهُمْ desire يَحْزَنُهُمُ the greatest الْفَزَعُ الْأَكْبَرُ terror will grieve them وَتَلَاقَتْهُمُ ﴿١٠١﴾ هَٰذَا this the angels الْمَلَائِكَةُ and will meet them (is) يَوْمُكُمْ your Day which كُنْتُمْ you were تُوعَدُونَ promised ﴿١٠٢﴾

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire. 103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) “This is your Day which you were promised.”

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ﴿١٠٢﴾ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٣﴾ وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرْثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٤﴾ إِنَّ هَٰذَا لَبَلَاءٌ لِّقَوْمٍ عَلِيدٍ ﴿١٠٥﴾

يَوْمَ We shall roll up نَطْوِي (remember) the Day السَّمَاءَ the heavens كَطَيِّ like a rolled up السِّجِلِّ scroll لِلْكُتُبِ for books كَمَا as بَدَأْنَا We began أَوَّلَ the first خَلْقٍ creation نُعِيدُهُ We

truly **إِنَّا** upon Us **عَلَيْنَا** (it is) a promise **وَعَدًا** shall repeat it  
 We have **كُتِبَ** and indeed **وَلَقَدْ** doers **فَاعْلَمِينَ** We are  
 the Book (the **الذِّكْرَ** after **مِنْ بَعْدِ** the Psalms **الزُّبُرِ** in **فِي** written  
**يَرِثُهَا** the land **الْأَرْضَ** that **أَنْتَ** Saved Tablet)  
 shall inherit it **يَكَادِي** this **هَذَا** in **فِي** verily **إِنَّ** righteous **الضَّالِّينَ** My slaves  
 for a people **لِقَوْمٍ** indeed (is) a preaching Message **لِّبَلَّغًا**  
 who worship (Allah) **عَابِدِينَ**

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabûr after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh) that My righteous slaves shall inherit the land. 106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدٌ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٠٥﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَآءٍ وَإِنِ أَدْرَيْتَ أَقْرَبُ أَمِ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٦﴾ إِنَّهُمْ يَعْلَمُونَ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١٠٧﴾ وَإِنِ أَدْرَيْتَ لَعَلَّكُمْ فَتَنَةٌ لَّكُمْ وَمَتَّعٌ إِلَىٰ حِينٍ ﴿١٠٨﴾ قُلْ رَبِّ آخِرُ الْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٠٩﴾

as a mercy **رَحْمَةً** but **إِلَّا** We have sent you **أَرْسَلْنَاكَ** and not **وَمَا**  
 it is revealed **يُوحِي** only **إِنَّمَا** say **قُلْ** for the worlds **لِّلْعَالَمِينَ**  
 One **وَحْدٌ** (is) God **إِنَّهُ** your god **إِلَهُكُمْ** that **أَنَّمَا** to me **إِلَيَّ**  
 but **فَإِنْ** submit (to His will) **مُسْلِمُونَ** you **أَنتُمْ** will then **فَهَلْ**  
 I give you a notice **ءَاذَنْتُكُمْ** then say **فَقُلْ** they turn away **تَوَلَّوْا** if  
 whether is **أَقْرَبُ** I do know **أَدْرَيْتَ** and not **وَإِنِ** all alike **عَلَىٰ سَوَآءٍ**  
 you are promised **تُوعَدُونَ** what **مَّا** far **بَعِيدٌ** or **أَمِ** near  
 spoken **الْقَوْلِ** from **مِنَ** the loud **الْجَهْرَ** knows **يَعْلَمُ** verily He  
 you **نَكْتُمُونَ** that which **مَا** and He knows **وَيَعْلَمُ** word  
 conceal **وَإِنِ** and not **أَدْرَيْتَ** I know **لَعَلَّكُمْ** perhaps it may be **فَتَنَةٌ**  
 a trial **لَّكُمْ** for you **وَمَتَّعٌ** and an enjoyment **إِلَىٰ** for **حِينٍ**



in truth بِالْحَقِّ judge you أَمُرُ My Lord رَبِّ he said قُلْ a while  
Whose الْمُسْتَعَانُ (is) the Most Gracious الرَّحْمَنُ and our Lord رَبَّنَا  
you attribute تَصِفُونَ ﴿١١٧﴾ that which مَا against عَلَى help is sought

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamîn.  
108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will?" 109. But if they turn away say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far."  
110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal. 111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while. 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"

## سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَفْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ  
عَمَّا أََرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ وَلَكِنَّ عَذَابَ اللَّهِ  
شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُيِّبَ عَلَيْهِ أَنَّهُ مَن قَوْلِهِ  
فَأَنَّهُ يُفَصِّلُهَا وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يَأْتِيهَا O النَّاسُ اتَّقُوا رَبَّكُمُ your lord رَبِّكُمُ fear (is) a thing زَلْزَلَةٌ the earthquake الشَّعْءُ (of) the hour عَظِيمٌ terrible ﴿١﴾ يَوْمَ تَرَوُنَّهَا you shall see it تُذْهِلُ every مَرْضِعَةٍ nursing (mother) whoever أَضَعَتْ forget  
pregnant كُلُّ and will drop تَضَعُ she nursed  
woman حَمْلَهَا her load وَتَرَى and you shall see النَّاسَ سُكَرَىٰ as in a drunken state (will) they يَسْكُرُونَ yet not هُمْ  
﴿٢﴾ (of) Allah اللَّهُ the Torment عَذَابٌ but وَلَكِنَّ (be) drunken شَدِيدٌ ﴿٣﴾ (is he) who مَنْ mankind النَّاسُ and among وَمِنَ (will be) severe  
يُجَادِلُ disputes فِي (concerning) اللَّهُ Allah بِغَيْرِ without عِلْمٍ

devil شَيْطَانٍ every كُلِّ and (he) follows وَيَتَّبِعُ knowledge  
 مَرِيدٍ ﴿٢﴾ rebellious كَيْبَ it is decreed (written) عَلَيْهِ for him أَنَّهُ  
 will mislead يَضِلُّهُ verily he فَاتَّبِعْهُ follows him تَوَلَّاهُ whosoever مَنْ that  
 وَسَيُجَدِّدُ him and will guide him إِلَيَّ to عَذَابِ the torment السَّعِيرِ ﴿٣﴾  
 (of) the Fire

**Sûrat Al-Hajj**  
**(The Pilgrimage) XXII**

*In the Name of Allâh  
 the Most Gracious, the Most Merciful*

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. 3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ  
 مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا  
 أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا  
 وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيجٍ ﴿١﴾

يَتَأْتِيهَا O النَّاسُ mankind إِنْ if كُنْتُمْ you are فِي in رَيْبٍ doubt  
 We have الْبَعْثِ Resurrection فَإِنَّا then verily خَلَقْنَاكُمْ then  
 mixed from تُرَابٍ dust ثُمَّ then مِّنْ نُطْفَةٍ from  
 from عَلَقَةٍ drops of male and female sexual discharge  
 a little lump of human flesh ثُمَّ then مِّنْ مُّضْغَةٍ from  
 that We may make لِّنُبَيِّنَ and unformed مُّخَلَّقَةٍ formed  
 in (it) clear لَكُمْ to you وَنُقَرِّرُ (it) and We cause to remain (it) فِي in

term أَجَلٍ for إِيَّاكَ We will نَشَاءُ whom مَا the wombs الْأَرْحَامِ  
 as طِفْلًا We bring you out نُخْرِجُكُمْ then ثُمَّ an appointed تُسَمَّى  
 your age of full أَشْدَّكُمْ you may reach لَتَبْلُغُوا then ثُمَّ infants  
 dies يَتَوَفَّى (there is he) who مَن and among you وَمِنْكُمْ strength  
 is brought يُرَدُّ (there is he) who مَن and among you وَمِنْكُمْ  
 so that not لِكَيْلَا age الْعُمُرِ the miserable أَزْدِلَ to إِيَّاكَ back  
 anything يَعْلَمَ he knows مِنْ بَعْدِ after عِلْمٍ having known شَيْئًا  
 but when وَتَرَى and you see الْأَرْضَ the earth هَامِدَةً barren فَإِنَّا  
 أَنزَلْنَا We send down عَلَيْهَا on it أَلَمَةً water أَمْرَتْ it is stirred وَرَبَّتْ  
 and it swells وَأَنْبَتَتْ and puts forth مِنْ (from) كُلِّ every نَوْعٍ  
 lovely بِهَيْجٍ kind

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah*, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتُمْ بَحْيُ الْمَوْتِ وَأَنْتُمْ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ  
 مَنْ فِي الْقُبُورِ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٨﴾ ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ  
 سَبِيلِ اللَّهِ لَمْ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

ذَٰلِكَ (is) بِأَنَّ that (is) because اللَّهُ Allah هُوَ (He) is الْحَقُّ the Truth  
 وَأَنْتُمْ and it is He بَحْيُ Who gives life الْمَوْتِ to the dead وَأَنْتُمْ and it  
 is He عَلَىٰ (on) كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٦﴾ وَأَنَّ Able to do  
 and surely السَّاعَةَ the Hour آتِيَةٌ is coming لَا (there is) no رَيْبَ  
 doubt فِيهَا about it وَأَنَّ and that اللَّهُ Allah يَبْعَثُ will resurrect  
 مَنْ those who فِي (are) فِي the graves وَمِنَ and from النَّاسِ

مَنْ mankind (is he) who يُجَادِلُ disputes in about Allah ﷻ بِغَيْرِ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a Book مُنِيرٍ ﴿٨﴾ giving light ثَائِي bending عِطْفِهِ his side لِيُضِلَّ to mislead (others) عَنْ from سَبِيلِ the Path ﷻ (of) Allah ﷻ لَهُ a disgrace وَتَذِيقُهُ (of) Resurrection الْقَيْمَةِ on the Day يَوْمَ We shall make him taste عَذَابِ the torment الْحَرِيقِ ﴿٩﴾ (of) burning (Fire)

6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves. 8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh), 9. Bending his neck in pride (far astray from the path of Allāh), and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

ذَٰلِكَ (is) that بِمَا because of what قَدَّمْتَ have sent forth يَدَاكَ your hands وَأَنَّ verily ﷻ Allah ﷻ لَيْسَ is not بِظَلَمٍ unjust (is he) مَنْ mankind and among وَمِنَ to His slaves الْعَبِيدِ ﴿١٠﴾ who يَعْبُدُ worships ﷻ Allah ﷻ عَلَىٰ upon حَرْفٍ the very edge فَإِنْ the very edge أَصَابَهُ if أَصَابَهُ he is content بِهِ with it وَإِنْ and if أَصَابَتْهُ a trial فِتْنَةٌ he turns back انْقَلَبَ عَلَىٰ on وَجْهِهِ his face خَسِرَ he loses الدُّنْيَا this world وَالْآخِرَةَ and the الْخُسْرَانُ the loss الْمُبِينُ ﴿١١﴾ evident يَدْعُوا he calls مِن دُونِ besides ﷻ Allah ﷻ مَا unto that which لَا not يَضُرُّهُم hurts him وَمَا لَا nor يَنْفَعُهُم profits him ذَٰلِكَ that هُوَ (it) is الضَّلَالُ a straying الْبَعِيدُ ﴿١٢﴾ far away

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. 11. And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٠﴾ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١١﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٢﴾

يَدْعُوا he calls لَمَنْ unto him ضَرُّهُ his harm أَقْرَبُ nearer (is) مِنْ  
 نَفْعِهِ than نَفْعِهِ his profit لَيْسَ certainly an evil الْمَوْلَىٰ patron وَلَيْسَ  
 الْعَشِيرُ ﴿١٠﴾ friend إِنَّ truly اللَّهُ Allah يَدْخُلُ will admit  
 الَّذِينَ those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ  
 جَنَّاتٍ righteous deeds تَجْرِي (to) Gardens مِنْ تَحْتِهَا flowing  
 الْأَنْهَارُ rivers إِنَّ verily اللَّهُ Allah يَفْعَلُ does مَا what  
 يُرِيدُ ﴿١١﴾ He will مَنْ whoever كَانَتْ (was) يَظُنُّ thinks أَنَّ that لَنْ  
 يَنْصُرَهُ not help him اللَّهُ Allah فِي in الدُّنْيَا this world وَالْآخِرَةِ  
 فَلْيَمْدُدْ the Hereafter بِسَبَبٍ a rope إِلَى to السَّمَاءِ  
 ثُمَّ the ceiling (sky) لْيَقْطَعْ then let him strangle himself فَلْيَنْظُرْ  
 هَلْ then let him see يُذْهِبَنَّ whether كَيْدُهُ will remove مَا his plan  
 يَغِيظُ ﴿١٢﴾ what he rages

13. He calls unto him whose harm is nearer than his profit; certainly an evil *Maulâ* (patron) and certainly an evil friend! 14. Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. 15. Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَٰلِكَ أُنزِلَتْهُ مَآيَاتٍ يَبَيِّنُ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ  
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾  
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ  
وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُؤْمِن بِاللَّهِ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

وَكَذَٰلِكَ and thus أُنزِلَتْهُ We sent it down مَآيَاتٍ as signs يَبَيِّنُ clear وَأَنَّ and that اللَّهَ Allah يَهْدِي guides مَن whom يُرِيدُ ﴿١٦﴾ He  
and those الَّذِينَ verily إِنَّ wills and those الَّذِينَ believe ءَامَنُوا those who وَالَّذِينَ and the الصَّابِئِينَ who are Jews  
and the النَّصَارَى and the Sabians وَالْمَجُوسَ Christians and those who أَشْرَكُوا and those who worship others besides Allah  
will يَفْصِلُ Allah truly إِنَّ worship others besides Allah (of) the الْقِيَمَةِ on the Day يَوْمَ judge  
thing every شَيْءٍ over كُلِّ Allah اللَّهَ verily إِنَّ Resurrection (is) a witness شَهِيدٌ ﴿١٧﴾ that أَلَمْ you see تَرَ do not  
the السَّمَوَاتِ (is) in فِي whoever مَن to Him لَهُ prostrates يَسْجُدُ the heavens وَمَن and whoever فِي and (is) on  
الْأَرْضِ the earth وَالشَّمْسُ and the sun وَالْقَمَرُ the moon وَالنُّجُومُ and the stars وَالْجِبَالُ and the mountains  
وَالشَّجَرُ and the trees وَالدَّوَابُّ and the animals وَكَثِيرٌ and (there are) many of النَّاسِ mankind  
وَكَثِيرٌ and (there are) many and many وَمِنَ the punishment الْعَذَابُ on whom عَلَيْهِ is justified  
وَمَن the punishment and whomsoever يُؤْمِن بِاللَّهِ Allah اللَّهَ disgraces فَمَا then (there is) not لَهُ  
يَفْعَلُ Allah اللَّهَ verily إِنَّ to honour مُكْرِمٌ any مِّنَ (for) him He wills يَفْعَلُ ﴿١٨﴾ whatever مَا does

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills. 17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh; truly, Allâh will judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb*, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۚ وَلَهُمْ مَقْشِعٌ مِنْ حَدِيدٍ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۚ

هَذَانِ خَصْمَانِ these two opponents اخْتَصَمُوا dispute (with each other) فِي رَبِّهِمْ about their Lord ۚ فَالَّذِينَ كَفَرُوا then those who disbelieved قُطِعَتْ لَهُمْ will be cut out ثِيَابٌ garments of نَارٍ fire يُصَبُّ will be poured down مِنْ فَوْقِ رُءُوسِهِمْ over their heads الْحَمِيمُ heads (is) in فِي بُطُونِهِمْ (is) in their bellies وَالْجُلُودُ and skins وَلَهُمْ and for them مَقْشِعٌ (are) hooked rods مِنْ حَدِيدٍ of iron ۖ كُلَّمَا they seek أَرَادُوا أَنْ يَخْرُجُوا to get away therefrom مِنْهَا they will be driven back أُعِيدُوا anguish غَمٍّ from/due to فِيهَا they will be driven back therefrom عَذَابَ and (it will be said to them) taste الْحَرِيقِ (of) burning (Fire) ۚ

19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron. 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۖ وَهُمْ فِيهَا يَتَذَقُونَ مِنَ الثَّمَرِ كُلِّ ثَمَرٍ وَمِنْ تَحْتِهَا يَنْفَارُ ۚ وَالَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْكَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَرَبِ أَوْ النَّاسِ الْأَعْرَابِ ۚ

إِنَّ اللَّهَ truly Allah يُدْخِلُ will admit الَّذِينَ آمَنُوا those who وَعَمِلُوا الصَّالِحَاتِ and do جَنَّاتٍ righteous deeds تَجْرِي مِنْ تَحْتِهَا flowing gardens الْأَنْهَارُ rivers يُجْلُونَ they will be adorned فِيهَا in them مِنْ أَسَاوِرَ with

and their **وَلِبَاسُهُمْ** and pearls **وَلَوْزَأُ** gold **ذَهَبٍ** of bracelets **مِنْ**  
 and they **وَهُدُوءًا** (will be) of silk **حَرِيرًا** therein **فِيهَا** garments  
**وَهُدُوءًا** speech **أَلْقَوْلِ** (of) goodness **مِنْ** unto **إِلَى** are guided  
 of Him Who **لَقَمِيدًا** the Path **صِرَاطٍ** to **إِلَى** and they are guided  
 disbelieve **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** is Worthy of praise  
 (of) Allah **اللَّهُ** the Path **مَكِيلٍ** from **عَنْ** and hinder (men) **وَيَصُدُّونَ**  
 We have **جَعَلْنَاهُ** which **الَّذِي** Sacred **الْحَرَامِ** and the Mosque **وَالْمَسْجِدِ**  
 the **الْعَاكِفُ** (are) equal **سَوَاءً** to (all) mankind **لِلنَّاسِ** made (open)  
 and whoever **وَمَنْ** and the visitor **وَالْبَادِ** in it **فِيهِ** dweller  
 or to do wrong **يُظَلِّمُ** to evil actions **بِالْحَكَامِ** therein **فِيهِ** inclines  
**نُزِقَهُ** a torment **عَذَابٍ** from **مِنْ** We will cause him to taste  
 painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. 24. And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allâh, and from *Al-Masjid Al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ  
 وَالرُّكَّعِ السُّجُودِ ﴿٢٥﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ  
 عَمِيقٍ ﴿٢٦﴾

Abraham **لِإِبْرَاهِيمَ** We showed **بَوَّأْنَا** and (remember) when **وَإِذْ**  
**مَكَاتِ** the site **الْبَيْتِ** (of) the (Sacred) House **أَنْ** that **لَا تُشْرِكَ**  
 and **وَطَهَّرَ** anything **شَيْئًا** with Me **بِي** associate not (in worship)  
 for those who circumambulate **لِلطَّائِفِينَ** My House **بَيْتِي** cleanse  
 and **وَالرُّكَّعِ** and those who stand up for prayer **وَالْقَائِمِينَ** (it)  
 and **وَأَذِّنْ** and make prostration **السُّجُودِ** those who bow down



they proclaim في to النَّاسِ mankind بِالْحَجِّ the pilgrimage يَأْتُونَكُ every ضَامِرٍ every كَلِّ on وَعَلَى on foot رِجَالًا will come to you  
 every فَجٍ every كَلِّ from مِنْ they will come يَأْتِينَ lean (camel)  
 deep (and distant) عَمِيقٍ mountain highway

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);" 27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٦﴾ ثُمَّ لِيَقْضُوا تَشَهُُّهُمْ وَلِيُوَفُّوا نَدْوَهُمْ وَلِيَبْطُؤُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٧﴾ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لِّكُمْ عِنْدَ رَبِّهِ وَأُجِّلْتَ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٢٨﴾

لِيَشْهَدُوا things that are of benefit مَنَافِعَ that they may witness  
 وَيَذْكُرُوا to them and mention اسْمَ the Name اللَّهِ (of) Allah في  
 on أَيَّامٍ days مَّعْلُومَاتٍ appointed عَلَى over مَا whatever رَزَقَهُمْ  
 (of) He has provided them مِنْ بَهِيمَةِ the beast الْأَنْعَامِ (of)  
 who had الْبَائِسَ and feed وَأَطْعِمُوا thereof مِنْهَا then eat فَكُلُوا cattle  
 let them لِيَقْضُوا then ثُمَّ the poor الْفَقِيرَ a very hard time  
 and perform تَشَهُُّهُمْ complete their prescribed duties وَلِيُوَفُّوا  
 the House بَالْبَيْتِ and circumambulate وَلِيَبْطُؤُوا their vows نَدْوَهُمْ  
 honours الْعَتِيقِ Ancient ﴿٢٧﴾ ذَلِكَ is وَمَنْ and whoever يُعْظِمِ  
 (is) حُرْمَتِ the sacred thing اللَّهِ (of) Allah فَهُوَ then that خَيْرٌ  
 and are لَكُمْ better لَمْ for him عِنْدَ (with) رَبِّهِ his Lord وَأُجِّلْتَ  
 what إِلَّا the cattle الْأَنْعَامُ to you لَكُمْ made lawful

يُتَنَّى عَلَيْكُمْ will be mentioned to you فَأَجْتَنِبُوا so shun الرِّجْسَ  
and الْآثِينَ of the abomination (worshipping) and اجْتَنِبُوا idols  
lying قَوْلَ الزُّورِ speech shun

28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House. 30. That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

حُفَّاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعْبَكَ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٠﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحْلُومًا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣١﴾

associating حُفَّاءَ to Allah being upright  
assigns partners غَيْرَ to Him partners  
unto Him وَمَنْ and whoever يُشْرِكْ  
to Allah فَكَأَنَّمَا (it is) as if خَرَّ he had fallen  
from السَّمَاءِ the sky  
and had snatched him فَتَخَطَفُهُ الطَّيْرُ  
or تَهْوِي him the wind الرِّيحُ blown (overcome)  
to مَكَانٍ a place  
far off سَحِيقٍ ﴿٢٩﴾ that وَمَنْ and whosoever يُعْظِمِ  
honours شَعْبَكَ  
the Symbols اللَّهُ (of) فَإِنَّهَا then it is truly  
from تَقْوَى  
you have لَكُمْ (of) the hearts الْقُلُوبِ ﴿٣٠﴾  
in them مَنَافِعُ  
benefits إِلَى for أَجَلٍ term مُّسَمًّى  
then ثُمَّ an appointed  
unto إِلَى they are brought for sacrifice مَحْلُومًا (afterwards)  
the Ancient الْعَتِيقِ House

31. *Hunafâ' Lillâh*, not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. 32. Thus it is and whosoever honours the Symbols of Allâh, then it is truly, from the piety of the hearts. 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّذِكْرِهِمْ أَسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ وَاللَّهُ يُحَدِّثُونَ  
 أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٢٢﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٣﴾

وَلِكُلِّ أُمَّةٍ nation جَعَلْنَا We have appointed مَنَسَكًا the Name أَسْمَ that they may mention لِّذِكْرِهِمْ religious ceremonies  
 We have given رَزَقَهُمْ that (what) مَا over عَلَى (of) Allah اللَّهُ  
 and your God فَإِنَّهُمْ (of) cattle الْأَنْعَامِ beast بَهِيمَةٍ of مِنْ them  
 and give وَبَشِّرِ submit أَسْلِمُوا to Him اللَّهُ One وَحَدِّثُونَ (is) God اللَّهُ  
 to those who obey Allah with humility الْمُخْبِتِينَ ﴿٢٢﴾ glad tidings  
 are الَّذِينَ إِذَا those ذُكِرَ when (if) ذُكِرَ Allah اللَّهُ is mentioned وَجِلَتْ  
 and those patient وَالصَّابِرِينَ their hearts قُلُوبُهُمْ filled with fear  
 and who وَالْمُقِيمِي may befall them أَصَابَهُمْ whatever مَا (on)  
 We have رَزَقْنَاهُمْ and out of what وَمِمَّا prayer الصَّلَاةِ perform  
 they spend يُنْفِقُونَ ﴿٢٣﴾ provided them

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhhibitûn*, 35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn*; and who perform *As-Salât*, and who spend (in Allâh's Cause) out of what We have provided them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعِيرِ اللَّهِ لَكُم فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَّن يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَآؤُهَا وَلَكِن يَبَالُ النُّقُورَىٰ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَيُنَبِّشُ الْمُحْسِنِينَ ﴿٣٧﴾

We have made them جَعَلْنَاهَا and cows, oxen or camels وَالْبُدْنَ (of) Allah اللَّهُ the Symbols شَعِيرِ (as) among مِّن for you لَكُم you have لَكُم فِيهَا much good خَيْرٌ so mention فَادْكُرُوا اسْمَ (they are) drawn صَوَافٍ over them عَلَيْهَا (of) Allah اللَّهُ the Name they are down وَجَبَتْ then when فَإِذَا up in lines (for sacrifice) جُنُوبُهَا on their sides فَكُلُوا eat therefrom وَأَطِيعُوا and feed الْقَانِعَ and the beggar who الْمُعْتَرَّ the poor man (who does not ask) men to لَكُم We have made them subject سَخَّرْنَاهَا thus كَذَلِكَ asks (men) you لَعَلَّكُمْ that you تَشْكُرُونَ ﴿٣٦﴾ may be grateful لَّن never يَبَالِ Allah اللَّهُ reaches لِحُومِهَا nor وَلَا their meat دِمَآؤُهَا their blood وَلَكِن but يَبَالُ the piety النُّقُورَىٰ reaches him مِنكُمْ from you كَذَلِكَ that لَكُم to you لِكُبِّرُوا He made them subject سَخَّرَهَا thus He guided هَدَاكُمْ what مَا for عَلَى Allah اللَّهُ you may magnify to doers of good وَيُنَبِّشُ ﴿٣٧﴾ and give glad tidings you

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُوذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنْ  
 اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ  
 بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتُ وَمَسْجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ  
 يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

إِنَّ truly Allah defends the الَّذِينَ those who ءَامَنُوا believe  
 إِنَّ verily Allah لا likes every خَوَّانٍ not treacherous  
 كَفُورٍ ingrate ﴿٣٨﴾ permission is given أُوذِنَ those who  
 يُقَاتِلُونَ because they بَأَنَّهُمْ who are fought against ظَلِمُوا  
 to Allah and surely وَإِنَّ they have been wronged  
 لَقَدِيرٌ (is) Able ﴿٣٩﴾ give them victory  
 الَّذِينَ (is) Able those who أُخْرِجُوا have been expelled  
 مِنْ دِيَارِهِمْ their homes بِغَيْرِ without حَقٍّ cause  
 إِلَّا only/but أَنْ that يَقُولُوا they said رَبُّنَا our Lord  
 اللَّهُ checks and had it not been that وَلَوْلَا (is) Allah  
 دَفْعُ one set بَعْضُهُمْ (of) people النَّاسَ by another  
 would have been pulled down صَوَامِعُ and churches  
 وَبِيَعٌ monasteries and mosques وَمَسْجِدُ and synagogues  
 يُذْكَرُ wherein the Name اللَّهُ the Name of Allah  
 كَثِيرًا much (of) اللَّهُ much وَلَيَنْصُرَنَّ help Him  
 (His) بَصِيرَةٌ those who مَنْ Allah verily, will help  
 Cause) truly Allah لَقَوِيٌّ (is) All-Strong عَزِيزٌ  
 All-Mighty

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

الَّذِينَ in We give them power if those who  
 أَقَامُوا the land they establish  
 and وَأَمَرُوا Zakat (charity alms) pay  
 and they command بِالْمَعْرُوفِ good and they forbid  
 and with الْمُنْكَرِ evil  
 and if وَلِلَّهِ Allah rests  
 and if the end of (all) matters the end  
 وَإِنْ they deny you verily they deny you  
 قَبْلَهُمْ denied  
 قَوْمُ نُوحٍ the people of Noah  
 and وَعَادٌ and Ad  
 and ثَمُودٌ and Thamud  
 and وَقَوْمُ إِبْرَاهِيمَ (of) Abraham  
 and وَقَوْمُ لُوطٍ the people of Lot  
 وَأَصْحَابُ مَدْيَنَ and the dwellers of Madyan (Midian)  
 but I فَكَيْفَ seized them  
 وَمُوسَىٰ and was denied  
 فَأَمَلَيْتُ then I granted respite  
 أَخَذْتَهُمْ to the disbelievers  
 ثُمَّ then I  
 نَكِيرِ My was and how (terrible) was my punishment

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*, to pay the *Zakât* and they enjoin *Al-Ma'rûf*, and forbid *Al-Munkar*. And with Allâh rests the end of (all) matters (of creatures). 42. And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nûh (Noah), 'Âd and Thamûd (their Prophets). 43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot), 44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَفَصَّرِ مَشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَىٰ الْأَبْصَارُ وَلَكِن تَعْمَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

We have **فَكَانَ** township **قَرْيَةً** (from) a **مِنْ** and many **وَهِيَ** so that it **ظَالِمَةً** (was) wrong-doer while it **وَهِيَ** destroyed **خَاوِيَةً** and well **وَبِئْرٍ** its roofs **عُرُوشَهَا** in **عَلَى** lies **وَقَصْرٍ** lofty **أَفْلَاحٍ** castle **مَشِيدٍ** (many) a deserted **وَقَصْرٍ** and have they **فَتَكُونُ لَهُمْ** the land **الْأَرْضِ** through **فِي** they travelled **قُلُوبٌ** hearts **يَعْقِلُونَ** to understand **بِهَا** with them **أَوْ** or **مَافَانٌ** ears **تَنْمَى** grow blind **لَا** not **فَإِنَّهَا** verily **بِهَا** to hear **يَسْمَعُونَ** eyes **وَلَكِنْ** but **تَنْمَى** the hearts **الْقُلُوبِ** grow blind **الَّتِي** and they ask **وَيَسْتَعِجِلُونَكَ** the breasts **الْصُّدُورِ** (are) in **فِي** which **يُخْلِفُ** and never **وَلَنْ** on the Torment **بِالْعَذَابِ** you to hasten **وَعَدَهُ** Allah **وَعَدَهُ** His Promise **وَلَا يَكُ** and verily **يَوْمًا** a day **عِنْدَ** of what **سَنَوَ** years **(is)** as a thousand **كَأَلْفٍ** your Lord **رَبِّكَ** **تَعْدُونَ** you count (reckon) **وَلَا يَكُ**

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

**وَكَايْنٍ** **مِنْ** **قَرْيَةٍ** **أَمَلَيْتُ** **لَهَا** **وَهِيَ** **ظَالِمَةٌ** **ثُمَّ** **أَخَذْتُهَا** **وَالِيَّ** **الْمَصِيرِ** **قُلْ** **يَا أَيُّهَا النَّاسُ** **إِنَّمَا** **أَنَا** **لَكُمْ** **نَذِيرٌ** **مُّبِينٌ** **فَالَّذِينَ** **آمَنُوا** **وَعَمِلُوا** **الصَّالِحَاتِ** **لَهُمْ** **مَغْفِرَةٌ** **وَرِزْقٌ** **كَرِيمٌ** **وَالَّذِينَ** **سَعَوْا** **فِي** **ءَايَاتِنَا** **مُعْجِزِينَ** **أُولَئِكَ** **أَصْحَابُ** **الْجَحِيمِ**

**وَكَايْنٍ** **مِنْ** **قَرْيَةٍ** **أَمَلَيْتُ** **لَهَا** I gave respite a township **وَهِيَ** **ظَالِمَةٌ** while it **ثُمَّ** **أَخَذْتُهَا** **وَالِيَّ** I seized it **الْمَصِيرِ** (is) the final **قُلْ** **يَا أَيُّهَا النَّاسُ** **إِنَّمَا** **أَنَا** **لَكُمْ** I verily **مُّبِينٌ** (am) a warner **فَالَّذِينَ** **آمَنُوا** so those **وَعَمِلُوا** **الصَّالِحَاتِ** and do **لَهُمْ** righteous deeds **وَعَمِلُوا** believe

مَغْفِرَةٌ (is) forgiveness وَرِزْقٌ and provision كَرِيمٌ ﴿٥٠﴾ generous وَالَّذِينَ  
 to سَعَوْا and those who strive فِيْ against ءَايَاتِنَا Our Signs مُعْجِرِينَ  
 (of) الْجَحِيمِ ﴿٥١﴾ the dwellers أَصْحَابُ those are أُولَئِكَ frustrate (them)  
 the Hell-Fire

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe and do righteous good deeds, for them is forgiveness and *Rizqun Karim*. 51. But those who strive against Our *Ayât*, to frustrate them, they will be dwellers of the Hell-fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِيْ أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ  
 ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
 وَالْقَاسِيَةُ قُلُوبَهُمْ ءَوْبَ الظَّالِمِينَ لِفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَمَا أَرْسَلْنَا and not مِنْ قَبْلِكَ We sent any مِنْ before you رَسُولٍ he did تَمَنَّى when إِنَّا but لَا nor نَبِيٍّ Messenger  
 his أُمْنِيَّتِهِ in فِي Satan الشَّيْطَانُ threw أَلْقَى recite the revelation  
 throws in يُلْقِي what مَا Allah اللَّهُ but abolishes فَيَنْسَخُ recitation  
 His الشَّيْطَانُ Satan ثُمَّ then يُحْكِمُ establishes اللَّهُ Allah ءَايَتِهِ His  
 ﴿٥٢﴾ (is) All-Knower عَلِيمٌ and Allah وَاللَّهُ Revelations  
 throws يُلْقِي what مَا that He (Allah) may make لِيَجْعَلَ All-Wise  
 whose قُلُوبِهِمْ in فِي for those لِّلَّذِينَ a trial فِتْنَةً Satan الشَّيْطَانُ  
 their قُلُوبُهُمْ and the hardened وَالْقَاسِيَةُ (is) a disease مَّرَضٌ hearts  
 (are) in لِفِي the wrong-doers الظَّالِمِينَ and certainly ءَوْبَ hearts  
 شِقَاقٍ far-off بَعِيدٍ ﴿٥٣﴾ an opposition

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: 53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the *Zalimûn* are in an opposition far-off.



وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخَفَّيَ لَهُمْ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

have been given أُوْتُوا those who الَّذِينَ and that know وَلْيَعْلَمَ  
 الْعِلْمَ أَنَّهُ knowledge that it (this Quran) الْحَقُّ (is) the truth مِنْ  
 in it بِه so that they may believe فَيُؤْمِنُوا your Lord رَبِّكَ from  
 and verily وَلَئِنْ their hearts قُلُوبُهُمْ to it لَهُمْ and may submit فَتُخَفَّيَ  
 believe آمَنُوا (of) those who الَّذِينَ (is) the Guide لَهَادِ Allah  
 and will not وَلَا يَزَالُ Straight مُسْتَقِيمٍ ﴿٥٤﴾ the Path صِرَاطٍ to  
 cease الَّذِينَ those who كَفَرُوا disbelieved فِي (to be) in مِرْيَةٍ  
 doubt مِنْهُ (Quran) about it حَتَّى until تَأْتِيَهُمُ السَّاعَةُ comes to them  
 the Hour بَغْتَةً suddenly أَوْ or يَأْتِيَهُمُ there comes to them عَذَابٌ  
 the torment يَوْمٍ a Day عَقِيمٍ ﴿٥٥﴾ (of) futile (after which there  
 will be no night)

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾

الْمَلِكُ the sovereignty يَوْمَئِذٍ on that Day لِلَّهِ (will be) for Allah  
 يَحْكُمُ He will judge بَيْنَهُمْ between them فَالَّذِينَ those who  
 آمَنُوا believed وَعَمِلُوا الصَّالِحَاتِ and did righteous good deeds فِي  
 جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ (of) delight وَالَّذِينَ (will be) in  
 Our Verses بِآيَاتِنَا and denied وَكَذَّبُوا who كَفَرُوا  
 لَهُمْ (those) لَهُمْ a torment عَذَابٌ مُهِينٌ ﴿٥٧﴾ for them

humilating وَالَّذِينَ and those who هَاجَرُوا emigrated فِي in سَبِيلِ they were قُتِلُوا then (after that) ثُمَّ (of) Allah اللَّهُ the Cause أَوْ or مَاتُوا died لَيَرْزُقَنَّهُمُ surely will provide for them اللَّهُ Allah رِزْقًا حَسَنًا good وَإِنَّ provision of those who الرَّزَّاقِ (is) Best خَيْرُ it is He who indeed لَهُ provide sustenance

56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

لَيَدْخُلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٦﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقَبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ ﴿٥٧﴾ ذَلِكَ يَأْتِ اللَّهُ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٥٨﴾

لَيَدْخُلَنَّهُمْ truly He will make them enter مُدْخَلًا an entrance يَرْضَوْنَهُ and verily وَإِنَّ with which they shall be well pleased اللَّهُ Most Forbearing لَعَلِيمٌ (is) indeed All-Knowing حَلِيمٌ ﴿٥٦﴾ عَاقَبَ has retaliated وَمَنْ that is so ﴿٥٧﴾ عُوِقَبَ (of) that which مَا with the like he was made to suffer (against) ثُمَّ then بُغِيَ he has again been wronged عَلَيْهِ him) لَيَنْصُرْنَاهُ اللَّهُ will surely help him إِنَّ اللَّهَ verily ﴿٥٨﴾ اللَّهُ Oft-Forgiving غَفُورٌ (is) Oft-Pardoning عَفُوءٌ ﴿٥٧﴾ يُولِجُ merges اللَّيْلَ the night فِي into النَّهَارِ the day وَيُولِجُ and merges النَّهَارَ the day فِي into اللَّيْلِ the night وَأَنَّ the night سَمِيعٌ Allah and verily اللَّهُ All-Hearer ﴿٥٨﴾ بَصِيرٌ All-Seer

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٠﴾  
أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِغُ الْأَرْضَ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦١﴾ لَّهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفُورُ الْحَكِيمُ ﴿٦٢﴾

ذَٰلِكَ (is) that بِأَنَّ because Allah هُوَ He the الْحَقُّ (is) Truth وَأَنَّ and that مَا what يَدْعُونَ they invoke مِنْ دُونِهِ besides Him هُوَ it is الْبَاطِلُ falsehood وَأَنَّ and that Allah and that الْعَلِيُّ (is) the Most High الْكَبِيرُ (is) the Most Great and Most Great أَلَمْ and that تَرَ do not see you أَنَّ that Allah أَنْزَلَ sends down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَتَصْبِغُ and becomes الْأَرْضَ the earth مُخْضَرَّةً green إِنَّ verily Allah لَطِيفٌ (is) Most Kind خَبِيرٌ (and) Well-Acquainted لَّهُ (belongs) to Him مَا (is) in what فِي (is) in the heavens السَّمَوَاتِ and what وَمَا (is) in the earth الْأَرْضِ the earth وَإِنَّ and verily Allah لَهُوَ He الْغَفُورُ (is) Worthy of all praise الْحَكِيمُ Rich (free of all wants)

62. That is because Allâh He is the Truth, and what they (the polytheists) invoke besides Him, it is Bâtîl (falsehood). And verily, Allâh He is the Most High, the Most Great. 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all needs), Worthy of all praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرؤُوفٌ رَحِيمٌ ﴿٦٣﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٤﴾

has subjected Allah ﷻ that أَنْ see you تَر do not  
 and the وَأَقْلَاك the earth الْأَرْضِ (is) on فِي what مَا to you لَكُمْ  
 by His بِأَمْرِهِ the sea الْبَحْرِ through فِي that sail تَجْرِي ships  
 lest أَنْ the heaven السَّمَاءُ and He withholds وَيُمْسِكُ Command  
 by His Leave بِإِذْنِهِ except إِلَّا the earth الْأَرْضِ on عَلَى it fall تَقَع  
 (is) full of لَرُوفٌ for mankind بِالنَّاسِ Allah ﷻ verily إِنَّ  
 Who الْكَرِيمُ and (it is) He وَهُوَ Most Merciful رَحِيمٌ ﴿٦٥﴾ kindness  
 He will cause you to die يُمِيتُكُمْ then ثُمَّ gave you life أَنْحَاكُمْ  
 ثُمَّ then يُحْيِيكُمْ He will again give you life إِنَّ verily الْإِنْسَانَ  
 (is) an ingrate كَفُورٌ ﴿٦٦﴾ man

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأُمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿٦٧﴾  
 وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنتُمْ فِيهِ  
 مُتَخَلِّفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

لِكُلِّ أُمَّةٍ We have ordained جَعَلْنَا nation أُمَّةٍ for every  
 so not فَلَا follow it نَاسِكُوهُ that they هُمْ religious ceremonies  
 and وَادْعُ the matter الْأُمْرِ in فِي let them dispute with you يُنْزِعُ عَنْكَ  
 (are) لَعَلَى verily you إِنَّكَ your Lord رَبِّكَ to إِلَى invite (them)  
 and if وَإِنْ straight مُسْتَقِيمٍ ﴿٦٧﴾ guidance هُدًى indeed on  
 knows best أَعْلَمُ Allah ﷻ then say فَقُلِ they argue with you  
 of what تَعْمَلُونَ ﴿٦٨﴾ you do اللَّهُ ﷻ يَحْكُمُ will judge بَيْنَكُمْ  
 (of) Resurrection الْقِيَمَةِ (on) the Day يَوْمَ between you  
 do أَلَمْ to differ ﴿٦٩﴾ in it فِيهِ you used كُنتُمْ about what  
 not تَعْلَمُ you know أَنَّ that اللَّهُ ﷻ يَعْلَمُ knows مَا what فِي

verily إِنَّ and the earth وَالْأَرْضُ the heaven السَّمَاءُ (is) in  
for عَلَى that (is) ذَلِكَ verily إِنَّ a Book كِتَابٌ in فِي that (is)  
Allah يَسِيرٌ ﴿٧٥﴾ easy

67. For every nation We have ordained religious ceremonies which they must follow; so let them (the pagans) not dispute with you on the matter, but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance. 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do. 69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." 70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily, that is easy for Allâh.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَمْ يَكُنْ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ نَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ يَكَادُرُونَ بِسُطُونِ الَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّ مَن ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمَصِيرُ ﴿٧٢﴾

وَيَعْبُدُونَ besides اللَّهِ Allah مَا what لَمْ not and they worship  
and what وَمَا an authority سُلْطَانًا for it بِهِ He has sent يُزِيلُ not  
and (there وَمَا knowledge عِلْمٌ about it بِهِ they have لَمْ not  
and helper نَصِيرٍ ﴿٧١﴾ any مِن for the wrong-doers الظَّالِمِينَ is) not  
Our Verses آيَاتُنَا to them عَلَيْهِمْ are recited تُتْلَىٰ and when  
(of) الَّذِينَ the faces وَجُوهٍ on فِي you will know نَعْرِفُ clear  
they are كَادُرُونَ denial الْمُنْكَرُ disbelieve كَفَرُوا those who  
those who بِالَّذِينَ to attack with violence بِسُطُونِ nearly ready  
تَتْلُونَ recite عَلَيْهِمْ to them آيَاتِنَا Our Verses قُلْ say أَفَأَنْتُمْ كُمْ  
that ذَلِكُمُ than مِن (of) (something) worse بَشِيرٍ shall I tell you  
(to those) who الَّذِينَ Allah اللَّهُ has promised وَعَدَهَا the Fire النَّارُ  
كَفَرُوا disbelieved وَبَشِّرِ and worst indeed is الْمَصِيرُ ﴿٧٢﴾ that  
destination

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zâlimûn* there is no helper. 72. And when Our Clear Verses are recited to them, you will notice a

denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَجِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَتَأْتِيهَا O النَّاسُ mankind ضُرِبَ مَثَلٌ a similitude has been coined فَاسْتَجِعُوا so listen لَهُ to it إِنَّ الَّذِينَ verily those whom تَدْعُونَ you call on مِنْ دُونِ besides اللَّهِ Allah لَنْ can never يَخْلُقُوا create ذُبَابًا a fly وَلَوْ even though اجْتَمَعُوا they combine together the fly الذُّبَابُ snatched away from them and if يَسْلُبْهُمُ and for it شَيْئًا a thing لَا not يَسْتَفِذُوهُ they would have power to release it مِنْهُ (the fly) ضَعُفَ so weak are الطَّالِبُ the seeker وَالْمَطْلُوبُ ﴿٧٣﴾ and the sought قَدَرُوا not مَا they have estimated اللَّهُ Allah حَقَّ rightfully قَدْرِهِ His Estimate إِنَّ verily اللَّهُ Allah لَقَوِيٌّ All-Strong (is) عَزِيزٌ ﴿٧٤﴾ All-Mighty اللَّهُ Allah يَصْطَفِي chooses مِنَ from الْمَلَائِكَةِ angels رُسُلًا messengers وَمِنَ and (is) النَّاسِ men إِنَّ verily اللَّهُ Allah سَمِيعٌ All-Hearer بَصِيرٌ ﴿٧٥﴾ All-Seer

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty. 75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يَتَابِعُهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا  
وَاعْبُدُوا رَبَّكُمْ وَاتَّقُوا اللَّهَ عَالِمَ السُّرُوسِ ﴿٧٧﴾ وَاجْتَنِبُوا قَوْلَ الَّذِينَ كَفَرُوا وَاعْبُدُوا اللَّهَ وَاعْبُدُوا  
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ  
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ  
الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

and what (is) before them what He Knows مَا بَيْنَ أَيْدِيهِمْ and to Allah return اللَّهُ تُرْجَعُ all matters يَتَابِعُهَا الَّذِينَ ءَامَنُوا who believe أَرْكَعُوا and prostrate yourselves bow down وَاسْجُدُوا and worship your Lord رَبَّكُمْ and do good that you may be successful وَاجْتَنِبُوا you strive hard in Allah's Cause عَالِمَ السُّرُوسِ He is striving truthful هُوَ He has chosen you مَا جَعَلَ عَلَيْكُمْ laid upon you in religion any hardship مِلَّةَ أَبِيكُمْ (it is the) religion of your father إِبْرَاهِيمَ (of) Abraham هُوَ He (Allah) Who has named you الْمُسْلِمِينَ Muslims both before and in this وَفِي هَذَا and in this that may be a witness الرَّسُولُ the Messenger شَهِيدًا a witness عَلَيْكُمْ over you وَتَكُونُوا and you be شُهَدَاءَ witnesses عَلَى النَّاسِ over mankind فَأَقِيمُوا so perform الصَّلَاةَ prayer and give الزَّكَاةَ Zakat and hold fast بِاللَّهِ to Allah هُوَ He is your مَوْلَا Your Lord (Patron) فَنِعْمَ Lord (Patron) وَنِعْمَ what an Excellent الْمَوْلَى an Excellent النَّصِيرُ an Excellent Helper

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allâh's Cause as you ought to strive. He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform *As-Salât*, give *Zakât* and hold fast to Allâh. He is your *Mawlâ* (Patron, Lord), what an Excellent *Mawlâ* (Patron, Lord) and what an Excellent Helper!

## سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَبْغَىٰ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

قَدْ أَفْلَحَ indeed the believers الْمُؤْمِنُونَ ﴿١﴾ are successful (they) هُمْ who (are) صَلَاتِهِمْ their prayers خَاشِعُونَ ﴿٢﴾ (are) (they) الَّذِينَ and those who (they) هُمْ from اللَّغْوِ (they) هُمْ and those who وَالَّذِينَ turn away مُعْرِضُونَ ﴿٣﴾ vain talk (they) هُمْ and (are) الَّذِينَ (are) فَاعِلُونَ ﴿٤﴾ of Zakat (alms & charity) (they) هُمْ those who لِفُرُوجِهِمْ their private parts حَافِظُونَ ﴿٥﴾ guard (are) free غَيْرُ مَلُومِينَ ﴿٦﴾ verily they (are) فَمَنْ from blame أَبْغَىٰ but whoever seeks ذَلِكَ beyond (are) the transgressors الْعَادُونَ ﴿٧﴾ (are) the transgressors (they) هُمْ then those (they) هُمْ and those who لِأَمْتِنَتِهِمْ to their trusts وَعَهْدِهِمْ and to (are) true رَاعُونَ ﴿٨﴾ their covenants

### Surât Al-Mu'minûn

### (The Believers) XXIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Successful indeed are the believers. 2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness. 3. And those who turn away from *Al-Laghw*. 4. And those who pay the *Zakât*. 5. And those who guard their chastity. 6. Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their *Amanât* and to their covenants;





indeed shall ﴿١٥﴾ **لَمَيِّتُونَ** that **ذَلِكَ** after **بَعْدَ** surely you **إِنَّكُمْ** then **ثُمَّ** (of) **الْقِيَمَةِ** on the Day **يَوْمَ** surely you **إِنَّكُمْ** then (again) **تُحْيَوْنَ** die **وَلَقَدْ** and indeed will be resurrected **بُعْثُورَ** ﴿١٦﴾ Resurrection **وَمَا** heavens **طَرَائِقَ** seven **سَبْعَ** above you **تَوْفَكُمْ** We have created **كُنَّا** and not **عَنِ** (from) of **الْخَلْقِ** creation **غَفِيلِينَ** ﴿١٧﴾ the sky **وَأَنزَلْنَا** from **مِنَ** and We sent down **وَأَنزَلْنَا** unaware and We gave it lodging **فَأَسْكَنَهُ** in (due) measure **يَقْدِرُ** water (rain) to take **ذَهَابَ** to (on) **عَلَى** and verily We **وَلَنَا** the earth **فِي** **الْأَرْضِ** in **لَكُمْ** then We brought forth **فَأَنشَأْنَا** (are) Able **لَقَدْ رَوْنَا** ﴿١٨﴾ it **بِهِ** away and **وَأَعْنَبَ** date-palms **فِي** of **جَنَّاتٍ** gardens **مِّنَ** for you **بِهِ** and **وَمِنْهَا** much **كَبِيرَةً** (is) fruit **فَوْكَةً** wherein **فِيهَا** for you **لَكُمْ** grapes that **تَخْرُجُ** and a tree (olive) **وَمَشَجَرَةٍ** you eat **تَأْكُلُونَ** ﴿١٩﴾ and from it that grows **تَنْبُتُ** Sinai **سِينَاءَ** Mount **طُورٍ** from **مِنَ** springs forth **بِالذَّهْنِ** oil **وَصَنِيعٍ** seasoning (it is) and **لِّلْآكِلِينَ** ﴿٢٠﴾ for the eaters

15. After that, surely, you will die. 16. Then (again), surely, you will be resurrected on the Day of Resurrection. 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. 19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. 20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.

وَلَكُمْ فِي الْآلَافِ لَعِبَةٌ لِّفَتْنِكُمْ وَمَا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلَاقِ تُجْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا عِبَادُ اللَّهِ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي ءِآبَابِنَا الْأُولَىٰ ﴿٢٤﴾

وَلَكُمْ فِي الْآلَافِ لَعِبَةٌ the cattle **لَعِبَةٌ** (there is) **فِي** in **لَكُمْ** and verily **لَكُمْ** for you **فِي** of that which **مِنَآ** We give you to drink **لَعِبَةٌ** indeed a lesson (are) **مَنَافِعُ** in them **فِيهَا** and for you **لَكُمْ** their bellies **بُطُونُهَا** (is) in **وَمِنْهَا** numerous **كَثِيرَةٌ** benefits **تَأْكُلُونَ** ﴿٢١﴾ and of them **وَمِنْهَا** you eat **وَعَلَيْهَا**

you are carried <sup>(٢١)</sup> تُحْمَلُونَ the ships الْفُلَ and on وَعَلَى and on them  
 his people قَوْمِهِ to Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ  
 Allah اللَّهُ you worship أَعْبُدُوا O my people يٰقَوْمِ and he said فَقَالَ  
 will not أَفَلَا but Him غَيْرُهُ god إِلَهِ other مِّنْ you have لَكُمْ not مَا  
 who الَّذِينَ the chiefs أَلَمَّا but said فَقَالَ you be afraid then  
 كَفَرُوا disbelieved مِن among قَوْمِهِ his people مَا not هَٰذَا this is إِلَّا  
 but بَشَرٌ a human being مِثْلَكُمْ like you يُرِيدُ he seeks أَنْ to يَنْفَضِّلَ  
 Allah willled and if وَلَوْ to you عَلَيْكُمْ make himself superior  
 not مَا angels مَلَائِكَةً He could have surely sent down لَأَنْزَلَ Allah  
 our fathers أَبَائِنَا among فِي such a thing هَٰذَا We heard سَمِعْنَا  
 of old الْوَالِدِينَ <sup>(٢٢)</sup>

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them, and on ships you are carried. 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ فَرَفَصُوا بِهِ. حَتَّىٰ جِئَ <sup>(٢١)</sup> قَالَ رَبِّ أَنْصُرْنِي بِمَا كُنتُ بِنَاصِرٍ <sup>(٢٢)</sup> فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ  
 الْفُلَ بِأَعْيُنِنَا وَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُفْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ  
 سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِطِ فِي الْأَيْدِي ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ <sup>(٢٣)</sup>

إِنَّ هُوَ not هُوَ إِلَّا but رَجُلٌ a man بِهِ in whom جَنَّةٌ (is)  
 madness فَرَفَصُوا بِهِ so wait حَتَّىٰ for him جِئَ <sup>(٢١)</sup> until <sup>(٢٢)</sup> قَالَ a while  
 they كُنتُ because بِنَاصِرٍ <sup>(٢٢)</sup> O my Lord رَبِّ he said  
 أَنْصُرْنِي that إِلَيْهِ so We revealed فَأَوْحَيْنَا deny me  
 and (under) وَوَحَيْنَا under Our eyes بِأَعْيُنِنَا the ship الْفُلَ construct  
 Our command أَمْرُنَا comes جَاءَ then when فَإِذَا our revelation  
 then وَفَارَ and التَّنُّورُ (from) the oven فَاسْلُفْ

spouses (male and female) each kind of **كُلِّ** on it **فِيهَا** take  
those **مِنَ** except **إِلَّا** and your family **وَأَهْلَكَ** two **أُنثَى** female)  
the Word **الْقَوْلُ** against whom **عَلَيْهِ** has already gone forth  
**مِنْهُمْ** thereof **وَلَا** and do not **تُخَاطِبُنِي** address Me **فِي** in favour of those  
verily, they are **إِنَّهُمْ** have done wrong **ظَلَمُوا** (of) those who  
to be drowned **مُغْرَقُونَ** ﴿٢٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. Said: "O my Lord! Help me because they deny me." 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الثَّمَنُ الَّذِي يَجُنُّنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ وَقُلْ رَبِّ أَرِنِي مَوْزِعًا مَبَارَكًا وَأَنْتَ خَيْرُ الْمَوْزِعِينَ ﴿٢٦﴾ إِنْ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٢٧﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٢٨﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٩﴾

فَإِذَا اسْتَوَيْتَ and when **أَنْتَ** you **وَمَنْ** and whoever **مَعَكَ**  
all the **الْثَّمَنُ** then say **قُلِ** the ship **الْفُلِّ** on **عَلَى** (is) with you  
from **مِنَ** has saved us **جُنَّ** Who **الَّذِي** (are due) to Allah **لِلَّهِ** praises  
**الْقَوْمِ** the people **الظَّالِمِينَ** ﴿٢٥﴾ oppressors **وَقُلْ** (who are) and say **رَبِّ**  
**مَبَارَكًا** a landing-place **مَوْزِعًا** cause me to land at **أَرِنِي** My Lord  
(of) those who **الْمَوْزِعِينَ** ﴿٢٦﴾ the Best **خَيْرُ** for You are **أَنْتَ** blessed  
(there are) indeed **لَآيَاتٍ** this **فِي** in **وَلَا** verily **إِنْ** bring to land  
ever putting (men) to test **لَمُبْتَلِينَ** ﴿٢٧﴾ We are **كُنَّا** and truly **وَإِنْ** signs  
**ثُمَّ** then **أَنْشَأْنَا** We created **مِنْ بَعْدِهِمْ** after them **قَوْمًا** generation  
a **رَسُولًا** (in) to them **فِيهِمْ** and We sent **فَأَرْسَلْنَا** another **مِنْهُمْ** Messenger  
you **اعْبُدُوا** (saying) that **أَنْ** from among them **مِنْهُمْ** Allah **الَّهِ** worship  
**غَيْرُهُ** god **لَكُمْ** other **مِنَ** you have **لَا** not **مَا** Allah **الَّهِ** worship  
you will be afraid **تَتَّقُونَ** ﴿٢٩﴾ (will) then not **أَفَلَا** but Him

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn*. 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this, there are indeed *Ayât*, for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِفْقَاءِ الْآخِرَةِ وَأُتِرْتَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ بِأَكْلِ مَا تَأْكُلُونَ مِنْهُ وَشَرِبِ مِمَّا تَشْرَبُونَ ﴿٣٢﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٣﴾ أَعِدُّوا أَنْكُمْ إِنْ مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ تُخْرَجُونَ ﴿٣٤﴾ هِيَآتْ هِيَآتْ لِمَا تُوعَدُونَ ﴿٣٥﴾ إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٦﴾

وَقَالَ the chiefs الْمَلَأُ and said قَوْمِهِ his people الَّذِينَ who (in) the الْآخِرَةِ the Meeting and denied وَكَذَّبُوا disbelieved بِإِفْقَاءِ (of) the الْحَيَاةِ life الدُّنْيَا worldly مَا (is) not هَذَا this إِلَّا but بَشَرٌ a human being مِثْلُكُمْ like you تَأْكُلُونَ of that which تَشْرَبُونَ of what وَمِمَّا and he drinks وَشَرِبِ (of that) you eat مِنْهُ you eat (are) losers أَعِدُّوا then لَخَسِرُونَ you verily إِنَّكُمْ like you اِئْتُوا you obey أَطَعْتُمْ and if وَتَكُونُ a human being هِيَآتْ far هِيَآتْ shall come out alive (resurrected) تُخْرَجُونَ it (is) not إِنْ you are promised لِمَا far (will be) resurrected وَمَا we live and not نَحْنُ we

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers. 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive

(resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٦﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٧﴾ قَالَ عَلِمَّا قَلِيلًا لِّيُصْبِحُنَا نَادِيَيْنِ ﴿٣٨﴾ فَآخَذَتُهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمُ غُصَاءً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٣٩﴾ ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٠﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤١﴾

إِنْ هُوَ إِلَّا he is not هُوَ but رَجُلٌ a man who has invented عَلَى against Allah كَذِبًا a lie وَمَا and not نَحْنُ we لَهُ in him لَمْ we not  
 بِمُؤْمِنِينَ ﴿٣٦﴾ are going to believe رَبِّ he said قَالَ O my Lord  
 He (Allah) said قَالَ they deny me كَذَّبُونِ ﴿٣٧﴾ because بِمَا help me  
 عَلِمَّا قَلِيلًا ﴿٣٨﴾ regretful لِّيُصْبِحُنَا they will be in a little while  
 and فَجَعَلْنَاهُمُ in truth بِالْحَقِّ an awful cry الصَّيْحَةُ so overtook them  
 and غُصَاءً We made them as rubbish of dead plants فَبَعْدًا so away لِلْقَوْمِ  
 We أَنشَأْنَا then ثُمَّ who are wrong-doers الظَّالِمِينَ ﴿٣٩﴾ with the people  
 not مَا others generations آخَرِينَ ﴿٤٠﴾ after them قُرُونًا created  
 تَسْبِقُ مِنْ أُمَّةٍ can precede their term أَجَلَهَا a nation nor يَسْتَأْخِرُونَ ﴿٤١﴾  
 they can delay (it)

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allâh) said: "In a little while, they are sure to be regretful." 41. So *As-Saiyah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn*. 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَّا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَاهُمْ بِعَصَا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِّقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٢﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٣﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٤﴾ فَقَالُوا اتَّوَيْنَا لِإِشْرَاقِ يَوْمِنَا وَلِئَلَّا نَقُولَ لَنَا عِبَادُونَ ﴿٤٥﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٦﴾

ثُمَّ then أَرْسَلْنَا We sent رُسُلَنَا Our Messengers تَتْرًا in succession كُلًّا مَا  
 جَاءَ whenever أُمَّةً (to) a nation رَّسُولُهَا their Messenger كَذَّبُوهُ  
 فَاتَّبَعْنَاهُمْ some of them بِعَصَا so we made follow فَاتَّبَعْنَاهُمْ they denied him

as true stories (for أَحَادِيثُ and We made them وَجَعَلْنَاهُمْ others who قَبَعًا so away لَقَوْمٍ with a people لَا not يُؤْمِنُونَ) and his brother وَأَخَاهُ Moses مُوسَى We sent أَرْسَلْنَا then ثُمَّ believe هَارُونَ Aaron هَارُونَ with Our proofs وَشُلْطَانٍ and authority مُبِينٍ and his chiefs وَمَلَائِكِهِ Pharaoh فِرْعَوْنَ to إِلَيْنَا manifest (clear) people فَاسْتَكْبَرُوا and they were وَكَانُوا but they behaved insolently فَالْأَعْلَى self-exalting عَالِينَ then they said أَتَوْنَنَا shall we believe لَيْسَ بَيْنَ and their people وَفَوْمَهُمَا like ourselves وَمِنْكُمَا in two men and عِبِيدُونَ (are) servants فَكَذَّبُوهُمْ so they denied them of أَلَمْ يَكُنْ those who were destroyed مِنْ became

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadith*. So away with a people who believe not! 45. Then We sent Mûsâ (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility." 48. So they denied them both and became of those who were destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿١٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٢٠﴾ يَتَابِعُهَا الرُّسُلُ كُلُّهَا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢١﴾ وَإِنَّ هَذِهِ أُمَّةً وَجَدَتْ وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢٢﴾ فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٣﴾

the Scripture الْكِتَابَ Moses مُوسَى We gave آتَيْنَا and indeed لَقَدْ لَعَلَّهُمْ so that they may be يَهْتَدُونَ guided وَجَعَلْنَا ابْنَ and We made مَرْيَمَ the son of Mary وَأُمَّهُ آيَةً as a sign وَآوَيْنَاهُمَا a high ground رَبْوَةٍ to (on) إِلَيْنَا and We gave them refuge ذَاتِ قَرَارٍ a place of rest وَمَعِينٍ and flowing streams يَتَابِعُهَا O you الرُّسُلُ Messengers كُلُّهَا eat مِنَ of الطَّيِّبَاتِ lawful foods وَاعْمَلُوا and do صَالِحًا righteous deeds إِنِّي I righteously بِمَا verily تَعْمَلُونَ with what عَالِمٌ You do عَلِيمٌ your nation أُمَّةً this هَذِهِ and verily وَإِنَّ (am) Well-Acquainted (am) رَبُّكُمْ and I وَأَنَا (is) one وَجَدَتْ nation (religion) أُمَّةً (religion)

your Lord فَأَقْنُوهُمْ ﴿٥٤﴾ so fear Me فَتَقَطَّعُوا but they have broken أَنَّهُمْ group حَزَبٍ each كُلُّ into sects ذُرَى among them يَتَّبِعُهُمْ their religion rejoicing فَرِحُونَ ﴿٥٥﴾ (is) with them لَدَيْهِمْ in what بِمَا (party)

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided. 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. 51. O (you) Messengers! Eat of the *Tayyibât* and do righteous deeds. Verily, I am Well-Acquainted with what you do. 52. And verily, this your religion is one religion, and I am your Lord, so fear Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

فَذَرَهُمْ فِي عَمَلِهِمْ حَتَّىٰ جَاءَ ﴿٥٤﴾ اِيْحَسِبُونَ أَنَّمَا نُضَاعِفُهُمْ مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾ تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلَىٰ لَا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَاءً آتًا وَفُلُوقَهُمْ وَجِلَّةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

فَذَرَهُمْ in فِي so leave them عَمَلِهِمْ their error حَتَّىٰ for جَاءَ ﴿٥٤﴾ a time اِيْحَسِبُونَ do they think أَنَّمَا that نُضَاعِفُهُمْ We enlarge them مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾ wealth and children (sons) تُسَارِعُ ﴿٥٥﴾ We hasten لَهُمْ unto them فِي (in) with الْخَيْرَاتِ good things بَلَىٰ but لَا يَشْعُرُونَ ﴿٥٦﴾ not they perceive إِنَّ they those الَّذِينَ verily they fear خَشْيَةِ from هُمْ they those الَّذِينَ live in awe تُتَّقُونَ ﴿٥٧﴾ (of) their Lord رَبِّهِمْ and those وَالَّذِينَ believe and يُؤْمِنُونَ ﴿٥٨﴾ (of) their Lord رَبِّهِمْ in the Signs يَتَّبِعُونَ ﴿٥٩﴾ those هُمْ they رَبِّهِمْ with their Lord لَا with لَا يُشْرِكُونَ ﴿٥٩﴾ not join anyone in that which آتًا who give يُؤْتُونَ and those وَالَّذِينَ worship partners they gave فُلُوقَهُمْ (and) their hearts وَجِلَّةٌ (are) full of fear أَنَّهُمْ (it) shall return أُولَٰئِكَ (it) because they إِلَىٰ to رَبِّهِمْ their Lord رَاجِعُونَ ﴿٦٠﴾ (is) these these هُمْ the good deeds الْخَيْرَاتِ in فِي who hasten يُسْرِعُونَ ﴿٦٠﴾ (are) foremost سَابِقُونَ ﴿٦١﴾ in them لَهَا they

54. So leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them. 56. We hasten unto them with good things. Nay, but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayât* of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that



(their charity) which they give with their hearts full of fear, because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them.

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦١﴾ بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٢﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٣﴾ لَا تَجْعَلُوا آلِهَةً مِّثْلَ رَبِّكُمْ إِنَّا أَرْسَلْنَا نُصْرُونَ ﴿٦٤﴾

وَلَا تُكَلِّفُ and not any soul نَفْسًا We burden except إِلَّا وُسْعَهَا (is) a Record كِتَابٌ and with Us وَلَدَيْنَا according to its capacity will be بِطَوْنٍ not لَا and they وَهُمْ the truth بِالْحَقِّ which speaks (are) covered قُلُوبُهُمْ nay, but بَلْ wronged from هَذَا this وَلَهُمْ and for them أَعْمَلٌ and (other) deeds مِّنْ دُونِ are (are) doing عَمِلُونَ ﴿٦٢﴾ for it هَا they هُمْ that ذَلِكَ besides those of them who lead a luxurious مُتْرَفِيهِم We grasp أَخَذْنَا when إِذَا make بِالْعَذَابِ life with punishment إِذَا they هُمْ behold يَجْتَرُونَ ﴿٦٣﴾ not لَا humble invocation with a loud voice shall be آلِهَةً مِّثْلَ رَبِّكُمْ this day إِنَّا certainly you نَصْرُونَ ﴿٦٤﴾ not لَا by Us وَتَا helped

62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. 63. Nay, but their hearts are covered from this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing. 64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. 65. Invoke not loudly this day! Certainly you shall not be helped by Us.

قَدْ كَانَتْ آيَاتِنَا عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ آعْقَابِكُمْ تُنْكِرُ صَوْتَ رَبِّكُمْ أَمْ تُبَصِّرُوهَا أَمْ لَمْ تَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُم مَّكَرُونَ ﴿٦٥﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَآكَرَهُم لِلْحَقِّ كَرِهُونَ ﴿٦٦﴾ وَلَوْ أَتَّبَعَ الْخَلْقُ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٦٧﴾

قَدْ كَانَتْ indeed كَانَتْ used to be آيَاتِنَا My Verses تُنْكِرُ recited عَلَيْكُمْ to turn on آعْقَابِكُمْ your heels تُبَصِّرُوهَا but you used فَكُنْتُمْ you entertaining at night أَمْ لَمْ تَعْرِفُوا about it أَمْ يَقُولُونَ in pride بِهِ جِنَّةٌ back

تَهْجُرُونَ ﴿٦٧﴾ they pondered يَدَّبَرُوا have not أَنْزَلَ renouncing أَوْ word أَمْ or جَاءَهُمْ what مَا there has come to them لَمْ not يَأْتِ or (it is) that أَرَّ of old الْآزِلِينَ ﴿٦٨﴾ to their fathers مَا أَبَاءَهُمْ come not يَعْرِفُوا they did recognize رَسُولَهُمْ their Messenger فَهُمْ so they لَا him مُنْكَرُونَ ﴿٦٩﴾ or يَقُولُونَ they say بِهِ in him جِنَّةٌ (there is) the truth بِالْحَقِّ he brought them جَاءَهُمْ nay, but بَلْ madness لَكِنَّهُمْ to the truth لِلْحَقِّ but most of them كَرِهُونَ ﴿٧٠﴾ (are) averse أَتَّبَعَ and if أَتَّبَعَ the truth الْحَقُّ the truth أَهْوَاءَهُمْ their desires لَفَسَدَتِ the heavens وَالْأَرْضُ and indeed would have been corrupted the earth وَمَنْ and whosoever فِيهِهَا (is) therein بَلْ nay, but أَلَيْسَتْهُمْ their reminder فَهُمْ but they We have brought them بِذِكْرِهِمْ their reminder مُعْرِضُونَ ﴿٧١﴾ turn away مِنْهُمْ from

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. 67. In pride, talking evil about it (the Qur'ân) by night. 68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرْجُكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزْقِينَ ﴿٦٨﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُونَ ﴿٦٩﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٠﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّهُمْ حَتَّى إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧١﴾

أَمْ (is it) تَسْأَلُهُمْ or خَرْجًا wages فَقَرْجُكَ but the خَيْرٌ and He (is) وَهُوَ (is) better خَيْرُ (of) your lord رَبِّكَ recompense الرَّزْقِينَ the Best وَالَّذِينَ (of) the sustainers تَسْأَلُهُمْ and certainly you لَجُوا and verily طُغْيَانِهِمْ the Straight وَإِنَّ the Stragglers تَسْأَلُهُمْ call them to the Hereafter لَا those who do not يُؤْمِنُونَ believe

and ذَكَرَ are indeed deviating تَكِيدُونَ the Path أَصْرَطَ from  
 مَا and removed وَكُنَّا We had mercy on them رَحِمْنَاهُمْ though (if)  
 they still would لَلْجُورِ distress ضَرِّ of يَنْ (is) on them بِهِمْ what  
 تَعْمَهُونَ their transgression طَعْنِينَهم in فِي obstinately persist  
 بِالْعَذَابِ We seized them أَخَذْنَاهُمْ and indeed وَقَدْ wandering blindly  
 لِيَوْمِهِمْ they humbled themselves أَسْتَكَوْا but not مَا with punishment  
 they invoke with submission (to يَضْرُوعُونَ) nor did وَمَا to their lord  
 مَا a gate بَابًا for them عَلَيْهِمْ we open فَتَحْنَا when إِنَّا until حَتَّى Him)  
 into it فِيهِ they مُمْ then lo! إِنَّا severe شَدِيدِ of punishment عَذَابٍ  
 (will be) plunged مُبْلِسُونَ

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path. 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٥﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٦﴾  
 وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٧٧﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٧٨﴾  
 قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٧٩﴾

وَهُوَ الَّذِي and He أَنْشَأَ Who لَكُمُ for you السَّمْعَ hearing  
 وَالْأَبْصَرَ and sight وَالْأَفْئِدَةَ and hearts قَلِيلًا مَّا and تَشْكُرُونَ ﴿٧٥﴾ you give thanks  
 وَهُوَ الَّذِي and (it is) He ذَرَأَكُمْ Who in the الْأَرْضِ on  
 وَإِلَيْهِ the earth تُحْشَرُونَ ﴿٧٦﴾ and to Him you shall be gathered back  
 وَيُمِيتُ gives life وَيُحْيِي Who and (it is) He وَالنَّهَارِ (of) night and day  
 and His اخْتِلَافُ (is) the alternation اللَّيْلِ (is) the alternation of night and day  
 أَفَلَا تَعْقِلُونَ will not then they قَالُوا nay, but بَلْ you understand

the men of old <sup>(A1)</sup> الْأَوَّلُونَ said قَالَ (of) what مَا the like مِثْل say  
and have become وَكُنَّا we died مِتْنَا are when أَمَّا they said قَالُوا  
indeed be <sup>(A7)</sup> لَنَبْعُثَنَّ shall we أَوَّنا and bones وَعِظْنَا dust تُرَابًا  
resurrected

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

لَقَدْ وَعَدْنَا نَحْنُ وَوَعَّاؤُنَا هَذَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ <sup>(A7)</sup> قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ  
تَعْلَمُونَ <sup>(A1)</sup> سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ <sup>(A9)</sup> قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ <sup>(A1)</sup>  
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ <sup>(A7)</sup> قُلْ مَنْ يَدِينُهُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ  
كُنْتُمْ تَعْلَمُونَ <sup>(A8)</sup>

and our وَعَّاؤُنَا we نَحْنُ we have been promised لَقَدْ verily  
fathers هَذَا this مِنْ قَبْلُ before إِنَّ (is) not هَذَا this but أَسْطِيرُ  
the tales الْأَوَّلِينَ <sup>(A7)</sup> the ancients قُلْ (of) the earth وَمَنْ (is) therein إِنْ (is) if كُنْتُمْ  
(you were) تَعْلَمُونَ <sup>(A1)</sup> you know سَيَقُولُونَ they will say لِلَّهِ (it is)  
Allah's قُلْ say أَفَلَا will not then تَذَكَّرُونَ <sup>(A9)</sup> you remember قُلْ  
Who رَبُّ <sup>(A1)</sup> Lord (is) السَّمَوَاتِ (of) the seven وَرَبُّ  
and Lord الْعَرْشِ <sup>(A1)</sup> (of) the Throne الْعَظِيمِ <sup>(A1)</sup> Great سَيَقُولُونَ  
will say لِلَّهِ (it is) for أَفَلَا say <sup>(A7)</sup> then (will) not نُنْقِزُكَ  
(Allah) قُلْ you fear مَنْ say يَدِينُهُ who مَلَكُوتُ (is) the  
sovereignty كُلِّ (of) every شَيْءٍ thing وَهُوَ and He يُجِيرُ  
protects (all) وَلَا and not يُجَارُ عَلَيْهِ (there is) protector  
Him إِنْ كُنْتُمْ تَعْلَمُونَ <sup>(A8)</sup> know

83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allâh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?"

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٨﴾ بَلْ أَتَيْنَهُم بِالْحَقِّ وَهُمْ لَا كَذِبُونَ ﴿٨٩﴾ مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنَ إِلَٰهٍ إِذَا لَدَّهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَمَّا لَبَّاهُمْ عَلَىٰ بَعْضٍ مَّسْجِنَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩٠﴾

سَيَقُولُونَ لِلّٰهِ they will say قُلْ (it is) for Allah فَأَنَّى say how  
 We have أَتَيْنَهُم nay, but بَلْ are you deceived then تُسْحَرُونَ ﴿٨٨﴾  
 (are) لَكَذِبُونَ ﴿٨٩﴾ and verily they وَهُمْ the truth بِالْحَقِّ brought them  
 nor مَا liars اتَّخَذَ did take اللَّهُ Allah مِن وَلَدٍ any son وَمَا nor كَانَ  
 is there مَعَهُ along with Him مِنْ any إِلَٰهٍ god إِذَا لَدَّهَبَ behold  
 he had خَلَقَ what يَمَا god إِلَٰهٍ each كُلُّ would have taken away  
 some of بَعْضُهُمْ and would have tried to overcome وَلَمَّا created  
 عَلَىٰ them over بَعْضٍ others مَسْجِنَ Glorified is اللَّهُ Allah عَمَّا  
 they attribute (to Him) يَصِفُونَ ﴿٩٠﴾ above all that

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth, and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٩١﴾ قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٢﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٣﴾ وَإِنَّا عَلَىٰ أَن نُّرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٤﴾ أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَكْلَمُ بِمَا يَصِفُونَ ﴿٩٥﴾

وَقُلْ with You بِكَ I seek refuge أَعُوذُ my Lord رَبِّ and say وَقُلْ  
and I وَأَعُوذُ (of) the devils الشَّيَاطِينُ ﴿١٧﴾ the whisperings هَمَزَاتٍ  
they بِحَضْرَتِهِ ﴿١٨﴾ lest أَنْ my Lord رَبِّ with You بِكَ seek refuge  
to one of أَحَدُهُمْ comes جَاءَ when إِذَا until حَافٍ should attend me  
send me back أَرْجِعُونِ ﴿١٩﴾ my Lord رَبِّ he says قَالَ death أَلَمَوْتُ them  
لَعَلِّي in that which فِيمَا good صَالِحًا do أَعْمَلُ so that I may  
I تَرَكْتُ he مَرَّ a word كَلِمَةً indeed it is إِنَّهَا no كَلَّا have left behind  
until إِلَى (is) a barrier بَرَزَجُ and behind them وَمِنْ دَرَائِهِمْ speaks it  
then فَإِذَا they will be resurrected يُبْعَثُونَ ﴿٢٠﴾ the Day (when) يَوْمَ  
ثُغِيَ فِي the trumpet فَالَا there will be no أَنْصَابَ there  
they يَنْسَأَلُوكَ ﴿٢١﴾ nor وَلَا that day يَوْمَئِذٍ among them يَنْهَهُمْ kinship  
will ask of one another

97. And say: "My Lord! I seek refuge with You from the whisperings of the *Shayâtîn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them, he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that say, nor will they ask of one another.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩٧﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿٩٨﴾ تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿٩٩﴾ أَلَمْ تَكُنْ أَتَىٰ عَلَىٰكَ فُكْرُكُمْ بِهَا تُكْذِبُونَ ﴿١٠٠﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠١﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٢﴾ قَالُوا اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٣﴾

فَمَنْ these ثَقُلَتْ then who مَوَازِينُهُ his scales are heavy (they) الْمُفْلِحُونَ (are) the successful (are) the people) who الَّذِينَ those فَأُولَٰئِكَ his scales light خَسِرُوا أَنفُسَهُمْ lost themselves in جَهَنَّمَ Hell خَالِدُونَ they تَلْفَحُ will abide (eternally) وُجُوهُهُمُ their faces النَّارُ the Fire and they فِيهَا therein كَالِحُونَ will grin with displaced lips أَلَمْ تَكُنْ were not أَتَىٰ My Verses تُكْذِبُونَ they قَالُوا to deny رَبَّنَا Our Lord غَلَبَتْ overcame عَلَيْنَا us شِقْوَتُنَا our erring وَكُنَّا wretchedness قَوْمًا people ضَالِّينَ and we were رَبَّنَا our Lord أَخْرِجْنَا bring us out مِنْهَا of this فَإِنْ of ever عُدْنَا then if ever we return. فَإِنَّا we shall be wrong-doers ظَالِمُونَ then indeed we remain you rejected فِيهَا in it وَلَا and not تُكَلِّمُونِ speak to Me

102. Then, those whose scales (of good deeds) are heavy, they are the successful. 103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). 105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*." 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

إِنَّكُمْ كَانُمْ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٧﴾ فَاتَّخَذْتُمُوهُمْ سِغْرًا حَتَّىٰ أَنفُسُكُمْ ذَكَرُوا وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١٠٨﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١٠٩﴾ قُلْ كَمْ لَيْسَتْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٠﴾

My slaves of عِبَادِي of a party فَرِيقٌ there was كَانَ verily إِنَّكُمْ so يَقُولُونَ we believe آمَنَّا our Lord رَبَّنَا who used to say فَاغْفِرْ us لَنَا forgive and have mercy on us وَارْحَمْنَا وَأَنْتَ خَيْرُ (are) the Best الرَّاحِمِينَ (of) those who show mercy فَاتَّخَذْتُمُوهُمْ until أَنفُسُكُمْ they took them for a laughing stock سِغْرًا حَتَّىٰ while you used وَكُنْتُمْ My Remembrance ذَكَرُوا made you forget مِنْهُمْ at them تَضْحَكُونَ ﴿١٠٨﴾ to laugh إِنِّي have جَزَيْتُهُمْ verily I have this Day الْيَوْمَ rewarded them بِمَا صَبَرُوا they kept patience أَنَّهُمْ they are the successful الْفَائِزُونَ ﴿١٠٩﴾ قُلْ كَمْ (Allâh) will say لَيْسَتْ how long كَمْ in the earth عَدَدَ number سِنِينَ ﴿١١٠﴾ (of) years

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. 112. He (Allâh) will say: "What number of years did you stay on earth?"

قَالُوا لَيْسَ يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَالُوا الْعَادِينَ ﴿١١١﴾ قُلْ إِنْ لَيْسَ إِلَّا قَلِيلًا لَّوْ أَنَا أَنَا كُنْتُمْ تَعْلَمُونَ ﴿١١٢﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٣﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٤﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُمْ لَا يُفْلِحُونَ ﴿١١٥﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٦﴾





which We have **أَنزَلْنَاهَا** (this is) a Surah (chapter of the Quran) **سُورَةٌ** and We have **وَفَرَضْنَاهَا** and which We have enjoined **وَأَنزَلْنَا** sent down that you may **لَعَلَّكُمْ** manifest **يَسِّنَتْ** Signs **آيَاتٍ** in it **فِيهَا** revealed the woman who is guilty of illegal sexual **الزَّانِيَةِ** remember **لَذَكِّرُونَ** and the man who is guilty of illegal sexual **وَالزَّانِي** intercourse (with) **مِائَةً** of them **يَتْبَعُهَا** one **وَجِدَ** each **كُلِّ** flog **فَأَجْلِدُوا** intercourse with **يَسِ** let withhold you **تَأْخُذْكُمْ** and not **وَلَا** lashes **جَلْدَةٍ** a hundred **رَأْفَةً** them **فِي** in **بَيْنَ** the religion **اللَّهِ** (of) Allah **إِنْ** if **كُنتُمْ** you (were) **تُؤْمِنُونَ** believing **بِاللَّهِ** in Allah **وَالْيَوْمِ** and the Day **الْآخِرِ** and let witness **وَلْيَشْهَدْ** Last **مِنْ** a party **طَائِفَةٍ** their punishment **عَلَيْهَا** and let witness **وَلْيَشْهَدْ** Last **الْمُؤْمِنِينَ** of **الْمُؤْمِنِينَ** the believers **لَا** not **يَنْكِحُ** the fornicator **الزَّانِي** but **إِلَّا** a female fornicator **زَّانِيَةً** or **مُشْرِكَةً** an idolatress **وَالزَّانِيَةِ** a female fornicator **وَلَا** not **يَنْكِحُهَا** marries **إِلَّا** but **زَّانٍ** a fornicator **أَوْ** or **مُشْرِكٌ** an idolater **وَحُرِّمَ** and is forbidden **ذَلِكَ** the believers **الْمُؤْمِنِينَ** on/to **عَلَى** such a thing/that

### Sûrat An-Nûr

### (The Light) XXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayât*, that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. 3. The adulterer — fornicator marries not but an adulteress — fornicatress or a *Mushrikah*; and the adulteress — fornicatress, none marries her except an adulterer — fornicator or a *Mushrik*. Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ the chaste women الْمُحْصَنَاتِ who accuse and those الَّذِينَ لَا يَأْتُوا witnesses شَهَادَةً four بِأَرْبَعَةٍ produce not then لَا تَنْتَهِىَ stripes جَلْدَةً (with) eighty تَقْبَلُوا and do not and those هُمْ وَأُولَئِكَ forever testimony أَبَدًا their شَهَادَةً accept هُمُ except إِلَّا the disobedient (to Allah) الْفَاسِقُونَ ﴿١٠﴾ are تَابُوا repent مِنْ بَعْدِ ذَلِكَ thereafter وَأَصْلَحُوا and do righteous deeds فَإِنَّ Most Merciful اللَّهُ (is) Oft-Forgiving غَفُورٌ Most Merciful وَالَّذِينَ يَرْمُونَ and those who يَرْمُونَ accuse أَنْفُسَهُمْ and not وَلَهُمْ and not يَكُنْ themselves except إِلَّا witnesses شَهَادَةً for them هُمْ are (is) four أَرْبَعُ (of) one of them أَحَدِهِمْ then the testimony فَشَهَادَةُ شَهَادَتِهِ testimonies بِاللَّهِ by Allah إِنَّهُ (is) one of لِمَنْ that he الصَّادِقِينَ ﴿١١﴾ those who speak the truth

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn*. 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allâh that he is one of those who speak the truth.

وَالْخَمِيسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَذَرُوا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمِيسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

وَالْخَمِيسَةُ (is) that أَنَّ and the fifth (testimony) لَعْنَتَ اللَّهُ the Curse (of) Allah عَلَيْهِ (is) on him إِنْ he be كَانَ of مِنَ الْكَاذِبِينَ those the الْعَذَابَ from her عَنْهَا but it shall avert وَيَذَرُوا who tell a lie testimonies شَهَادَاتٍ four أَرْبَعُ she testifies تَشْهَدُ that punishment (of) those who الْكَاذِبِينَ is (one) of لِمَنْ that he إِنَّهُ by Allah وَالْخَمِيسَةُ tell lies أَنَّ and the fifth (testimony) غَضَبَ اللَّهُ the Anger (of) Allah عَلَيْهَا (be) upon her إِنْ he was كَانَ of مِنَ الصَّادِقِينَ (one) of those who speak the truth وَلَوْلَا and had it not been فَضْلُ

and His mercy وَرَحْمَتُهُ on you عَلَيْكُمْ (of) Allah اللَّهُ (for) Grace (is) the One Who accepts repentance تَوَّابٌ Allah اللَّهُ and that the All-Wise الْحَكِيمُ ﴿١٥﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لِّكُلِّ لَاحِدٍ أَمْرِهِ مَن أَلْتَمَسَ مِنَ الْإِنِّمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٣﴾

the slander بِالْإِفْكِ brought forth جَاءُوا those who الَّذِينَ verily إِنَّ a group عُصْبَةٌ (are) a group مِّنْكُمْ among you لَا you consider it تَحْسَبُوهُ not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and they say وَقَالُوا good خَيْرًا of their own people and they say هَذَا this (charge) اِفْكٌ (is) a lie مُّبِينٌ obvious لَوْلَا why did not جَاءُوا they produce عَلَيْهِ for it بِأَرْبَعَةِ four شُهَدَاءَ witnesses since لَمْ they brought يَأْتُوا بِالشُّهَدَاءِ the witnesses فَأُولَٰئِكَ then these (are) the liars الْكَاذِبُونَ (they) هُمُ Allah اللَّهُ with (to)

11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their

own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسَّكَرَ فِي مَا أَنْضَمَّتْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٣﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٤﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا of Allah (for) the Grace فَضْلُ and had it not been عَلَيْكُمْ and in الدُّنْيَا this world and His Mercy رَحْمَتُهُ unto you in/for مَا would have touched you لَسَسَّكَرَ the Hereafter أَنْضَمَّتْ فِيهِ you had spoken عَذَابٌ whereof عَظِيمٌ great إِذْ with your tongues تَلَقَّوْنَهُ you were propogating it بِأَلْسِنَتِكُمْ when وَقُولُونَ بِأَفْوَاهِكُمْ and uttering مَا لَيْسَ not لَكُمْ of it عِلْمٌ (there was) knowledge وَتَحْسَبُونَهُ (consider it هَيِّنًا a little thing وَهُوَ while it was عِنْدَ with (to) Allah عَظِيمٌ very great ﴿١٣﴾ and why did not وَلَوْلَا when سَمِعْتُمُوهُ you heard it قُلْتُمْ you say مَا not يَكُونُ (it is (right) for us أَنْ for us تَكَلَّمَ speak بِهَذَا of this سُبْحَنَكَ Glory is to You هَذَا this بُهْتَنٌ (is) great عَظِيمٌ a lie ﴿١٥﴾

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾ رَبِّينَ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَسْتَرْ لَا تَعْلَمُونَ ﴿١٨﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿١٩﴾

يَعِظُكُمُ اللَّهُ that تَعُودُوا you repeat لِمِثْلِهِ the like of it أَبَدًا for ever إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾ believers رَبِّينَ ﴿١٧﴾

and makes clear **اللَّهُ** Allah **لَكُمْ** for you **الآيَاتِ** the Signs **وَاللَّهُ** and **عَلِيمٌ** All-Knowing (is) **حَكِيمٌ** All-Wise **إِنَّ** verily **الَّذِينَ** those who **يُحِبُّونَ** like **أَنْ** that **تَنَجَّعَ** should be propagated **الْفَاحِشَةُ** illegal sexual intercourse **فِي** among **الَّذِينَ** those who **آمَنُوا** believe **لَهُمْ** they will have **عَذَابٌ** a torment **أَلِيمٌ** painful **فِي** in **الدُّنْيَا** the world **وَالْآخِرَةِ** and the Hereafter **وَاللَّهُ** and Allah **يَعْلَمُ** knows **وَأَنْتُمْ** and you **لَا** do not **تَعْلَمُونَ** know **وَلَوْ لَا** and had it not been **عَلَيْكُمْ** (of) Allah **الْفَضْلُ** the Grace **وَرَحْمَتُهُ** on you **وَأَنَّ** and that **اللَّهُ** Allah **رَؤُوفٌ** is full of kindness (is) **رَجِيمٌ** Most Merciful

17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allāh makes the *Ayāt* plain to you, and Allāh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. 20. And had it not been for the Grace of Allāh and His Mercy on you. And that Allāh is full of kindness, Most Merciful.

﴿يَتَأْتِيَ الَّذِينَ لَا تَبِيعُوا خُطُوبَ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنِ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَنَاصِيحَتُهُ يُنْفِقُ ۚ إِنَّهُ يُسَوِّغُ لَكُمْ أَثَمًا ۚ وَقُلْ لِلَّذِينَ ظَلَمُوا عَذَابُ اللَّهِ أَكْبَرُ ۚ وَاللَّهُ يَهْدِي الْقَوْمَ الْبَاطِلَ ۚ﴾  
 O you who believe! do not follow the footsteps of the shayṭān (Satan) and whosoever (of) Satan's footsteps follows then verily (of) Satan's footsteps follows and evil deeds he commands to commit indecency. **وَلَوْلَا** (of) Allah's Grace and had it not been for Allah's Mercy on you would ever have been not and His Mercy on you pure from sins of you anyone ever but Allah purifies whom He wills and Allah (is) All-Knower All-Hearer

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ*, and *Al-Munkar*. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتِلْ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١﴾ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْفَافِئَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٢﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾

وَلَا يَأْتِلْ and swear to desist أُولُو الْفَضْلِ those with blessings  
مِنْكُمْ among you وَالسَّعَةِ and wealth أَنْ يُؤْتُوا to give أُولَى الْقُرْبَىٰ (and) the kinfolk (to) the poor وَالْمَسْكِينِ (and) the poor وَالْمُهَاجِرِينَ (and) the emigrants  
لْيَعْفُوا (of) Allah the way in سَبِيلِ emigrants  
وَلْيَصْفَحُوا pardon and forgive أَلَا do not تُحِبُّونَ you love أَنْ  
يَغْفِرَ Allah should forgive لَكُمْ Allah (for) you وَاللَّهُ and Allah غَفُورٌ  
يَزْمُونَ those who verily الَّذِينَ Most Merciful ﴿٢١﴾ (is) Oft-Forgiving  
يَزْمُونَ accuse الْمُحْصَنَاتِ chaste women الَّذِينَ never think of  
لُعِنُوا believers (women) الْمُؤْمِنَاتِ anything touching their chastity  
وَلَهُمْ and the Hereafter وَالْآخِرَةِ the world in الدُّنْيَا are cursed  
وَلَهُمْ on the يَوْمَ great عَظِيمٌ a torment عَذَابٌ and for them (will be)  
وَلَهُمْ their tongues تَشْهَدُ Day (when) witness عَلَيْهِمْ against them أَلْسِنُهُمْ  
وَلَهُمْ and their hands وَأَرْجُلُهُمْ (and) their legs بِمَا as to what كَانُوا  
لُعِنُوا they used بِمَا to do ﴿٢٣﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.  
23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.





فَإِنْ and if لَمْ not تَجِدُوا you find فِيهَا therein أَحَدًا anyone فَلَا permission يُؤْذَنُ until حَتَّى enter them (houses) تَدْخُلُونَهَا then do not for you لَكُمْ it is said قِيلَ and if وَإِنْ to you لَكُمْ has been given for لَكُمْ (is) purer أَزْكَى it هُوَ then go back فَارْجِعُوا to return أَرْجِعُوا (is) وَاللَّهُ you do تَعْمَلُونَ of what بِمَا and اللَّهُ (١٥) (is) that أَنْ sin جُنَاحٌ on you عَلَيْكُمْ (there is) not لَيْسَ All-Knower in فِيهَا inhabited مَسْكُونَةً not غَيْرَ houses بِيُوتِنَا you enter تَدْخُلُونَهَا which مَتَّعَ (there is) usefulness لَكُمْ for you وَاللَّهُ and اللَّهُ يَعْلَمُ you تَكْتُمُونَ (١٦) and what وَمَا you reveal تُبْدُونَ what مَا knows قُل tell الْمُؤْمِنِينَ the believing men بَعْضُوا to lower مِنْ their قُرُوجَهُمْ and protect وَحَفَظُوا their gazes أَبْصَرِهِمْ (from) وَأَنَّ private parts لَكُمْ that أَزْكَى (is) purer لَهُمْ for them إِنَّ verily اللَّهُ Allah خَبِيرٌ (is) All-Aware بِمَا (is) of what يَصْنَعُونَ (١٧) they do

**28.** And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. **29.** There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. **30.** Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.

وَقُلْ لِلْمُؤْمِنَاتِ بِغَضَضٍ مِنْ أَبْصَارِهِنَّ وَحِفْظَنْ فُرُوجِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ  
خِجْرَتَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ  
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ بَنَاتِ أَخَوَاتِ بُعُولَتِهِنَّ أَوْ  
النَّسَبِ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ  
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٦﴾

وَقُلْ لِلْمُؤْمِنَاتِ الْبَارَاتِ the believing women and tell them to lower أَبْصَرْنَ (from) their private أَبْصَرْنَ and protect وَحَفَظْنَ their gazes (from) except إِلَّا their beauty زِينَتَهُنَّ to expose يَدْبِكُ and not وَلَا parts and let them وَلْيَضْرِبْنَ of it مِنْهَا which is apparent ظَهَرَ that مَا their breasts جُيُوبَهُنَّ over عَلَى their veils (head coverings) بِخُمْرِهِنَّ draw

وَأَنْكِحُوا الْأَيَامَىٰ مِنكُمُ الْفُقَرَاءَ وَيَسِّرُوا أَمْثَارَهُمْ وَلَهُ يَكُونُوا فَرِحِينَ وَأَنكِحُوا الْأَيَامَىٰ وَاصْلَحُوا مِنْهُنَّ مِمَّا رَزَقْنَاكُمْ وَإِلَيْكُمْ تُرْجَعُونَ

and marry the single among you the poor of your male slaves and maid servants and make their marriages easy for them so they may become happy from what Allah will enrich them with from what We have given them and to you they will be returned.

(is) All-Sufficient **رَبِّعُ** and Allah **وَاللَّهُ** His Bounty **فَضْلُهُ** of **عَلَيْهِمُ** those who **وَالَّذِينَ** and let be chaste **وَلْيَسْتَوِفِ** All-Knowing **عَلِيمٌ** until **حَتَّى** marriage **نِكَاحًا** find (financial means for) **يَجِدُونَ** not and those **وَالَّذِينَ** His Bounty **فَضْلُهُ** of **مِنْ** Allah **اللَّهُ** enriches them of those **مِمَّا** a writing (of emancipation) **الْكِتَابَ** seek **يَسْتَعُونَ** who give them **فَكَابِتُوهُمْ** your right hands **أَيْمَنُكُمْ** possess **مَلَكَتْ** whom and **وَمَأْوَاهُمْ** good **خَيْرًا** in them **فِيهِمْ** you know **عَلِمْتُمْ** if **إِنْ** writing He has **مَائِنَكُمْ** which **الَّذِي** Allah's **اللَّهُ** wealth **مَالٍ** of **مِنْ** give them your maids **فَتَنِيَكُمْ** force **تَكْرِهَهَا** and do not **وَلَا** bestowed upon you **عَلَى** to **الْفِلَاحِ** prostitution **إِنْ** if **أَرَدَ** chastity **فَصَصَا** they desired **لِيَتَنَعُوا** (of) the life **لِلْزُورِ** goods **عَرَضَ** in order that you may seek Allah **اللَّهُ** then verily **فَإِنَّ** compels them **بِكُرْهٍ** and he who **وَمَنْ** worldly **يُنْبَعِدُ** after **إِكْرَاهٍ** their compulsion **عَفُوٌّ** (is) Oft-forgiving **رَحِيمٌ** Most Merciful

32. And marry those among you who are single and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٣﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُورٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونُ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤﴾

Verses مَائِنُو to you إِلَيْكُمْ We have sent down أُنزِلْنَا and indeed وَلَقَدْ  
 مُبَيَّنَّتْ those who الَّذِينَ of مِّنْ and an example وَمَثَلًا manifest  
 ٢٤ and an admonition وَمَوْعِظَةً before you مِّنْ قَبْلِكُمْ passed away  
 (of) the السَّمَوَاتِ (is) the Light نُورُ Allah ﷻ for the pious  
 (of) His Light نُورِهِ the parable مَثَلٌ and the earth وَالْأَرْضِ heavens  
 كَيْشْكُوفَةٍ (is) as a niche فِيهَا within it مِصْبَاحٌ (is) a lamp الْيَصْبَاحُ  
 كَأَنَّهُ as if it were كَأَنَّهَا the glass زُجْجَةً a glass (is) in فِي lamp  
 blessed شَجَرَةٍ a tree مِّنْ lit نُورٌ a brilliant star  
 of the west غَرْبِهِ nor وَلَا of the east شَرْقِهِ neither لَا an olive زَيْتُونَةٍ  
 not يَكَادُ though لَوْ glow forth يُعِينُ its oil زَيْتُهَا would almost  
 تَمْسَسُهُ touched it نَارُ fire نُورٌ light عَلَى light نُورٌ light هُدًى guides  
 and يُضْرِبُ He wills بِنَاءَ whom مِّنْ to His Light لِنُورِهِ Allah ﷻ  
 and وَاللَّهُ for mankind لِلنَّاسِ parables الْأَمْثَلُ Allah ﷻ sets forth  
 (is) All-Knowing عَلِيمٌ thing شَيْءٍ of every بِكُلِّ Allah

34. And indeed We have sent down for you *Ayât* that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious). 35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذْكُرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَمْ فِيهَا بِالْعُدُودِ وَالْأَصَالِ ٢٤ رِجَالٌ لَا لَّهُمْ فِيهَا بَيْعٌ وَلَا بَيْعٌ  
 عَنْ ذِكْرِ اللَّهِ وَاقَامُوا الصَّلَاةَ وَإِيتَاءَ الزَّكَاةَ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ٢٥ لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا  
 عَمِلُوا وَيَزِيدَهُم مِّنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ٢٦

they be بُيُوتٍ that أُذِنَ Allah ﷻ permitted in فِي  
 وَيَذْكُرَ raised فِيهَا and is remembered أَسْمُهُ His Name يُسَبِّحُ  
 and وَالْأَصَالِ ٢٤ in the mornings بِالْعُدُودِ in them رِجَالٌ Him لَمْ glorify  
 وَلَا trade بَيْعُهُ diverts them لَّهُمْ not لَا men رِجَالٌ in the evenings  
 nor بَيْعٌ sale عَنْ from ذِكْرِ the remembrance اللَّهُ ﷻ (of) Allah وَلِلَّهِ

النُّورِ (nor from) giving رَزَقَهُ the prayer الصَّلَاةَ (nor from) offering  
 in it فِيهِ will be overturned تَقْلُبُ a Day يَوْمًا they fear يَخَافُونَ alms  
 that may reward لِيَجْزِيَهم and the eyes وَالْأَبْصَارُ ﴿٣٦﴾ the hearts الْقُلُوبُ  
 they عَمِلُوا (of) what مَا according to the best أَحْسَنَ Allah اللَّهُ them  
 His فَضْلُهُ of مِنْ and add even more for them وَزِيدَهُمْ have done  
 Grace وَاللَّهُ and Allah رَزَقَهُ provides مَنْ to whom يَشَاءُ He wills بِمَنِّهِ  
 account (measure) حِسَابٍ ﴿٣٧﴾ without

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing *As-Salât* (*Iqâmat-as-Salât*) nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned. 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَالَّذِينَ كَفَرُوا أَعْمَلَهُمْ كَسَرِيمٍ يَفِيعَةً يَحْسَبُهُ الظَّمْثَانُ مَاءً حَقًّا إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُمْ قُوَّةً حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٧﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ. مَوْجٌ مِنْ فَوْقِهِ. سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْدُمُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا as for those who كَسَرِيمٍ their deeds أَعْمَلَهُمْ disbelieved  
 the الظَّمْثَانُ thinks it يَحْسَبُهُ in a lowland يَفِيعَةً (are) like a mirage  
 he comes to جَاءَهُ when إِذَا until حَقًّا (to be) water مَاءً thirsty one  
 and he finds وَجَدَ (to be) anything شَيْئًا he finds it يَجِدْهُ not لَمْ it  
 الله اللَّهُ his due حِسَابَهُ Who will pay him قُوَّةً with him عِنْدَهُمْ  
 or أَوْ (in taking) account الْحِسَابِ ﴿٣٧﴾ (is) Swift سَرِيعٌ and Allah  
 كَظُلُمَاتٍ vast deep لُجِّيٍّ a sea بَحْرٍ in فِي is like the darknesses  
 on مَوْجٌ covers it مَوْجٌ on top of it مِنْ فَوْقِهِ. a wave  
 ظُلُمَاتٌ darknesses بَعْضُهَا some of it فَوْقَ top of it سَحَابٌ  
 on top بَعْضٍ (of) others إِذَا if لَخَرَجَ (a man) stretches out يَكْدُمُ  
 لَمْ يَكَدْ hardly يَرَاهَا وَمَنْ he can see it وَمَنْ and he who لَمْ not يَجْعَلِ  
 for him الله اللَّهُ made لَمْ for him نُورًا light فَمَا (there is) not لَهُ  
 light نُورٍ ﴿٣٨﴾ any مِنْ

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. 40. Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

أَلَمْ نَرَ أَنَّ اللَّهَ يَسْخَرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفْقَتٍ كُلِّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا  
تَفْعَلُونَ ﴿٤٠﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤١﴾ أَلَمْ نَرَ أَنَّ اللَّهَ يُنَزِّلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ  
زُكَّامًا فَتَرَى الْوَدَكَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ  
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٢﴾

أَلَمْ نَرَ do not see أَنَّ you that اللَّه glorifies (it is) يَسْخَرُ Him  
and the السَّمَوَاتِ the heavens (is) فِي in Him  
وَالْأَرْضِ earth and the الطَّيْرِ birds صَفْقَتٍ with wings outspread  
كُلِّ each قَدْ and the صَلَاتَهُ his prayer and his تَسْبِيحَهُ glorification  
وَاللَّهُ and اللَّه they do بَيْنَهُمْ of what (is) All- Aware  
وَاللَّهُ they do بَيْنَهُمْ of what (is) All- Aware  
(of) the السَّمَوَاتِ the heavens مُلْكُ to Allah (belongs)  
وَالْأَرْضِ (is) the return وَاللَّهُ Allah and to وَإِلَى and the earth  
وَاللَّهُ Allah drives سَحَابًا clouds ثُمَّ then  
يُؤَلِّفُ then joins بَيْنَهُمْ them together ثُمَّ then  
يَجْعَلُهُمْ makes them into الْوَدَكِ the rain يَخْرُجُ comes  
فَرَى a heap of layers فَتَرَى and you see  
مِنْ forth and He sends down خِلَالِهِ between them  
وَيُنَزِّلُ from السَّمَاءِ the sky مِنْ جِبَالٍ from mountains فِيهَا in it  
وَيُنَزِّلُ of بَرَدٍ hail and strikes فَيُصِيبُ whom  
بِهِ with it وَمَنْ يَشَاءُ whom He wills وَيَصْرِفُهُ and  
يَكَادُ nearly سَنَا flash عَنْ from مَنْ  
يَذْهَبُ (of) its lightening بِالْأَبْصَارِ takes away  
الْبَصِيرَةَ the sight

41. See you not (O Muhammad ﷺ) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification; and Allâh is All-Aware of what they do. 42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all). 43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a

heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

and the day النَّهَارُ the night اللَّيْلَ Allah causes to alternate يَقْلِبُ  
for those لِّأُولِي (is) indeed a lesson لَعِبْرَةً this فِي in verily  
every كَلِّ created خَلَقَ and Allah insight الْأَبْصَارِ ﴿٤٤﴾ who have  
مِنْ of them فَمِنْهُمْ water مَاءٍ from moving living creature دَابَّةٍ  
and وَمِنْهُمْ his belly بَطْنِهِ on creeps (walks) يَمْشِي (there is) who  
and of وَمِنْهُمْ two legs رِجْلَيْنِ on walks يَمْشِي who وَمِنْهُمْ of them  
Allah creates يَخْلُقُ four أَرْبَعٍ on walks يَمْشِي who وَمِنْهُمْ of them  
every كَلِّ over عَلَى Allah verily إِنَّ He wills يَشَاءُ what مَا  
We have sent أَنْزَلْنَا indeed لَقَدْ (is) All-Powerful قَدِيرٌ ﴿٤٥﴾ thing شَيْءٍ  
guides يَهْدِي and Allah clarifying مُبِينَاتٍ Verses آيَاتٍ down  
Straight مُسْتَقِيمٍ Path صِرَاطٍ to إِلَى He wills يَشَاءُ whom

44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. 45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things. 46. We have indeed sent down (in this Qur'ân) manifest *Ayât*. And Allāh guides whom He wills to the Straight Path.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فِرْقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فِرْقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾ وَلَنْ يَكُنَ لَهُمُ الْخُصْ بَآئِنٌ إِلَى مَذْعِنِينَ ﴿٤٩﴾ إِنْ فِي قُلُوبِهِمْ مَرَضٌ أَرِئَهُمْ أَن يَحْمِلُوا أَوْيَهُمْ أَثْقَالُ ثُمَّ يَأْتُوا لِيُحْكَمَ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ we have believed and they say وَيَقُولُونَ  
turn away يَتَوَلَّى then ثُمَّ and we obey وَأَطَعْنَا and in the Messenger





(this) obedience طاعة swear نَقِصِمُوا do not لَّا say قُل would leave  
 what مَعْرُوفَةٌ knows well خَيْرٌ Allah الله verily إِنَّ (is) known  
 تَعْمَلُونَ ﴿٥١﴾ you do

51. The only saying of the faithful believers, when they are called to Allâh and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful. 52. And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave. Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى  
 الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥١﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
 اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا  
 يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٢﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ and obey طَاعُوا Allah الله say قُل would leave  
 (is) مَّا on him عَلَيْهِ then only فَإِنَّمَا you turn away تَوَلَّوْا but if فَإِنْ  
 is حُمِّلْتُمْ what مَّا and on you وَعَلَيْكُمْ is placed on him حُمِّلَ what  
 you shall be تَهْتَدُوا you obey him تُطِيعُوهُ and if وَإِنْ placed on you  
 guided وَمَا (is) not عَلَى and الرَّسُولُ on the Messenger إِلَّا except الْبَلَاغُ  
 Allah الله has promised وَعَدَ clear الْمُبِينُ conveying (preach)  
 الَّذِينَ those who آمَنُوا believe مِنْكُمْ among you وَعَمِلُوا and do الصَّالِحَاتِ  
 that He will certainly grant them لَيَسْتَخْلِفَنَّهُمْ righteous deeds  
 He gave اسْتَخْلَفَ as كَمَا the earth فِي in succession  
 and that He لَيُمَكِّنَنَّ before them دِينَهُمُ to those الَّذِينَ succession  
 which لَيُبَدِّلَنَّهُمُ their religion دِينَهُمُ for them لَيُمَكِّنَنَّ establish  
 and He has chosen ارْتَضَى He has chosen لَهُمْ for them وَلَيُبَدِّلَنَّهُمُ  
 a safe security أَمْنًا their fear خَوْفِهِمْ after them in exchange  
 يَعْبُدُونَنِي they worship Me لَا يُشْرِكُونَ associating not بِي with Me شَيْئًا  
 anything وَمَنْ and whoever كَفَرَ disbelieved بَعْدَ after ذَلِكَ that  
 فَأُولَٰئِكَ (they) هُمُ those (are) the disobedient الْفَاسِقُونَ ﴿٥٢﴾

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." 55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn*.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٤﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا أُولَئِكَ بِالنَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكَ الَّذِينَ مَلَكَتْ أَيْمَانُكَ وَالَّذِينَ لَمْ يَلْقُوا الْحِلْمَ مِنْكَ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ بَعْدَهُنَّ طَوَفَاتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٦﴾

وَأَقِيمُوا and offer الصَّلَاةَ prayers and pay الزَّكَاةَ alms وَأَطِيعُوا and obey الرَّسُولَ the Messenger لَعَلَّكُمْ so that you may تُرْحَمُونَ be كَفَرُوا those who الَّذِينَ consider تَحْسَبَنَّ do not لَا treated with mercy مُعْجِزِينَ disbelieved في can escape الْأَرْضِ the land وَمَا أُولَئِكَ the worst indeed وَلَيْسَ (is) the Fire النَّارُ their abode يَأْتِيهَا (is) that destination الَّذِينَ O الَّذِينَ who آمَنُوا believe لِيَسْتَأْذِنَكَ those who مَلَكَتْ possess أَيْمَانُكُمْ attain لَمْ did not لَر and those who وَالَّذِينَ your right hands ثَلَاثَ of you ثَلَاثَ three مَرَّاتٍ times مِنْ قَبْلِ before صَلَاةِ your prayer الْفَجْرِ dawn وَحِينَ and while تَضَعُونَ you put off ثِيَابَكُمْ your clothes مِنَ the noonday الظَّهِيرَةِ and after بَعْدِ (these) three times ثَلَاثَ (of) Isha (late night) الْعِشَاءِ prayer لَكُمْ (are) of privacy لَيْسَ for you عَلَيْكُمْ there is not وَلَا on you جُنَاحٌ sin بَعْدَهُنَّ afterwards طَوَفَاتٌ to move about عَلَيْكُمْ to you بَعْضُكُمْ some of you عَلَى (over) بَعْضٍ some others كَذَلِكَ thus يُبَيِّنُ Allah makes clear اللَّهُ لَكُمْ Allah to you الْآيَاتِ the Verses وَاللَّهُ and Allah عَلِيمٌ (is) All-Knowing حَكِيمٌ All-Wise ﴿٥٦﴾

56. And perform *As-Salât*, and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* to you. And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ  
يَسَابِغَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

وَإِذَا among you *بَلَغَ* the children *الْأَطْفَالُ* attain and when *الْحُلُمَ* among you *يَكُمُ* the children *الْأَطْفَالُ* attain and when *بَلَغَ* as *كَمَا* then let them seek permission *فَلْيَسْتَأْذِنُوا* the age of puberty *اسْتَأْذَنَ* before *مِنْ قَبْلِهِمْ* those who (were) *الَّذِينَ* sought permission *كَذَلِكَ* them *يُبَيِّنُ* thus *اللَّهُ* Allâh makes clear *لَكُمْ* for you *آيَاتِهِ* *حَكِيمٌ* (is) All-Knowing *عَلِيمٌ* and Allâh *وَاللَّهُ* His Verses *الْقَوَاعِدُ* All-Wise *مِنَ النِّسَاءِ* from *وَالْقَوَاعِدُ* and past child-bearing *الَّتِي لَا يَرْجُونَ* who *نِكَاحًا* expect *فَلَيْسَ* wed-lock *عَلَيْهِنَّ* they discard *جُنَاحٌ* on them *أَنْ يَضَعْنَ* that *يَسَابِغَهُنَّ* not *غَيْرَ مُتَبَرِّجَاتٍ* showing *بِزِينَةٍ* (their) beauty *وَأَنْ يَسْتَعْفِفْنَ* that *خَيْرٌ لَهُنَّ* (is) better *وَاللَّهُ* for them *سَمِيعٌ عَلِيمٌ* All-Knower *حَكِيمٌ* (is) All-Hearer *عَلِيمٌ* All-Knower

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* for you. And Allâh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.



enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* to you that you may understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١﴾

إِنَّمَا (are) those who the true believers الْمُؤْمِنُونَ only  
 and when وَرَسُولِهِ in Allah بِاللَّهِ believed  
 and His Messenger وَإِذَا and  
 they are مَعَهُ with him عَلَىٰ on أَمْرٍ a matter جَامِعٍ collective  
 they have asked his permission يَسْتَأْذِنُوهُ until حَتَّىٰ they go يَذْهَبُوا not  
 those who الَّذِينَ يَسْتَأْذِنُكَ ask your permission أُولَٰئِكَ those who  
 verily الَّذِينَ (are) they who يُؤْمِنُونَ believe بِاللَّهِ in Allah وَرَسُولِهِ and His  
 for لِبَعْضِ they ask your permission أَسْتَأْذَنُوكَ so if Messenger فَإِذَا  
 to whom لِمَن give permission فَأَذِنَ affairs of theirs شَأْنِهِمْ some  
 for مِنْهُمْ you wish شِئْتَ of them وَاسْتَغْفَرَ and ask forgiveness لَهُمُ  
 (is) Oft-Forgiving اللَّهُ truly إِنَّ Allah غَفُورٌ Most Merciful رَّحِيمٌ ﴿١١﴾

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لِيُذَا  
 فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾ أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ  
 وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

لَا تَجْعَلُوا make دُعَاءَ calling الرَّسُولِ (of) the Messenger بَيْنَكُمْ  
 among you كَدُعَاءِ as calling بَعْضِكُمْ some of you بَعْضًا others قَدْ  
 truly يَعْلَمُ knows اللَّهُ الَّذِينَ those who يَسْتَلْلُونَ slip away

those الَّذِينَ and let beware فَلْيَحْذَرِ under shelter لَوْادًا of you مِنْكُمْ who مَخَالِفُونَ oppose عَنْ أَمْرِهٖ his commandment أَنْ lest تُصِيبَهُمْ befall them or أَوْ an affliction فِتْنَةً should befall them to عَذَابٌ certainly إِنَّ behold آتٍ painful ﴿١٦﴾ أَلِيمٌ a torment Allah (belongs) مَا in all that فِي (is) السَّمٰوٰتِ the heavens وَالْأَرْضِ the earth and the earth قَدْ surely يَعْلَمُ He knows مَا what أَنْتُمْ you عَلَيْهِ and the Day (when) وَيَوْمَ (are) on it (condition) they will يُرْجَعُونَ and the Day (when) فَيُنَبِّئُهُمْ to Him إِلَيْهِ be brought back then He will inform them بِمَا thing of every بِكُلِّ and Allah وَاللَّهُ they did عَمَلُوا of what عَلِيمٌ ﴿١٧﴾ All-Knower

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment beware, lest some *Fitnah* should befall them or a painful torment be inflicted on them. 64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

## سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٢﴾ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيٰوةً وَلَا نُشُورًا ﴿٣﴾

the criterion النَّزَّلَ Who بَارَكَ Blessed is He الَّذِي to the الْعَالَمِينَ that he may be يَكُونُ His slave عَبْدِهِ on/to to Him (belongs) لَهُ He Who الَّذِي a warner نَذِيرًا ﴿١﴾ worlds السَّمٰوٰتِ the dominion (of) the heavens وَالْأَرْضِ and the earth وَلَمْ and not يَتَّخِذْ taken وَلَدًا a son and not يَكُنْ He has and He خَلَقَ the dominion الْمُلْكِ in a partner شَرِيكٌ for Him لَمْ

and has measured it **فَقَدَرَهُ** thing **شَيْءٍ** every **كُلِّ** has created yet they **وَاتَّخَذُوا** exactly according to its due measurement **تَقْدِيرًا** they **يَخْلُقُونَ** not **لَا** gods **إِلَهَةٌ** besides Him **مِنْ دُونِهِ** have taken and **وَلَا** are created **يُخْلَقُونَ** but they **وَهُمْ** anything **شَيْئًا** create and **وَلَا** hurt **صَرًّا** for themselves **لِأَنْفُسِهِمْ** they possess **يَمْلِكُونَ** neither **نَفْعًا** nor **وَلَا** benefit **وَلَا** death **مَوْتًا** they possess **يَمْلِكُونَ** nor **وَلَا** (able to) raising the dead **نُشُورًا** nor **وَلَا** life **حَيَوةً**

**Sûrat Al-Furqân**  
(The Criterion) XXV

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. Blessed be He Who sent down the criterion to His slave (Muhammad ﷺ) that he may be a warner to the 'ālamīn. 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. 3. Yet they have taken besides Him other *alīhāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَآخِرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۖ وَقَالُوا  
أَسْطِطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فِيهِ تَمَثَّلَ عَلَيْهِ بُعْثَرَةٌ وَأَصْبَحَ ۖ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبَ فِي  
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُمْ كَانَ عَفُورًا رَحِيمًا ۝

وَقَالَ الَّذِينَ كَفَرُوا and say **وَقَالَ** the **الَّذِينَ** those who **كَفَرُوا** disbelieve **إِنْ** nothing **هَذَا** and helped **وَأَعَانَهُ** he invented it **افْتَرَاهُ** a lie **إِنْكَ** but **إِلَّا** this (is) **وَقَالُوا** they **يَخْلُقُونَ** not **لَا** gods **إِلَهَةٌ** besides Him **مِنْ دُونِهِ** have taken and **وَلَا** are created **يُخْلَقُونَ** but they **وَهُمْ** anything **شَيْئًا** create and **وَلَا** hurt **صَرًّا** for themselves **لِأَنْفُسِهِمْ** they possess **يَمْلِكُونَ** neither **نَفْعًا** nor **وَلَا** benefit **وَلَا** death **مَوْتًا** they possess **يَمْلِكُونَ** nor **وَلَا** (able to) raising the dead **نُشُورًا** nor **وَلَا** life **حَيَوةً**

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُتُبُ مَعَهُ نَذِيرًا ﴿٧﴾  
 أَوْ يُنْفَخَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا  
 مَسْحُورًا ﴿٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

وَقَالُوا مَالِ هَذَا الرَّسُولِ this why does مَالِ and they say يَأْكُلُ Messenger eat  
 the markets فِي and walk about وَيَمْشِي food  
 لَوْلَا أُنْزِلَ why not إِلَيْهِ is sent down مَلَكٌ to him فَيَكُتُبُ an angel  
 (why) is (not) يُنْفَخَ or أَوْ a warner نَذِيرًا ﴿٧﴾ with him مَعَهُ to be  
 لَهُ (why) is (not) تَكُونُ or أَوْ a treasure كَنْزٌ to him إِلَيْهِ granted  
 جَنَّةٌ for him يَأْكُلُ a garden مِنْهَا where of وَقَالَ  
 الظَّالِمُونَ and say تَتَّبِعُونَ not إِنَّ the wrong-doers  
 رَجُلًا but مَسْحُورًا ﴿٨﴾ a man أَنْظِرْ how كَيْفَ see  
 so they have gone فَضَلُّوا similitudes الْأَمْثَلَ for you لَكَ they coin  
 a (Right) Path سَبِيلًا ﴿٩﴾ they can (find) يَسْتَطِيعُونَ and not فَلَا astray

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* say: "You follow none but a man bewitched." 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

بَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا  
 بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَوْهُمُ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أَلْقَا  
 مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنَيْنِ دَعَوْا هُنَا لَكَ ثُبُورًا ﴿١٣﴾ لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾



will جَعَلَ He wishes شَاءَ if إِنْ Who أَلَّذِي blessed is He تَبَارَكَ  
 gardens جَنَّاتِ that ذَلِكَ than مِنْ better خَيْرًا (for) you لَكَ assign  
 and He will وَيَجْعَلُ rivers الْأَنْهَارُ under them مِنْ تَحْتِهَا flowing تَجْرِي  
 they deny كَذَّبُوا nay بَلْ palaces قُصُورًا ﴿١٠﴾ (for) you لَكَ assign  
 for those who لِمَنْ and We have prepared وَأَعْتَدْنَا the Hour بِالسَّاعَةِ  
 كَذَّبَ بِالسَّاعَةِ deny سَعِيرًا ﴿١١﴾ the Hour اِذَا a flaming Fire رَأَتْهُمْ  
 when رَأَتْهُمْ a place تَكُنْ from مِنْ it sees them  
 they will hear سَمِعُوا far بَعِيدٍ a place رَوَّاحًا ﴿١٢﴾ and roaring وَلَئِنْ  
 they will أَلْقُوا and when أَلْقُوا and roaring رَوَّاحًا ﴿١٢﴾ its تَقِيظًا  
 be thrown مِنْهَا thereof مَكَانًا (into) a place ضَيِّقًا narrow مُقَرَّبِينَ  
 (for) ثُبُورًا ﴿١٣﴾ therein هُنَالِكَ they will call دَعْوًا chained together  
 (for) ثُبُورًا today أَلَيْسَ you call نَدْعُوا not لَ destruction  
 (for) destructions ثُبُورًا but call وَادْعُوا one وَجَدًا destruction  
 many كَثِيرًا ﴿١٤﴾

10. Blessed be He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ﴿١٥﴾ كَانَتْ لَهُمْ جَزَاءٌ وَمَصِيرًا ﴿١٦﴾ هُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ﴿١٧﴾ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُولاً ﴿١٨﴾ وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٩﴾

قُلْ أَذَلِكَ say أَذَلِكَ is that خَيْرٌ better أَمْ or جَنَّةُ Paradise الْخُلْدِ (of)  
 the pious الْمُتَّقُونَ have been promised وُعدَ which الَّتِي Eternity  
 كَانَتْ people هُمْ it will be جَزَاءٌ for them وَمَصِيرًا ﴿١٦﴾ as a reward  
 (will be) therein فِيهَا for them هُمْ and as a final destination  
 and they will abide eternally خَالِدِينَ they desire يَشَاءُونَ all that  
 that كَانَتْ عَلَى that is رَبِّكَ your Lord وَعْدًا a promise مَسْئُولاً ﴿١٨﴾

He will **يَحْشُرُهُمْ** and on the Day (when) **وَيَوْمَ** must be fulfilled  
 they worship **يَعْبُدُونَ** and that which **وَمَا** gather them  
 who **أَضَلَّكُمْ** was it you **أَمْ** so He will say **فَيَقُولُ** Allah **اللَّهُ** besides  
 went **صَلُّوا** they **هُمْ** or **أَمْ** these **هَؤُلَاءِ** My slaves **عِبَادِي** misled  
 the (Right) Path **الْسَّبِيلَ** astray (from)

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allâh. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قَالُوا سُبْحَنَكَ مَا كَانَ يَلْبِغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ  
 وَكَانُوا قَوْمًا بُورًا ﴿١٥﴾ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمَ مِنْكُمْ  
 نَفْسَهُ عَذَابًا كَبِيرًا ﴿١٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاءَكُلُوا الطَّعَامَ وَيَشْرَبُونَ  
 فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿١٧﴾

قَالُوا سُبْحَنَكَ they will say مَا it not كَانَ was  
 يَلْبِغِي proper لَنَا for us أَنْ to نَتَّخِذَ take مِنْ دُونِكَ besides You مِنْ  
 أَوْلِيَاءَ any وَلَكِنْ but مَتَّعْتَهُمْ you gave them comfort  
 وَءَابَاءَهُمْ and their fathers حَتَّى till نَسُوا they forgot الذِّكْرَ the  
 so verily فَقَدْ lost بُورًا a people قَوْمًا and became وَكَانُوا remembrance  
 كَذَّبْتُمْ they deny you بِمَا regarding what تَقُولُونَ you say فَمَا  
 تَسْتَطِيعُونَ so not صَرْفًا you can وَلَا avert نَصْرًا nor (get) help وَمَنْ  
 وَيَظْلِمُ and whoever نَفْسَهُ among you مِنْكُمْ does wrong  
 عَذَابًا make him taste كَبِيرًا a torment وَمَا great and not أَرْسَلْنَا  
 (of) the Messengers مِنْ any أَلَمْ يُرْسَلِ before you قَبْلَكَ We sent  
 إِلَّا but إِنَّهُمْ they ate الطَّعَامَ food وَيَشْرَبُونَ  
 and We have made وَجَعَلْنَا the markets الْأَسْوَاقِ in فِي and walked

will أَنْصِرُوبُ as a trial فِتْنَةً for others يَمْضِي some of you بَعْضَكُمْ  
 Ever بِصِيرًا your Lord رَبُّكَ and is وَكَانَ you have patience  
 All-seer

18. They will say: "Glorified be You! It was not for us to take any *Auliya*' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. 19. Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.



(will be) الْحَقُّ on that Day يَوْمَئِذٍ the sovereignty السُّلْطَانُ descending and it will be وَكَانَ belonging to the Most Gracious الرَّحْمَنُ the truth and it will be يَوْمًا a day عَلَى for the disbelievers الْكَافِرِينَ hard عَسِيرًا ﴿٢٤﴾ and (remember) the Day (when) the الظَّالِمُ will bite يَعْضُّ and (remember) the Day (when) oh! he will say يَنْتَبِيْهُ he will say يَكْفُوْلُ his hands يَدَيْهِ on wrong-doer عَلَى the Messenger الرَّسُوْلُ with مَعَ I had taken أَنَا would that سَيَلًا ﴿٢٥﴾ a path

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers. 27. And (remember) the Day when the *Zâlim* will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)

يَنْتَبِيْهُ لَيْتَنِي لَمْ أَخْذْ فَلَانًا خَلِيْلًا ﴿٢٥﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُوْلًا ﴿٢٦﴾ وَقَالَ الرَّسُوْلُ يَرْبِّ إِنِّي قَوْمِي أَخَذُوا هَذَا الْقُرْآنَ مَهْجُوْرًا ﴿٢٧﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِيْنَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيْرًا ﴿٢٨﴾

يَنْتَبِيْهُ Ah! Woe to me لَيْتَنِي did not لَمْ I take أَخْذْ فَلَانًا he led me astray أَضَلَّنِي as a friend خَلِيْلًا ﴿٢٥﴾ indeed لَقَدْ from the Reminder (Quran) الذِّكْرِ بَعْدَ after إِذْ (when) جَاءَنِي it to man لِلْإِنْسَانِ Satan الشَّيْطَانُ and is ever وَكَانَ had come to me the الرَّسُوْلُ and will say وَقَالَ deserter in the hour of need خَذُوْلًا ﴿٢٦﴾ took أَخَذُوا my people قَوْمِي verily إِنَّ O my Lord ! Messenger يَرْبِّ هَذَا this الْقُرْآنَ مَهْجُوْرًا ﴿٢٧﴾ as deserted وَكَذَلِكَ and thus جَعَلْنَا among an enemy عَدُوًّا Prophet نَبِيٍّ for every لِكُلِّ We made الْمُجْرِمِيْنَ the criminals وَكَفَى and sufficient is رَبِّكَ your Lord هَادِيًا and Helper وَنَصِيْرًا ﴿٢٨﴾ as a Guide



وَلَقَدْ the Scripture مَوِّىَ Moses We gave مَائِنًا and indeed  
وَجَعَلْنَا his brother أَخَاهُ with him مَعَهُ and (We) placed  
go أَذْهَبًا and We said فَقُلْنَا as a helper (minister) وَزِيرًا ﴿٣٦﴾ Aaron  
have denied كَذَّبُوا who الَّذِينَ the people الْقَوْمِ to you both  
with نَذِيرًا ﴿٣٧﴾ then We destroyed them قَدَّمْنَاهُمْ Our Verses  
when لَمَّا (of) Noah نُوحٍ and the people وَقَوْمَهُمْ utter destruction  
We drowned أَغْرَقْنَاهُمْ the Messengers الرُّسُلَ they denied كَذَّبُوا  
as a مَآيَةٍ for mankind لِلنَّاسِ and We made them وَجَعَلْنَاهُمْ them  
for the wrong-doers لِلظَّالِمِينَ and We have prepared رَآئِدًا sign  
عَذَابًا painful أَلِيمًا ﴿٣٨﴾ torment

35. And indeed We gave Mûsâ (Moses) the Scripture, and placed his brother Hârûn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our *Ayât*." Then We destroyed them with utter destruction. 37. And Nûh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn*.

وَعَادًا وَقَمُونًا وَأَمَصَّبَ الرَّبِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلُ وَكُلًّا نَبِّرْنَا نَذِيرًا ﴿٣٩﴾  
وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا السَّيِّئَةِ أَفْكَمَ يَكُونُوا يَكُونُوا بِرَوْحِهَا بَلْ كَانُوا لَا يَرْجُونَ شُعُورًا ﴿٤٠﴾ وَإِذَا  
رَأَوْكَ إِن يَتَّخِذُوكَ إِلَّا هُزُوعًا أَلَيْسَ الَّذِي بَعَثَ اللَّهَ رَسُولًا ﴿٤١﴾

وَعَادًا وَقَمُونًا وَأَمَصَّبَ and Ad and Thamud and الرَّبِّ (of)  
(those) وَقُرُونًا Ar-Rass and generations بَيْنَ in between ذَلِكَ (those)  
كَثِيرًا ﴿٣٨﴾ وَكُلًّا many ضَرَبْنَا and each of them  
We brought to ruin نَبِّرْنَا and each كُلًّا examples الْأَمْثَلُ for him  
by تَنذِيرًا ﴿٣٩﴾ وَقَدْ destruction لَقَدْ and indeed أَنزَلْنَا they have passed عَلَى  
rain مَطَرًا was rained أَمْطَرْنَا on which الَّتِي the town (of Lot) الْقَرْيَةِ  
السَّيِّئَةِ أَفْكَمَ the evil كُونُوا are not يَكُونُوا they are (able) بِرَوْحِهَا to see it  
any شُعُورًا ﴿٤٠﴾ to expect يَرْجُونَ not لَآ they used كَانُوا nay, but  
they take يَتَّخِذُوكَ إِن they see you رَأَوْكَ and when وَإِذَا resurrection  
whom أَلَيْسَ is this the one هَذَا in mockery هُزُوعًا but إِلَّا you not  
بَعَثَ Allah الله has sent رَسُولًا ﴿٤١﴾ as a Messenger

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنَّ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿١١﴾ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿١٢﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَفْقَهُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿١٣﴾

إِنْ كَادَ لَيُضِلُّنَا He would have nearly misled us from آلِهَتِنَا we were patient and صَبَرْنَا that أَنْ had it not been our gods لَوْلَا and they will know وَسَوْفَ يَعْلَمُونَ in their (worship) عَلَيْهَا constant حِينَ when يَرَوْنَ the torment الْعَذَابَ مَنْ who it is that أَضَلُّ have you أَرَأَيْتَ (from) the (Right) Path سَبِيلًا ﴿١١﴾ (is) most astray have you seen him who has taken إِلَهُهُ as his god هَوَاهُ as his god أَفَأَنْتَ desire that تَكُونُ would you then be عَلَيْهِ over him وَكِيلًا ﴿١٢﴾ a that أَنْ do you think or تَحْسَبُ watcher/disposer of affairs أَكْثَرَهُمْ most of them يَسْمَعُونَ or hear أَوْ understand يَفْقَهُونَ or understand they are هُمْ not they (are) إِلَّا but كَالْأَنْعَامِ like cattle بَلْ nay هُمْ they are أَضَلُّ farther astray سَبِيلًا ﴿١٣﴾ (from) the Path

42. "He would have nearly misled us from our *alihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path! 43. Have you seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakil* over him? 44. Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿١٤﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿١٥﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ الْبَيْتَ لِإِسَاءِ وَالتَّوَمُّ سُبَّانًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿١٦﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ دَحْمَتِيٍّ وَأَرْزَأَنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿١٧﴾



أَلَمْ do you not تَرَ see إِلَى (to) رَبِّكَ Your Lord كَيْفَ how مَدَّ He spread الظِّلَّ the shadow وَلَوْ and if شَاءَ He willed لَجَعَلَهُمُ We have made جَعَلْنَا then ثَمَّ still سَاكِمًا could have made it We withdraw قَبَضْنَاهُ then ثَمَّ a guide ﴿٤٥﴾ over it عَلَيْهِ the sun and it is He gradual وَهَوَّ gradual ﴿٤٦﴾ a withdrawal بِسَبِيلِنَا to Us إِنَّا it a covering لَيْلًا the night الْبَيْتَ for you لَكُمْ makes جَعَلَ who أَلَيْسَ the night وَالنَّوْمَ and the sleep سُبَاتًا as a repose وَجَعَلَ and makes النَّهَارَ and it is He getting up (like resurrection) وَهَوَّ and it is He أَرْسَلَ Who sends الرِّيحَ the winds بُشْرًا as heralds of glad tidings وَأَنزَلْنَا His Mercy رَحْمَتَهُ before يَكُونُ بِدُنَى and We send down طَهُورًا pure water مَاءَ the sky from

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still. But We have made the sun its guide. 46. Then We withdraw it to Us — a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr*. 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

لِنُحْيِيَ بِهِ بَلْدَةً مِّمَّنَّا وَنُشْفِيَهُ مِمَّا خَلَقْنَا أَنفُسًا وَأَنَاسٍ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

لِنُحْيِيَ (to) a land (town) بَلْدَةً thereby بِهِ that We may give life مَيِّتًا dead وَنُشْفِيَهُ thereof وَمِمَّا خَلَقْنَا We have created أَنفُسًا cattle وَأَنَاسٍ and men كَثِيرًا many وَلَقَدْ and distributed بَيْنَهُمْ We have distributed it لِيَذَّكَّرُوا amongst them but refuse فَأَبَى order that they may remember (the Grace of Allah) أَكْثَرُ (or deny) إِلَّا people كُفُورًا ﴿٥٠﴾ We would have raised لَبعَثْنَا We willed وَشِئْنَا and had كُفُورًا disbelief obey in كُلِّ قَرْيَةٍ every town نَذِيرًا ﴿٥١﴾ so, not فَلا a Warner الْكَافِرِينَ the disbelievers وَجَاهِدْهُمْ (but) strive against them جِهَادًا with it utmost كَبِيرًا ﴿٥٢﴾

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾ ﴿٥٠﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥١﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٢﴾

﴿وَهُوَ الَّذِي﴾ Who and it is He Who مَرَجَ has let free (merge) the الْبَحْرَيْنِ two seas هَذَا (this) one عَذْبٌ (is) palatable فُرَاتٌ (and) sweet وَهَذَا (and) this (one) مِلْحٌ (is) salt أُجَاجٌ and He has set وَجَعَلَ and bitter بَرْزَخًا and partition وَحِجْرًا and a barrier مَحْجُورًا between them suppressed وَهُوَ and it is He Who خَلَقَ created مِنَ from الْمَاءِ water kindred by نَسَبًا and has appointed for him فَجَعَلَهُ man بَشَرًا blood وَصِهْرًا and kindred by marriage وَكَانَ and is ever رَبُّكَ Your Lord قَدِيرًا All-Powerful وَيَعْبُدُونَ and they worship مِن دُونِ besides اللَّهِ Allah مَا that which لَا neither يَنْفَعُهُمْ can benefit (profit) them وَلَا nor يَضُرُّهُمْ harm them وَكَانَ and is الْكَافِرُ the disbeliever عَلَىٰ the disbeliever ظَهِيرًا his Lord a helper

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ ﴿٥٣﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَا سَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٤﴾ وَتَوَكَّلْ عَلَىٰ آلِهَةٍ لَا يُغْنِي عَنْكَ بَيْتُهُمْ وَمَسْجِدُهُمْ وَمِثْلُ مَا يَتَّخِذُونَ ﴿٥٥﴾ وَالَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِرَبِّهِ خَيْرًا ﴿٥٦﴾

as a bearer of مُبَشِّرًا but إِلَّا We have sent you أَرْسَلْنَاكَ and not وَمَا I ask of أَسْأَلُكُمْ not مَا say قُلْ and a warner وَنَذِيرًا ﴿٥٦﴾ glad tidings whosoever مَنْ save that إِلَّا reward أَجْرٍ any مِنْ for this عَلَيْكَ you سَاءَ a Path سَبِيلًا ﴿٥٧﴾ His Lord رَبِّهِ to إِيَّاكَ take يَتَّخِذْ to أَنْ wills سَاءَ وَتَوَكَّلْ the Ever living One الَّذِي in عَلَى and put your trust Who لَا not يَمُوتُ dies وَسَبِّحْ and glorify بِحَمْدِهِ His Praise وَكَفَى (of) His بِهْ regarding the sins يُنْفِئُ and Sufficient is He بِهْ the created خَلَقَ Who الَّذِي as All-Knower خَبِيرًا ﴿٥٨﴾ slaves (is) between بَيْنَهُمَا and all that وَمَا and the earth وَالْأَرْضُ heavens over عَلَى He rose أَسْتَوَى then ثَمَّ days أَسْبَعِ six in فِي them الْعَرْشِ the Throne الرَّحْمَنُ the Most Gracious فَسَلِّ the Most Gracious Him بِهْ so ask خَبِيرًا ﴿٥٩﴾ as (He is) the All-Knower

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. 57. Say: "No reward do I ask of you for this, save that whosoever may take a Path to his Lord. 58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne. The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Al-Khabîr*.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ تُفُورًا ﴿٦٠﴾ سُبَّارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَنْكَرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

prostrate اسْجُدُوا to them لَهُمْ it is said قِيلَ and when وَإِنَّمَا and what is وَمَا they say قَالُوا to the Most Gracious الرَّحْمَنِ yourselves الرَّحْمَنُ أَنْسَجِدُ the Most Gracious لِمَا shall we fall down in prostration وَزَادَهُمْ you command us تَأْمُرُنَا to that which and it increases in them جَعَلَ Who blessed is He سُبَّارَكَ aversion تَفُورًا ﴿٦٠﴾ therein فِيهَا and has placed وَجَعَلَ big stars بُرُوجًا the heaven السَّمَاءِ in سِرَاجًا a great lamp وَقَمَرًا a moon مُنِيرًا ﴿٦١﴾ giving light وَهُوَ

وَاللَّيْلِ وَالنَّهَارِ the night and the day جَمَلَ Who and He it is  
 to desires أَرَادَ for such who لِمَنْ in succession and the day  
 to show his gratitude يَتَذَكَّرُ desires أَرَادَ or remember أَوْ

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. 61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٠﴾ وَالَّذِينَ يَسْتَكْبِرُونَ  
 لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦١﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٢﴾ إِنَّهَا  
 سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٣﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٤﴾

وَعِبَادُ (are) الرَّحْمَنِ (of) the Most Gracious and the slaves  
 and يَمْشُونَ those who walk عَلَى the earth هَوْنًا in humility  
 they say قَالُوا the foolish الْجَاهِلُونَ address them خَاطَبَهُمْ when  
 and those الَّذِينَ `peace' (mild words of gentleness) سَلَامًا (reply)  
 who يَسْتَكْبِرُونَ spend the night لِرَبِّهِمْ before their Lord  
 say يَقُولُونَ and those who وَالَّذِينَ and standing وَقِيَمًا prostrating  
 (of) رَبَّنَا our Lord اصْرِفْ avert عَنَّا from us عَذَابَ the torment جَهَنَّمَ (of)  
 an inseparable إِنَّهَا Hell is عَذَابُهَا its torment كَانَ  
 as an مُسْتَقَرًّا is evil سَاءَتْ indeed it إِنَّهَا permanent punishment  
 and those who وَالَّذِينَ and as a place to dwell وَمُقَامًا abode  
 nor لَمْ they spend أَنْفَقُوا neither يُسْرِفُوا are extravagant  
 those يَقْتُرُوا stingy وَكَانَ but there is بَيْنَ between ذَلِكَ  
 a medium (way) قَوَامًا (extremes)

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,

permanent punishment.” 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

وَالَّذِينَ لَا يَدْعُونَ not لَا and those who invoke Allah with Allah إِلَهًا which god another وَلَا nor يَقْتُلُونَ they kill النَّفْسَ الَّتِي the soul حَرَّمَ Allah has forbidden إِلَّا except بِالْحَقِّ for just cause وَلَا nor يَزْنُونَ commit illegal sexual intercourse وَمَنْ and whoever يَفْعَلْ and does ذَلِكَ this يَلْقَى shall receive ﴿٦٨﴾ the punishment يُضَاعَفْ the punishment ﴿٦٩﴾ shall receive (on the) يَوْمَ the torment الْعَذَابُ for (to) him لَ will be doubled therein (of) Resurrection الْقِيَامَةِ Day and he will abide وَيَخْلُدْ (of) and he will abide فِيهِ and he will abide مُهَانًا in disgrace ﴿٦٩﴾ except مَنْ those who تَابَ repent وَآمَنَ and believe وَعَمِلَ and do عَمَلًا righteous deed صَالِحًا for ﴿٧٠﴾ those will change سَيِّئَاتِهِمْ Allah will change حَسَنَاتٍ their sins into good deeds and is غَفُورًا Allah and is رَحِيمًا Oft-Forgiving Most Merciful

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh Is Oft-Forgiving, Most Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَةً أُغْنِ عَنْهُنَّ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

وَمَنْ تَابَ and whosoever repents وَعَمِلَ and does صَالِحًا righteous Allah إِلَى repents يَتُوبُ then verily he فَإِنَّهُ good deeds

do not لَا and those who وَالَّذِينَ (with true) repentance مَنَابَا ﴿٦٦﴾ they pass مَرُّوا and if وَإِنَّا (to) falsehood أَكْثَرُ bear witness يَشْهَدُونَ بِالْقَوِي بِالْقَوِي they pass by مَرُّوا by some evil play or evil talk كَرَامَا ﴿٦٧﴾ they are reminded دُكِّرُوا when إِذَا and those who وَالَّذِينَ dignity يَأْتِيَتْ (of) Verses رَيِّبَتْ (of) their Lord لَمْ (of) لَا not يَجْرُوا they fall عَلَيْهِمَا they fall عَلَيْهِمَا deaf وَمُتَعَمِّكَا ﴿٦٨﴾ and blind وَالَّذِينَ and those who بَقُولُونَ and those who بَقُولُونَ say رَبَّنَا Our Lord! هَبْ bestow لَنَا on us مِن from أَرْوَحِنَا our (of) our eyes أَصْغَبْ comfort قُرَّةً and our off spring وَدُرِّرَيْنَا wives وَاجْعَلْنَا وَاجْعَلْنَا for the pious لِلْمُتَّقِينَ and make us إِمَامَا ﴿٦٩﴾ leaders

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. 73. And those who, when they are reminded of the *Ayât* of their Lord, fall not deaf and blind thereat. 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious)."

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا مَعِيَّةً وَسَلَامًا ﴿٧١﴾ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٢﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٣﴾

أُولَئِكَ those يُجْزَوْنَ will be rewarded الْغُرْفَةَ with the highest room بِمَا because صَبَرُوا they kept patience وَيُلَقَّوْنَ they shall be فِيهَا met with مَعِيَّةً greetings وَسَلَامًا and word of peace خَالِدِينَ therein حَسُنَتْ it is excellent مُسْتَقَرًّا as an abiding فِيهَا therein حَسُنَتْ it is excellent مُسْتَقَرًّا as an abode وَمُقَامًا ﴿٧٢﴾ and a place to dwell قُلْ and a place to dwell وَمُقَامًا ﴿٧٢﴾ says not مَا say قُلْ and a place to dwell وَمُقَامًا ﴿٧٢﴾ attention يَكُرُّ to you رَبِّي My Lord لَوْلَا had there not been دُعَاؤُكُمْ you have denied كَذَّبْتُمْ but indeed فَقَدْ your invocation (to Him) necessary إِرَامًا ﴿٧٣﴾ so (torment) will be فَسَوْفَ يَكُونُ

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. 76. Abiding therein excellent it is as an abode, and as a place to rest in. 77. Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

## سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّر ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَمَّا كَبُحَ ثَمَسُكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنْ لَّمْ يُنْزَلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْنِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ تُحْدِثُ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾

طسّر ﴿١﴾ Ta-Sin-Mim تِلْكَ these (are) آيَاتُ the Verses of the ﴿٢﴾ الْكِتَابِ the Book are going to كَبُحَ it may be (that) you لَمَّا manifest ﴿٣﴾ ثَمَسُكَ kill yourself أَلَّا that they do not become ﴿٤﴾ مُؤْمِنِينَ believers. We could send down نَزَّلْ We will نَزَّلْنَا if ﴿٥﴾ عَلَيْهِمْ from the heaven آيَةٌ a sign فَظَلَّتْ so would bend أَعْنَاقُهُمْ their necks to it خَاضِعِينَ ﴿٦﴾ وَمَا in humility and never comes from الرَّحْمَنِ the Most GraciousReminder مَنْ any ذِكْرُ to them تُحْدِثُ recent revelation إِلَّا but كَانُوا they were عَنْهُ from it مُعْرِضِينَ ﴿٧﴾ فَقَدْ then will come فَسَيَأْتِيهِمْ have denied كَذَّبُوا so they turning away at (with it) بَدِءَ they were كَانُوا (of) what مَا the news أَنْبَاءُ to them يَسْتَهْزِئُونَ ﴿٨﴾ mocking

## Sûrat Ash-Shu'arâ'

## (The Poets) XXVI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm*. 2. These are the Verses of the manifest Book. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom. 6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَلَوْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَصْبِقُوا صَدْرِي وَلَا يُطَلِّقُوا لِسَانِي فَأُرْسِلُ إِلَى هَارُونَ ﴿١٣﴾

أَوَلَمْ do not يَرَوْا they observe إِلَى (to) الْأَرْضِ the earth كَمْ how much  
 أَفَبْنَا We caused to grow فِيهَا therein مِنْ of كُلِّ every نَجْعٍ pair  
 and not وَمَا (is) a sign ذَٰلِكَ this لَاِبَّةٌ ۖ good إِنَّ verily فِي in  
 كَانُوا are أَكْثَرُهُمْ most of them مُؤْمِنِينَ ۖ believers وَإِنَّ and verily رَبُّكَ  
 the رَبُّ your Lord لَهُوَ He is truly الْعَزِيزُ the All-Mighty الرَّحِيمُ ۖ the  
 your رَبُّكَ called نَادَى and (remember) when وَإِنَّ Most-Merciful  
 Lord مُوسَى Moses أَوِ that أَتَى you go (to) الْقَوْمَ the people الظَّالِمِينَ ۖ  
 will لَا (of) Pharaoh فِرْعَوْنَ the people قَوْمَ (who are) wrong-doers  
 verily إِلَى My Lord رَبِّ he said قَالَ fear (Allah) يَنْفَقُونَ ۖ they not  
 and straitens وَبِئْسَ they will deny me يَكْذِبُونَ ۖ that أَن I fear أَخَافُ  
 my tongue لِسَايَ expresses well بَطْلًا and not وَلَا my breast صَدْرِي  
 فَأَرْسِلْ so send إِلَيَّ for هَارُونَ ۖ Aaron

7. Do they not observe the earth how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayâh* (proof or sign), yet most of them are not believers. 9. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrongdoers) 11. "The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?" 12. He said: "My Lord! Verily, I fear that they will belie me, 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron).

وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَن يَقْتُلُونِ ۖ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَعِينُونَ ۖ فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ۖ أَن أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ۖ قَالَ أَلَمْ تُرِيدْ أَنَا وَلِيدًا وَلِئِمْتَ فِيمَا مِن غَمْرِكَ سِنَّينَ ۖ

وَلَهُمْ a charge of crime ذَنْبٌ against me عَلَى and they have  
 أَن and I fear يَقْتُلُونِ ۖ that قَالَ they will kill me كَلَّا (Allah) said  
 verily We shall إِنَّا with Our Signs بِآيَاتِنَا go you both نَايَ nay  
 and go both of you (to) فَأْتِيَا listening مُسْتَعِينُونَ ۖ (be) with you مَعَكُمْ  
 فِرْعَوْنَ Pharaoh فَقُولَا and say إِنَّا we are رَسُولُ the Messengers رَبِّ  
 (to) أَرْسِلْ so (that) أَن (of) the worlds الْعَالَمِينَ ۖ (of) Lord  
 (Pharaoh) said قَالَ (of) إِسْرَءِيلَ the Children بَنِي go) with us  
 as a child وَلِيدًا among us فِيمَا bring you up تُرِيدُ did we not  
 وَلِئِمْتَ and you stayed فِيمَا with us مِن of غَمْرِكَ your life سِنَّينَ ۖ  
 many years



14. "And they have a charge of crime against me, and I fear they will kill me."  
 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Ālamîn, 17. "So allow the Children of Israel to go with us.' " 18. [Fir'aun (Pharaoh)] said [to Mûsâ]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَفَعَلْتَ فَعَلْتَكِ الْيَاقِيْنَ فَفَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٥﴾ قَالَ فَعَلْنَاهَا إِذَا وَأَنَا مِنَ الظَّالِمِينَ ﴿١٦﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ وَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿١٧﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتُ بَنِي إِسْرَءِيلَ ﴿١٨﴾

وَفَعَلْتَ you did فَعَلْتَ which الْيَاقِيْنَ your deed and you did وَأَنْتَ (Moses) مِنَ the ingrates الْكَافِرِينَ (one) of and you (were) قَالَ فَعَلْنَاهَا I did it إِذَا then وَأَنَا when I (was) مِنَ from/of الظَّالِمِينَ from/of الْكَافِرِينَ I fled فَفَرَرْتُ the misguided right حُكْمًا my Lord رَبِّي (to) me لِي but granted وَهَبَ feared you the جَعَلَنِي judgement (one) of الْمُرْسَلِينَ and made me وَجَعَلَنِي with which you تَمُنُّ (is) favour نِعْمَةٌ and this تِلْكَ Messengers the بَنِي you have enslaved عَبَّدْتُ that أَن (over) me reproach (of) Israel بَنِي Children

19. "And you did your deed, which you did. While you were one of the ingrates."  
 20. Mûsâ (Moses) said: "I did it then, when I was ignorant. 21. "So I fled from you when I feared you. But my Lord has granted me *Hukm*, and made me one of the Messengers. 22. "And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel."

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٢﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٣﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿٢٤﴾ قَالَ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ ﴿٢٥﴾ قَالَ إِنْ رَسُولُكُمْ أَلَّا أُرْسِلَ إِلَيْكُمْ لَمَجْنُونًا ﴿٢٦﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٧﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ (is) the Lord الْعَالَمِينَ (of) the worlds قَالَ رَبُّ (Moses) said السَّمَوَاتِ (of) the worlds (is) between وَمَا and all that بَيْنَهُمَا and the earth وَالْأَرْضِ heavens seeking to be convinced with مُوقِنِينَ (you are) كُنْتُمْ if إِنْ them do أَلَا around him حَوْلَهُ to those (Pharaoh) said قَالَ certainty and رَبُّ your Lord رَبُّكُمْ (Moses) said قَالَ you hear تَسْمِعُونَ not

(Pharaoh) قَالَ ancient (of) your fathers مَا يَأْتِكُمْ the Lord has been sent أُرْسِلَ who أَلَيْسَ your Messenger رَسُولُكُمْ verily إِنْ said Lord رَبِّ (Moses) said قَالَ (is) a madman لَسَجُونٌ ﴿٢٤﴾ to you إِلَيْكُمْ (is) الْمَشْرِقِ (of) the East وَالْمَغْرِبِ and the West وَمَا and all that يَنْتَهِمَا (is) understand مَقُولُونَ ﴿٢٥﴾ you did كُنْتُمْ if إِنْ between them

23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Ālamîn?" 24. Mûsâ (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." 25. Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" 26. Mûsâ (Moses) said: "Your Lord and the Lord of your ancient fathers!" 27. (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" 28. [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ لِيِنْ أَخَذْتَ إِلَٰهًا غَيْرِي لِأَجْمَلَنَكَ مِنَ الْمَسْجُونِينَ ﴿٢٤﴾ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٢٥﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٦﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿٢٨﴾ قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٢٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٠﴾

other غَيْرِي a god إِلَٰهًا you choose أَخَذْتَ if لِيِنْ (Pharaoh) said قَالَ the لَأَجْمَلَنَكَ among مِنَ I will certainly put you أَلْمَسْجُونِينَ ﴿٢٤﴾ the أَتُؤْتِيْنِي I bring you جِئْتُكَ even if أَوْلَوْ (Moses) said قَالَ prisoners bring forth فَأْتِ (Pharaoh) قَالَ manifest (clear) مُّبِينٍ ﴿٢٥﴾ something فَأَلْقَى the truthful الصَّادِقِينَ ﴿٢٦﴾ (one) of مِنَ you are كُنْتَ if إِنْ it was إِنْ a ثُعْبَانٌ it was هِيَ and behold فَإِذَا his stick عَصَاهُ so (Moses) threw his hand يَدَهُ and he drew out وَنَزَعَ manifest (clear) مُّبِينٌ ﴿٢٧﴾ serpent فَإِذَا and behold هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿٢٨﴾ white to all beholders قَالَ (Pharaoh) said لِلْمَلَإِ حَوْلَهُ to the chiefs حَوْلَهُ around him إِنَّ هَٰذَا verily هَٰذَا he wants يُرِيدُ a well-versed عَلِيمٌ ﴿٢٩﴾ (is) indeed a sorcerer لَسَاحِرٌ this أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ by his بِسِحْرِهِ your land وَمِنْ drive you out تَأْمُرُونَ ﴿٣٠﴾ what is it then (that) you command

29. (Pharaoh) said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners." 30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?" 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَتَيْتْ فِي الدَّائِنِ حَاشِرِينَ ﴿٣٠﴾ بِأَتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣١﴾ فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٢﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٣﴾ لَعَلَّآ نَنْبِغُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٣٤﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَأَجْرَاءُ لَكَ بِمَا نَعْمُ وَرِئَاسَ الْفُقَرَاءِ ﴿٣٥﴾

قَالُوا أَرْجِهْ وَأَخَاهُ put him off (for a while) and his brother وَأَتَيْتْ they said they called callers حَاشِرِينَ the cities to الدَّائِنِ and send بِأَتُوكَ they well-versed سَحَّارٍ every سَحَّارٍ sorcerer عَلِيمٍ will bring to you at a fixed لِمِيقَاتِ the sorcerers السَّحَرَةُ so were assembeled to النَّاسِ and it was said وَقِيلَ appointed مَّعْلُومٍ on a day يَوْمٍ time that we may لَعَلَّآ assemble مُجْتَمِعُونَ you أَنْتُمْ will the people نَنْبِغُ (they) هُمْ they are كَانُوا if the sorcerers السَّحَرَةُ follow the sorcerers الْغَالِبِينَ arrived جَاءَ so when the winners قَالُوا they said لِفِرْعَوْنَ to Pharaoh أَإِنَّا is there لَأَجْرَاءُ for us a reward إِنْ we are كَمَا we نحن (we) الْغَالِبِينَ the winners قَالِ the winners نَعْم (Pharaoh) said وَرِئَاسَ yes وَإِنَّا then لَيْنَ those brought near (to myself) الْفُقَرَاءِ of

36. They said: "Put him off and his brother (for a while), and send callers to the cities; 37. "To bring up to you every well-versed sorcerer." 38. So the sorcerers were assembled at a fixed time on a day appointed. 39. And it was said to the people: "Are you (too) going to assemble? 40. "That we may follow the sorcerers if they are the winners." 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?" 42. He said: "Yes, and you shall then verily be of those brought near (to myself).

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٣٦﴾ فَلَأَقْرَأْ بِحَبْلِهِمْ وَبِعَصِيَّتِهِمْ وَقَالُوا بَعْرِزَوْا فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٧﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٣٨﴾ فَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي إِسْرَءِيلَ ﴿٣٩﴾ قَالُوا إِنَّا نَحْنُ الْغَالِبُونَ رَبِّ مُوسَى وَهَارُونَ ﴿٤٠﴾

قَالَ هُمْ said to them موسى throw what أنتم what you  
 تُلقونها ﴿٤٣﴾ are going to throw قَالُوا so they threw جَاهَكُمْ  
 وَعَصِيَّتَهُمْ and their sticks وَقَالُوا and said بِعِزَّةِ by the might  
 إِنَّا (of) Pharaoh لَنَحْنُ (we for sure) الْفَائِزُونَ ﴿٤٤﴾ who (are)  
 الْفَائِزِينَ the winners قَالُوا then threw موسى عصاهُ his stick  
 تَلَفَتْ it swallowed up مَا all that يَكُونُونَ ﴿٤٥﴾ they falsely  
 السَّحَرَةُ the sorcerers سَجِدِينَ ﴿٤٦﴾ prostrate showed  
 قَالُوا saying إِنَّا we believe رَبِّ the Lord الْغَالِبِينَ ﴿٤٧﴾ (of) the  
 وَهَارُونَ ﴿٤٨﴾ (of) Moses the Lord رَبِّ the worlds

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!" 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: "We believe in the Lord of the 'Ālamîn (mankind, jinn and all that exists). 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

قَالَ مَا مَنَّتُمْ لَهُ قَبْلَ أَنْ مَادَنَّاكُمْ إِنَّكُمْ لَكِبَرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا قُطْعَانَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَيْكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَرَرَ لَنَا إِلَىٰ رَبِّنَا مُتَّقِلُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

قَالَ مَا مَنَّتُمْ (Pharaoh) said لَمْ you have believed قَبْلَ in him  
 أَنْ that مَادَنَّاكُمْ I give leave لَكُمْ to you إِنَّهُ surely he  
 عَلَّمَكُمُ Who the chief الَّذِي has thought you السِّحْرَ (sorcery) فَلَسَوْفَ  
 تَعْلَمُونَ so verily shall لَا قُطْعَانَ you come to know أَيْدِيكُمْ I will cut off  
 وَأَرْجُلَكُمْ your hands and your legs مِنْ on خِلَافٍ opposite sides  
 وَلَا صَلْبَيْكُمْ and I will crucify you أَجْمَعِينَ ﴿٤٩﴾ قَالُوا all قَالُوا they said لَا  
 ضَرَرٌ لَنَا harm إِنَّا surely إِلَىٰ to رَبِّنَا our Lord مُتَّقِلُونَ ﴿٥٠﴾ we are to return  
 نَطْمَعُ we hope أَنْ that يَغْفِرَ will forgive رَبَّنَا us لَنَا  
 خَطِيئَتَنَا Lord our sins أَنْ (as) كُنَّا that we are أَوَّلَ the first  
 (of) the believers ﴿٥١﴾

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ﴾ ﴿٥١﴾ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَاشِعِينَ ﴿٥٢﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٣﴾ وَإِنَّهُمْ لَنَا لَغَاظُونَ ﴿٥٤﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٥﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٦﴾ وَكُنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٥٧﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٨﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٥٩﴾

﴿وَأَوْحَيْنَا﴾ and We revealed ﴿إِلَىٰ﴾ to ﴿مُوسَىٰ﴾ Moses ﴿أَنْ﴾ (saying) that ﴿أَسْرِ﴾ depart by night with My slaves ﴿بِعِبَادِي﴾ with My slaves ﴿إِنَّكَ﴾ verily you ﴿مُتَّبَعُونَ﴾ (will be) pursued then sent ﴿فِرْعَوْنُ﴾ Pharaoh ﴿فِي﴾ to the ﴿الْمَدَائِنِ﴾ cities ﴿خَاشِعِينَ﴾ (saying) ﴿إِنَّ﴾ these ﴿هَؤُلَاءِ﴾ verily ﴿لَشِرْذِمَةٌ﴾ callers (indeed but) a small ﴿قَلِيلُونَ﴾ band and verily they ﴿وَإِنَّهُمْ﴾ for us ﴿لَا﴾ and verily they ﴿لَغَاظُونَ﴾ (are) all assembled and verily we ﴿وَإِنَّا﴾ have enraged ﴿جَمِيعٌ﴾ and verily we ﴿حَادِرُونَ﴾ have enraged ﴿فَأَخْرَجْنَاهُمْ﴾ amply forewarned ﴿مِنْ﴾ so We expelled them from ﴿جَنَّاتٍ﴾ gardens ﴿وَعُيُونٍ﴾ and springs ﴿وَكُنُوزٍ﴾ and treasures ﴿وَمَقَارٍ﴾ and We caused to ﴿كَرِيمٍ﴾ a place honourable ﴿كَذَٰلِكَ﴾ thus ﴿وَأَوْرَثْنَاهَا﴾ the Children of Israel ﴿بَنِي إِسْرَءِيلَ﴾ (of) Israel ﴿فَاتَّبَعُوهُمْ﴾ so they pursued them at sunrise ﴿مُشْرِقِينَ﴾

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band. 55. "And verily, they have done what has enraged us. 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus and We caused the Children of Israel to inherit them. 60. So they pursued them at sunrise.

﴿فَلَمَّا تَرَاهُ الثَّاقِبَانِ﴾ قَالَ أَحَسِبْتَ مُوسَىٰ إِنَّا لَمَدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزَلَّانَا ثَمَّ الْآخِرِينَ ﴿٦٤﴾ وَأَوْحَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٧﴾

said قَال the two hosts الْجَمْعَانِ saw (each other) نَرَاهُ and when فَلَمَّا we are أَصْحَابُ surely لَمَذْكُونٌ (of) Moses مُوسَى the companions with me مَعِيَ verily إِنِّي nay كَلَّا (Moses) said قَال to be overtaken then We فَارْجِعْنَا He will guide me سَيَهْدِينِ (is) My Lord رَبِّي revealed إِلَيْنَا to Moses مُوسَى (saying) that أَنْضِرِ strike and became فَكَانَ and it parted فَانْفَلَقَ the sea الْبَحْرُ with your stick كُلِّ فِرْقٍ part كَالظُّنْدِ like the mountain الْعَظِيمِ huge وَأَوَّلْنَا the others الْآخَرِينَ there نَمَّ and We brought near (to that sea) all أَجْمَعِينَ with him مَعَهُ and those وَمَنْ Moses and We saved تُرَّ then أَعْرَفْنَا the others الْآخَرِينَ We drowned in فِي verily إِنِّي the others and yet not وَمَا is indeed a sign لَايَةُ this أَكْثَرُهُمْ believers مُؤْمِنِينَ most of them

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." 62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me." 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others to that place. 65. And We saved Mûsâ (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

وَأَنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ٦٥ وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ٦٤ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ٦٣ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَذَابِينَ ٦٢ قَالِ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوهُمْ ٦١ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ٦٠ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ٥٩ قَالِ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ٥٨

the الْعَزِيزُ He is truly لَهْوُ your Lord رَبَّكَ and verily وَأَنَّ to عَلَيْهِمْ and recite وَأَتْلُ the Most-Merciful الرَّحِيمُ All-Mighty the story نَبَأَ them إِبْرَاهِيمَ (of) Abraham إِذْ قَال when قَالَ he said لَأَبِيهِ he said مَا تَعْبُدُونَ what مَا and his people وَقَوْمِهِ to his father and we أَنْظِلُ idols أَصْنَامًا we worship تَعْبُدُ they said قَالُوا worship do هَلْ he said قَالِ devoted عَذَابِينَ to them مَا will remain or يَسْمَعُونَكَ they hear you إِذْ تَدْعُوهُمْ when تَدْعُوهُمْ you call (on them) أَوْ يَنْفَعُونَكَ do they benefit you أَوْ يَضُرُّونَ do they harm (you) قَالُوا

so كَذَلِكَ our fathers ءَابَاءَنَا we found وَجَدْنَا nay but بَلَّ they said  
يَقُولُونَ ﴿٢٢﴾ doing قَالَ he said أَفَرَأَيْتُمْ do you observe مَا that which كُنْتُمْ  
worshipping تَعْبُدُونَ ﴿٢٣﴾ you have been

68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrāhīm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you, when you call on (them)?" 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

أَنْتُمْ وَمَا بَاوُكُمُ الْأَقْلَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَادُوا لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُسَيِّئُ ثُمَّ يُجْزِيهِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَارْحَمْنِي بِالصَّبْرِ الْحَمْدُ لِلَّهِ

أَنْتُمْ you وَأَبَاؤُكُمْ and your fathers الْأَقْدَمُونَ the ancients أَنَا أَنَا أَنَا I  
فَعَلَهُمْ they are عَدُوٌّ enemies لِي to me إِلَّا except (save) رَبِّ except (save) رَبِّ  
Who خَلَقَنِي (of) the worlds اَللّٰهُ the Lord He هُوَ and He Who وَالَّذِي guides me يَهْدِينِ and it is He Who فَهُوَ  
يُطْعِمُنِي feeds me وَيَسْقِينِي and gives me to drink وَلَئِنْ and when مَرِضْتُ and when  
I am ill فَهُوَ it is He Who يَشْفِينِ cures me وَالَّذِي and Who  
يُمِيتُنِي will cause me to die ثُمَّ then يُحْيِينِ (A1) He will bring me to life  
(again) وَالَّذِي (A1) أَن I hope أَطْمَعُ and Who يَقْفِرُ that He will forgive  
لِي (for) me خَطِيئَتِي (of) الذَّنْبِ (A1) (on) the Day يَوْمَ my faults (sins)  
Recompense رَبِّ My Lord هَبْ bestow لِي on me حُكْمًا religious  
knowledge وَالْحَقْنِي and join me بِالصَّالِحِينَ (A1) with the righteous

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, save the Lord of the 'Ālamīn, 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will cause me to die, and then will bring me to life (again). 82. "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* on me, and join me with the righteous.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَلَجْعَلَنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

an mention (tongue) لِسَانَ (for) me لِي and grant وَأَجْعَلْ and later generations وَلَجْعَلَنِي in honourable (truth) الْآخِرِينَ ﴿٨٤﴾ of Paradise جَنَّةِ the inheritors وَرَثَةِ of make me مِنْ of Delight وَأَغْفِرْ and forgive لِأَبِي my father إِنَّهُ كَانَ he is of the erring الضَّالِّينَ ﴿٨٦﴾ of the Day whereon يَوْمَ they will be resurrecting يُبْعَثُونَ ﴿٨٧﴾ Day (when) neither بِنْفَعُ wealth مَالٌ will avail وَلَا sons بَنُونَ ﴿٨٨﴾ nor sons إِلَّا a heart قَلْبٍ (to) Allah اَللَّهِ brings مَنْ (him) who أَتَى except to the الْمُتَّقِينَ ﴿٩٠﴾ Paradise الْجَنَّةُ and will be brought near clean pious persons

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day whereon neither wealth nor sons will avail, 89. Except him who brings to Allāh a clean heart." 90. And Paradise will be brought near to the *Muttaqûn* (the pious).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَنْ مَّا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكَبَّكُوا فِيهَا ﴿٩٤﴾ هُمْ وَالْقَاوُونَ ﴿٩٥﴾ وَخُذُوا إِلَيْسَ أَجْمَعُونَ ﴿٩٦﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٨﴾ إِذْ سَأَلْتُمْ رَبِّي الْمَلِئِينَ ﴿٩٩﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

وَبُرِّزَتِ the Hell-Fire الْجَحِيمُ and will be placed in full view لِلْغَاوِينَ ﴿٩١﴾ where to them لَهُمْ and it will be said وَقِيلَ (For) the erring مِنْ دُونِ to worship تَعْبُدُونَ ﴿٩٢﴾ you used كُنتُمْ those that مَّا (are) يَنْصُرُونَ ﴿٩٣﴾ or أَوْ they help you يَنْصُرُونَ ﴿٩٣﴾ can اللَّهُ instead of فَكَبَّكُوا help themselves فِيهَا then they will be thrown on their faces هُمْ وَالْقَاوُونَ ﴿٩٥﴾ they into it وَخُذُوا and those who were in error إِلَيْسَ أَجْمَعُونَ ﴿٩٦﴾ (of) Iblis أَجْمَعُونَ ﴿٩٦﴾ together قَالُوا they will say وَهُمْ فِيهَا while they هُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾ are in it وَهُمْ (fight with) يَخْتَصِمُونَ ﴿٩٧﴾ an each other تَاللَّهِ by Allah كُنَّا truly إِنْ we were لَفِي in ضَلَالٍ ﴿٩٨﴾



we held you as equals (in **تُسَوِّدُكُمْ** when **إِذْ** manifest **عُتِيبَ** error and none **وَمَا** (of) the worlds **الْعَالَمِينَ** with the Lord **رَبِّ** worship) the criminals **الْمُجْرِمُونَ** except **إِلَّا** brought us into error **أَضَلَّانَا**

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. 93. "Instead of Allâh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn*. 95. And the whole hosts of *Iblîs* (Satan) together. 96. They will say while contending therein, 97. By Allâh, we were truly, in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the 'Âlamîn; 99. And none has brought us into error except the *Mujrimûn*.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿٩٩﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠٠﴾ فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَتُخَرِّجُ مِنَ الْمُؤْمِنِينَ ﴿١٠١﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٢﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٥﴾

nor **وَلَا** intercessors **شَافِعِينَ** any **مِنْ** we have **لَا** now not **فَمَا** a **صَدِيقٍ** friend **حَمِيمٍ** close **فَلَوْ** if **أَنَّ** that **لَا** we had **كَرَّةٌ** chance **فَنَتُخَرِّجُ** we shall be **مِنْ** among **الْمُؤْمِنِينَ** the believers **إِنَّ** verily **فِي** in **ذَلِكَ** this **لَآيَةً** indeed a sign **وَمَا** yet not **كَانَ** (is) (was) **تَقَّ** and verily **وَلَا** believers **مُؤْمِنِينَ** most of them **أَكْثَرُهُمْ** are the Most **الرَّحِيمُ** the All-Mighty **الْعَزِيزُ** He is truly **هُوَ** Your Lord **كَذَّبَ** Merciful **كَذَّبَ** denied **قَوْمُ** the people **نُوحٌ** (of) Noah **الْمُرْسَلِينَ** the Messengers **إِذْ** when **قَالَ** said **لَهُمْ** to them **لَخَوَّاهُمْ** their brother **نُوحٌ** Noah **أَلَا** will you not **تَتَّقُونَ** fear (Allah) **إِنِّي** verily I **لَكُمْ** to you **رَسُولٌ** (am) a Messenger **أَمِينٌ** trustworthy

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nûh (Noah) belied the Messengers. 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? 107. "I am a trustworthy Messenger to you.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ  
 قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ۚ قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ۚ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ  
 تَشْعُرُونَ ۚ وَمَا أَنَا بِطَارِدٍ الْمُؤْمِنِينَ ۚ

فَاتَّقُوا Allah so fear ۖ وَأَطِيعُوا and obey me ۖ and not وَمَا أَسْأَلُكُمْ ask of you for it عَلَيْهِ any مِنْ for it أَجْرٍ not إِنْ reward (of) the worlds رَبِّ the Lord (on) from عَلَىٰ but إِلَّا shall they said أَتُؤْمِنُ and obey me ۖ وَأَطِيعُوا Allah so fear the (when) follow you وَأَتَّبَعَكَ in you لَكَ we believe knowledge I and what وَمَا he said قَالَ lowest (of the people) they used كَانُوا of what بِمَا have to do ۚ يَعْمَلُونَ they used ۚ إِنْ verily حِسَابُهُm you if تَشْعُرُونَ my Lord رَبِّي with عَلَىٰ (is) but إِلَّا their account going to drive away يطارد I (am) أَنَا and not وَمَا could know the believers الْمُؤْمِنِينَ ۚ

108. "So fear Allâh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 110. "So keep your duty to Allâh, fear Him and obey me." 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?" 112. He said: "And what knowledge have I of what they used to do? 113. "Their account is only with my Lord, if you could (but) know. 114. "And I am not going to drive away the believers.

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۚ قَالُوا لَئِنْ لَّمْ تَنْتَهِ يَنْشُرْ لَكَوْنٌ مِنَ الْمَرْجُومِينَ ۚ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ۚ فَافْتَحْ بَيْنِي  
 وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۚ فَأَجْبِئْهُمْ وَفِي الْفُلْكِ الْمَشْحُونِ ۚ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ۚ  
 إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۚ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۚ

إِن أَنَا I (am) أَنَا not إِلَّا but نَذِيرٌ a warner مُّبِينٌ they said قَالُوا plain ۚ فَافْتَحْ you will surely be لَكَوْنٌ O Noah يَنْشُرْ you cease تَنْتَهِ not لَئِنْ if لَمْ not تَنْتَهِ among الْمَرْجُومِينَ the stoned (to death) قَالَ he said رَبِّ my Lord therefore, فَافْتَحْ have denied me كَذَّبُونِ my people قَوْمِي verily إِنَّ فَتَحْنَا and them وَبَيْنَهُمْ between me وَنَجِّنِي (fair judgement) رَبِّي and save me وَمَنْ and those who مَعِيَ (are) with me مِنَ of الْمُؤْمِنِينَ ۚ

with him مَعَهُ and those وَنَ and We saved him نَجَّيْنَاهُ the believers  
 فِي the الْفَلَكِ in the ship السَّفِينَةِ laden ثُمَّ then أَغْرَقْنَاهَا We drowned بَعْدَ  
 (is) the rest الْبَاقِينَ thereinafter إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is)  
 أَكْثَرُهُمْ most of them كَانَتْ yet not وَمَا indeed a sign  
 (is) الْغَرِيزُ He indeed لَهُوَ your Lord رَبِّكَ and verily وَلَئِنَّ believers  
 the Most Merciful الرَّحِيمُ the All-Mighty الْقَدِيرُ

115. I am only a plain warner." 116. They said: "If you cease not, O Nûh (Noah) you will surely, be among those stoned (to death)." 117. He said: "My Lord! Verily, my people have belied me. 118. Therefore judge You between me and them, and save me and those of the believers who are with me." 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِيَّاهُ فَلَا عَاقِبَةَ لَكُمْ فَتَكُونُونَ ﴿١٢٦﴾ أَلَمْ تَرَ أَنَا أَمْسَلْتُكُمْ وَلَمْ أُخَلِّدْكُمْ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٢٧﴾

كَذَّبَتْ عَادَ (people) الْمُرْسَلِينَ the Messengers إِذْ when قَالَ said  
 will you not الْتَقُونَ to them أَخُوهُمْ their brother هُودٌ Hud  
 a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّي fear (Allah) تَتَّقُونَ  
 أَمِينٌ trustworthy فَاتَّقُوا اللَّهَ Allah وَأَطِيعُوا أَمْرًا and obey me وَمَا  
 (is) reward إِنِّي any أَجْرٌ I ask of you عَلَيْهِ for it أَسْأَلُكُمْ and not  
 (on) رَبِّ the Lord الْعَالَمِينَ the Lord إِلَّا but عَلَى my reward أَجْرِي not  
 high place (of) the worlds أَتَبْنُونَ do you build بَنَى on every رِيع high place  
 and do you take تَهْتَدُونَ to play frivolously تَبْنُونَ a landmark أَمَّيَّةَ  
 as if you لَعَلَّكُمْ places (fine buildings) مَصَاحِفَ for your selves  
 will live (therein) forever تَعْلَمُونَ

123. 'Âd (people) belied the Messengers. 124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him? 125. "Verily, I am a trustworthy Messenger to you. 126. "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it; my reward is only from the Lord of the 'Âlamîn. 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٢٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا الَّذِي أَمَدَّكُمْ بِمَا تَعْمَلُونَ ﴿١٢٨﴾ أَمَدَّكُمْ بِأَنْعَمِ رِزْقٍ وَرَبِّينَ ﴿١٢٩﴾ وَحَنَّتْ وَعْيُونُ ﴿١٣٠﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣١﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٢﴾ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٣﴾

and when وَإِذَا بَطَشْتُمْ you seize بَطَشْتُمْ as tyrants جَبَّارِينَ ﴿١٢٧﴾ and fear Him فَاتَّقُوا ﴿١٢٨﴾ Allah الله so fear وَأَطِيعُوا ﴿١٢٩﴾ and obey me أَمْرًا ﴿١٢٨﴾ Who الَّذِي أَمَدَّكُمْ you know تَعْمَلُونَ ﴿١٢٨﴾ with all that بِمَا has aided you أَمَدَّكُمْ He has aided you بِأَنْعَمِ ﴿١٢٩﴾ with cattle رِزْقٍ ﴿١٢٩﴾ and children وَرَبِّينَ ﴿١٢٩﴾ and children وَحَنَّتْ ﴿١٣٠﴾ and gardens وَعْيُونُ ﴿١٣٠﴾ and springs إِنِّي ﴿١٣١﴾ verily I أَخَافُ ﴿١٣١﴾ fear عَلَيْكُمْ ﴿١٣١﴾ for عَذَابَ ﴿١٣١﴾ you the torment يَوْمٍ ﴿١٣١﴾ (of) a Day عَظِيمٍ ﴿١٣١﴾ Great قَالُوا ﴿١٣٢﴾ to us أَوَعظتَ ﴿١٣٢﴾ whether you preach أَمْ ﴿١٣٢﴾ or لَمْ ﴿١٣٢﴾ this is تَكُنْ ﴿١٣٢﴾ not be مِنْ ﴿١٣٢﴾ of الْوَاعِظِينَ ﴿١٣٢﴾ those who preach هَذَا ﴿١٣٣﴾ not but خُلُقُ ﴿١٣٣﴾ the custom الْأَوَّلِينَ ﴿١٣٣﴾ (of) the ancients

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allâh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٤﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً ﴿١٣٥﴾ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٦﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٣٧﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٣٨﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ﴿١٣٩﴾ أَلَا تَتَّقُونَ ﴿١٤٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤١﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٤٢﴾

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٤﴾ we are نَحْنُ and not وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٤﴾ to be punished فَكَذَّبُوهُ ﴿١٣٤﴾ in ذَلِكَ ﴿١٣٤﴾ and We destroyed them فَكَذَّبُوهُ ﴿١٣٤﴾ denied him most of them أَكْثَرُهُمْ ﴿١٣٥﴾ are وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٥﴾ (is) indeed a sign لَآيَةً ﴿١٣٥﴾ this

He indeed **ثُمَّ يَنْفِرُ** your Lord **رَبِّكَ** and verily **وَإِنَّ** believers **الْمُؤْمِنِينَ** denied **كَذَّبَتْ** the Most Merciful **الرَّحِيمُ** (is) the All-Mighty **الْعَزِيزُ** to **لَهُمْ** said **قَالَ** when **إِذْ** the Messengers **الرَّسُلَ الَّذِينَ** **ثَمُودُ** fear **تَتَّقُونَ** will you not **أَلَا** Salih **صَلِّحُ** their brother **لَهُمْ** them **إِنِّي** Allah **إِنِّي** verily I (am) **لَكُمْ** to you **رَسُولٌ** a Messenger **أَمِينٌ** and obey me **وَأَطِيعُوا** Allah **اللَّهُ** so fear **فَاتَّقُوا** trustworthy **أَسْأَلُكُمْ** I ask you **عَلَيْهِ** for it **مِنْ** any **أَجْرٍ** reward **إِنْ** (is) not **أَمْرِي** (of) the **الْعَالَمِينَ** the Lord **رَبِّ** (on) from **عَلَيَّ** but **إِلَّا** my reward **دُنْيَا** worlds

138. "And we are not going to be punished." 139. So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 141. Thamûd (people) belied the Messenger. 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allâh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

**أَتَذْكُرُونَ** في ما ههنا **أَمِينٌ** في جَنَّاتٍ وَعُيُونٍ **وَزُرُوعٍ** وَنَخْلٍ طَلْمُهَا هَضِيمٌ **وَتَنْجُتُونَ** مِنَ الْجِبَالِ **بُيُوتًا** قَرِيرِينَ **فَاتَّقُوا اللَّهَ** وَأَطِيعُوا **وَلَا تُطِيعُوا** أَمْرَ السَّافِرِينَ **الَّذِينَ** يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ **قَالُوا** إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ **مَا أَنْتَ** إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

which you have here **هَهُنَا** that **مَا** in **فِي** will you be left **أَتَذْكُرُونَ** and **وَزُرُوعٍ** and springs **وَعُيُونٍ** gardens **فِي** secure **أَمِينٌ** its flowering branches **طَلْمُهَا** and date-palms **وَنَخْلٍ** corn-fields **هَضِيمٌ** soft **وَتَنْجُتُونَ** and you carve **مِنْ** of/in **الْجِبَالِ** the mountains **بُيُوتًا** houses **قَرِيرِينَ** skillfully **فَاتَّقُوا اللَّهَ** so fear **وَأَطِيعُوا** Allah **اللَّهُ** and obey me **وَلَا** obey me **وَلَا** and not **وَلَا** follow/obey **أَمْرَ** the command **السَّافِرِينَ** the wasters **الَّذِينَ** (of) who **يُفْسِدُونَ** make mischief **فِي** in **الْأَرْضِ** the land **وَلَا** and not **بُصْلِحُونَ** reform **قَالُوا** they said **إِنَّمَا** verily only **أَنْتَ** you are **مِنْ** of **الْمُسَحَّرِينَ** (those) bewitched **مَا** not **أَنْتَ** you are **إِلَّا** (are) but **بَشَرٌ** a human being **مِثْلُنَا** like us **فَأْتِ** then bring (us) **بِآيَةٍ** a sign **إِنْ** if **كُنْتَ** you are **مِنْ** of **الصَّادِقِينَ** the truthful

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allâh, keep your duty to Him, and obey me. 151. "And follow not the command of *Al-Musrifûn*, 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

قَالَ هَٰذِهِ نَاقَةٌ ۖ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٤٨﴾ وَلَا تَسْخُوهَا بِسُوءِ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٤٩﴾ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٠﴾ فَأَخَذَهُمُ الْعَذَابُ ۖ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٥١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٢﴾

قَالَ هَٰذِهِ نَاقَةٌ (is) a she camel this هَٰذِهِ (a right) شِرْبٌ it has شِرْبٌ (a right) to drink (water) وَلَكُمْ شِرْبٌ and you have (a right) to drink (water) with بِسُوءِ touch her تَسْخُوهَا and not وَلَا known مَعْلُومٍ ﴿١٤٨﴾ on a day يَوْمَ (of) a Day يَوْمَ the torment عَذَابُ lest should seize you فَيَأْخُذَكُمْ harm and then they عَقَرُوهَا but they killed her فَاصْبَحُوا Great عَظِيمٍ ﴿١٤٩﴾ the عَذَابُ so overtook them فَأَخَذَهُمُ regretful نَدِيمِينَ ﴿١٥٠﴾ became yet وَمَا (is) indeed a sign لَآيَةً this ذَٰلِكَ in فِي verily إِنَّ torment and وَلَئِنَّ believers أَكْثَرُهُمْ most of them مُّؤْمِنِينَ ﴿١٥١﴾ not كَانَتْ are رَبَّكَ verily لَهُوَ your Lord الْعَزِيزُ He indeed (is) the All-Mighty الرَّحِيمُ ﴿١٥٢﴾ the Most Merciful

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦١﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٦٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَنْفُسِكُمْ ۖ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾

the Messengers ﴿١٦٠﴾ (of) Lot لوط the people قَوْمٌ denied كَذَبَتْ  
 will قَالَ when قَالَ said لَمْ to them لَوْمْ their brother لوطُ Lot  
 (am) رَسُولٌ to you لَكُمْ verily I fear (Allah) ﴿١٦١﴾ you not  
 ﴿١٦٢﴾ Allah الله so fear تَأْتُوا trustworthy ﴿١٦٣﴾ a Messenger  
 any مِنْ for it عَلَيْهِ I ask of you أَسْأَلُكُمْ and not وَمَا and obey me  
 the رِبِّ upon عَلَى but إِلَّا my reward أَجْرِي (is) not إِذْ reward  
 the الذِّكْرَانِ do you go unto أَتَاوُنَ (of) the worlds ﴿١٦٤﴾ Lord  
 those whom مَا and leave وَتَذَرُونَ the mankind ﴿١٦٥﴾ of مِنَ males  
 your خَلَقَ has created لَكُمْ for you رَبِّكُمْ your Lord مِنْ of أَنْزَلَكُمْ  
 trespassing عَادُونَ ﴿١٦٦﴾ (are) people قَوْمٌ you أَنْتُمْ nay بَلْ wives

160. The people of Lût (Lot) belied the Messengers. 161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allâh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it; my reward is only from the Lord of the 'Âlamîn. 165. "Go you in unto the males of the 'Âlamîn (mankind), 166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

قَالُوا لَئِنْ لَمْ تَنْتَهِ يٰلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٠﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦١﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٢﴾ فَجَنَيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٦٣﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٦٤﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٦٥﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٦٦﴾

قَالُوا لَئِنْ they said لَئِنْ if لَمْ not تَنْتَهِ you cease يٰلُوطُ O Lot لَتَكُونَنَّ  
 those who will be driven ﴿١٦٠﴾ الْمُخْرَجِينَ (one) of مِنْ verily you will be  
 (am) of مِنْ for your action لِعَمَلِكُمْ indeed I إِنِّي he said قَالَ out  
 my رَبِّ those who disapprove with severe anger and fury ﴿١٦١﴾ الْقَالِينَ  
 Lord نَجِّنِي save me وَأَهْلِي and my family وَمِمَّا from what يَعْمَلُونَ ﴿١٦٢﴾  
 they do فَجَنَيْنَاهُ and his family وَأَهْلَهُ ﴿١٦٣﴾ أَجْمَعِينَ all إِلَّا  
 those who عَجُوزًا except an old woman (his wife) فِي among الْغَابِرِينَ ﴿١٦٤﴾  
 the الْآخَرِينَ We destroyed دَمَرْنَا then afterward ثُمَّ remained behind  
 a rain (of torment) مَطَرًا on them عَلَيْهِمْ and We rained وَأَمْطَرْنَا  
 of those who had الْمُنذَرِينَ was the rain مَطَرٌ and how evil فَسَاءَ  
 been warned

167. They said: "If you cease not. O Lût (Lot)! Verily, you will be one of those who are driven out!" 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. "My Lord! Save me and my family from what they do." 170. So We saved him and his family, all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٨﴾ كَذَّبَ أَصْحَابُ الْمَرْسَلِينَ ﴿١٦٩﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧١﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٧٢﴾

إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) indeed a sign وَمَا yet not كَانَ your أَكْثَرُهُم most of them مُؤْمِنِينَ ﴿١٦٧﴾ and verily رَبَّكَ and the Most الرَّحِيمُ ﴿١٦٨﴾ the All-Mighty He indeed لَهُوَ Lord of Al-Aiyka (a أَصْحَابُ the dwellers كَذَّبَ Merciful said قَالَ when إِذْ the Messengers الْمَرْسَلِينَ ﴿١٦٩﴾ garden with thick trees) verily شُعَيْبٌ to them شُعَيْبٌ ﴿١٧٠﴾ will not أَلَا Shu'aib إِنِّي you fear ﴿١٧١﴾ to you I لَكُمْ ﴿١٧٢﴾ trustworthy أَمِينٌ ﴿١٧١﴾ (am) a Messenger to you رَسُولٌ ﴿١٧٠﴾ so I ask of أَتَقُونَ ﴿١٧٠﴾ and not وَمَا and obey me وَأَطِيعُوا ﴿١٧١﴾ Allah fear عَلَيْكُمْ ﴿١٧٢﴾ and not إِذْ reward (is) not أَجْرِي ﴿١٧٢﴾ my reward إِلَّا but عَلَىٰ رَبِّ ﴿١٧٢﴾ the Lord الْعَالَمِينَ ﴿١٧٢﴾ (of) the worlds

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah belied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allâh? 178. "I am a trustworthy Messenger to you. 179. "So fear Allâh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

﴿١٧٤﴾ أَتَوْا آلَ الْكَافِرِينَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٧٥﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٧٦﴾ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْنُتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٧٧﴾ وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأَوَّلِينَ ﴿١٧٨﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٧٩﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٠﴾

﴿١٧٤﴾ أَتَوْا give آلَ الْكَافِرِينَ full measure وَلَا and not تَكُونُوا ﴿١٧٥﴾ among الْمُخْسِرِينَ ﴿١٧٥﴾ and weigh وَزِنُوا those who cause loss (to others) بِالْقِسْطَاسِ ﴿١٧٦﴾



defraud بِخَسْرًا and not وَلَا the straight السَّيِّمِ ﴿١٨٣﴾ with just balance  
 do evil قَتَلُوا nor وَلَا their things أَنفُسَهُمْ people النَّاسِ by reducing  
 and fear Him وَاتَّقُوا making corruption مُفْسِدِينَ ﴿١٨٤﴾ the land الْأَرْضِ in  
 and the generations وَالْجَلَّةِ created you خَلَقَكُمْ Who الَّذِي ﴿١٨٥﴾  
 (one) مِنْ you are أَنْتَ verily إِنْكَ they said قَالُوا (of) the men of old  
 but إِلَّا you (are) أَنْتَ and not وَمَا those bewitched السَّحَرِينَ ﴿١٨٦﴾ of  
 we think that نَحْنُكَ and verily وَإِنْ like us مِثْلَنَا a human being بَشَرٌ  
 the liars الْكَذِبِينَ ﴿١٨٧﴾ (one) indeed of لَيْنَ you are

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿١٨١﴾ قَالَ رَبِّ اعْلَمْ بِمَا تَعْمَلُونَ ﴿١٨٢﴾ فَكَذَّبُوهُ فَأَخَذَهُم عَذَابُ  
 يَوْمِ الظُّلَّةِ إِنَّهُمْ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٣﴾ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٨٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ  
 الرَّحِيمُ ﴿١٨٥﴾ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٨٦﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨٧﴾

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ of ا piece عَلَيْنَا on us كِسْفًا so cause to fall  
 he قَالَ the truthful الصَّادِقِينَ ﴿١٨١﴾ of you are كُنْتُمْ if إِنْ heaven  
 you رَبِّ اعْلَمْ my Lord بِمَا (is) Best Knower تَعْمَلُونَ ﴿١٨٢﴾ of what  
 the عَذَابُ so seized them فَأَخَذَهُم but they denied him فَكَذَّبُوهُ do  
 the الظُّلَّةِ (of) shadow الظُّلَّةِ (of) the day يَوْمِ torment  
 was عَذَابَ the torment يَوْمِ a Day عَظِيمٍ ﴿١٨٣﴾ (of) Great إِنْ verily فِي  
 in ذَلِكَ this لَآيَةٌ (is) indeed a sign وَمَا yet not كَانَ are أَكْثَرُهُمْ most  
 He رَبِّكَ Your Lord رَبِّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ ﴿١٨٤﴾ of them  
 and الرَّحِيمُ ﴿١٨٥﴾ the All-Mighty الرَّحِيمُ ﴿١٨٦﴾ the Most Merciful وَإِنَّهُ is indeed  
 (of) the الْعَالَمِينَ (of) the Lord رَبِّ (is) a revelation لَنَزِيلُ truly this  
 the spirit (Gabriel) الرُّوحُ with it بِهِ has brought down نَزَلَ worlds  
 the trustworthy الْأَمِينُ ﴿١٨٧﴾

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily, in this is indeed a sign, yet most of them are not believers. 191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Ālamîn, 193. Which the trustworthy Rûh has brought down.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٨٨﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٨٩﴾ وَإِنَّمَا لَنِي نُذِرِ الْأَوَّلِينَ ﴿١٩٠﴾ أَوْ لَرَبُّكَ لَمْ يَأْتِهِمْ أَنْ يَعْلَمَهُ مَنَّاسُ ﴿١٩١﴾ بَنِي إِسْرَءِيلَ ﴿١٩٢﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٣﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٤﴾ كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٩٥﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١٩٦﴾

عَلَىٰ قَلْبِكَ upon your heart لِتَكُونَ that you may be (one) of the  
 الْمُنْذِرِينَ ﴿١٨٨﴾ warners بِلِسَانٍ in tongue (language) عَرَبِيٍّ مُّبِينٍ  
 (of) the Scriptures (is) in لَنِي and verily it وَإِنَّمَا plain  
 أَوْ لَرَبُّكَ former-people أَوْ لَرَبُّكَ is it not لَمْ to them يَأْتِهِمْ أَنْ a sign  
 بَنِي إِسْرَءِيلَ (of) the Children of Israel the learned scholars مَنَّاسُ knew it  
 وَلَوْ (of) Israel and if نَزَّلْنَاهُ We had revealed it عَلَىٰ unto  
 الْأَعْجَمِينَ ﴿١٩٣﴾ (some) any the non-Arabs فَقَرَأَهُ and he had recited it  
 عَلَيْهِمْ unto them مَا not كَانُوا they would بِهِ in it مُؤْمِنِينَ  
 We have caused it to enter سَلَكْنَاهُ thus كَذَٰلِكَ be. believers  
 قُلُوبِ (in) قُلُوبِ the hearts الْمُجْرِمِينَ ﴿١٩٥﴾ (of) the criminals لَا not يُؤْمِنُونَ  
 they will believe بِهِ in it حَتَّىٰ until يَرَوُا the torment الْعَذَابَ  
 painful الْأَلِيمَ ﴿١٩٦﴾

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it is (announced) in the Scriptures of former people. 197. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs, 199. And he had recited it unto them, they would not have believed in it. 200. Thus have We caused it to enter the hearts of the Mûjrimûn. 201. They will not believe in it until they see the painful torment.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٩٧﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿١٩٨﴾ أَفِيعَذَابَنَا يَسْتَعْجِلُونَ ﴿١٩٩﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٠﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠١﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْشُونَ ﴿٢٠٢﴾ وَمَا أَهْلَكْنَا مِنْ قَرِيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٣﴾ ذِكْرًا وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٤﴾ وَمَا نَنْزِلُكَ بِهِ الشَّيْطَانُ ﴿٢٠٥﴾

not لَا while they وَهُمْ suddenly بَئِنَا it shall come to them قَاتِبُهُمْ  
 بِشْمُوكُمْ ﴿٢٠٢﴾ perceive فَيَقُولُوا then they will say هَلْ عَمَّ we مُنْظَرُونَ ﴿٢٠٣﴾  
 they wish to be يَسْتَعْجِلُونَ ﴿٢٠٤﴾ is it for Our Torment أَيْعَاقِيَا be respited  
 We do let them تَتَّعْتَهُمْ if إِنْ have you thought أَهْرَيْتَ hastened  
 مَا comes to them جَاءَهُمْ and afterwards فَرَّ for years سِينِ ﴿٢٠٥﴾ enjoy  
 مَا not أَفَقَى they were (had been) يُوعَدُونَ ﴿٢٠٦﴾ promised مَا أَفَقَى not  
 وَمَا to enjoy يَمْتَرُونَ ﴿٢٠٧﴾ they used كَانُوا what مَا them سَتُمْ shall avail  
 it لَمَّا but لَا township قَرْيَةٍ any مِنْ did We destroy أَهْلَكْنَا and not  
 وَمَا and not وَكَا (by way of) reminder ذَكَرَى warners مَذْمُورُونَ ﴿٢٠٨﴾  
 have brought down نَزَّلْنَا and not وَمَا unjust ظَالِمِينَ ﴿٢٠٩﴾ We have been  
 the devils الشَّيَاطِينُ ﴿٢١٠﴾ it بِهَا

202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: "Can we be respited?" 204. Would they then wish for Our Torment to be hastened on? 205. Tell Me, (even) if We do let them enjoy for years, 206. And afterwards comes to them that (punishment) which they had been promised, 207. All that with which they used to enjoy shall not avail them. 208. And never did We destroy a township but it had its warners 209. By way of reminder, and We have never been unjust. 210. And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونُ مِنَ  
 الْمَعْدُودِينَ ﴿٢١٣﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَخَفِضْ جَنَاحَكَ لِمَنِ الْأَمْرُكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي  
 بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

وَمَا يَنْبَغِي and neither لَهُمْ it would suit يَنْبَغِي nor وَمَا بِسْتَطِيعُونَ ﴿٢١١﴾  
 hearing (it) السَّمْعِ from عَنِ verily they إِنَّهُمْ they can (produce it)  
 لَمْعَزُولُونَ ﴿٢١٢﴾ have been removed far فَلَا تَدْعُ with مَعَ invoke مَعَ اللَّهِ  
 among إِلَهًا Allah آخَرَ another فَتَكُونُ lest you should be مِنْ  
 your الْمُعْدُودِينَ ﴿٢١٣﴾ and warn وَأَنْذِرْ those who receive torment عَشِيرَتَكَ  
 and lower or put down وَخَفِضْ of near kindred الْأَقْرَبِينَ ﴿٢١٤﴾  
 of مِنْ follow you أَمْرُكَ to those who لِمَنِ your wing (be humble)  
 then فَقُلْ they disobey you عَصَوْكَ then if فَإِنْ the believers الْمُؤْمِنِينَ ﴿٢١٥﴾

you do قَمَلُونَ of what مِمَّا (am) innocent بَرِيَّةٌ verily I اِنِّي say  
the الرَّحِيمِ the All-Mighty اَلْمَلِكِ in عَلَى and put your trust وَتَوَكَّلْ  
Most Merciful

**211.** Neither would it suit them nor they can (produce it). **212.** Verily, they have been removed far from hearing it. **213.** So invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment. **214.** And warn your tribe (O Muhammad ﷺ) of near kindred. **215.** And be kind and humble to the believers who follow you. **216.** Then if they disobey you, say: "I am innocent of what you do." **217.** And put your trust in the All-Mighty, the Most Merciful.

الَّذِي بَرَكْتَ حِينَ نَقُومُ ﴿١٢٧﴾ وَقَبْلَكَ فِي السَّاجِدِينَ ﴿١٢٨﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٢٩﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَا نَزَّلَ الشَّاطِطِينَ ﴿١٣٠﴾ نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿١٣١﴾ يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿١٣٢﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿١٣٣﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿١٣٤﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿١٣٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسِعَعَهُمُ اللَّهُ ذِلَّةً وَالْآيَةُ لِلَّذِينَ يَتَّقُونَ ﴿١٣٦﴾

you stand up (in prayer) تَقُومُ when يَرِيكَ Who أَلَيَّ  
those who السَّاجِدِينَ among فِي and (sees) your movements وَفَعَلِكَ  
(is) the All-Hearer السَّمِيعُ He إِنَّمَا verily fall prostrate  
whom عَلَى upon مَنْ I inform you أَتِيْتَكُمْ shall هَلْ the All-Knower  
every عَلَى on كُلِّ they descend تَنَزَّلُ the devils الشَّيَاطِينُ  
ear (to the السَّمْعُ who give بُلْقُونَ sinful person أَكَاذِبٍ lying  
as وَالشَّعَرَةَ (are) liars كَذِبُونَ and most of them أَكْثَرُهُمْ devils)  
do أَلَوْ the erring ones الْغَاوُونَ follow them بَلِيغُهُمْ for the poets  
valley وَآوِ every كُلِّ in/about فِي that they أَنْتُمْ you see نَرِ not  
what مَا say يَقُولُونَ and that they وَأَنْتُمْ they roam about يَهْبِشُونَ  
لَا do not يَفْعَلُونَ they do إِلَّا except الَّذِينَ those who مَأْمُونًا  
and وَكُورًا righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe  
and vindicate themselves وَأَنْصَرُوا much كَثِيرًا Allah اللَّهُ remember  
and will come to وَسَيَعْلَمُ they have been wronged ظَلِمُوا after مِنْ بَعْدِ مَا  
those who الَّذِينَ know ظَلَمُوا do wrong أَيْ (by) what مُنْقَلَبٍ  
they will be overturned يَنْقَلِبُونَ overturning

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? 222. They descend on every lying, sinful person. 223. Who gives ear, and most of them are liars. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject in their poetry? 226. And that they say what they do not do. 227. Except those who believe and do righteous deeds, and remember Allâh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

## سُورَةُ النَّملِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّٰنَ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ۝ هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا لَهُمْ أَعْمَالُهُمْ فَهُمْ بِعَمَلِهِمْ هُمْ أُولَٰئِكَ ۝ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ۝ وَإِنَّكَ لَتَلْقَىٰ الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ۝

(of) the Quran طَسَّٰنَ Ta-Sin تِلْكَ these ءَايَاتُ (are) Verses الْقُرْآنِ and glad وَبُشْرَىٰ a guide هُدًى clear ۝ مُبِينٍ and a Book وَكِتَابٍ perform لِلْمُؤْمِنِينَ those who الَّذِينَ for the believers ۝ يُقِيمُونَ tidings and they وَهُمْ the Zakat الزَّكَاةَ and give وَيُؤْتُونَ the prayer الصَّلَاةَ بِالْآخِرَةِ they هُمْ in the Hereafter يُوقِنُونَ believe with certainty ۝ إِنَّ those who الَّذِينَ verily لَا not يَوْمُونَ believe بِالْآخِرَةِ رَبَّنَا in Hereafter رَبَّنَا so their deeds أَعْمَالُهُمْ to them لَهُمْ We have made fair-seeming فَهُمْ (they are) those أُولَٰئِكَ wander about blindly ۝ الَّذِينَ that they بِعَمَلِهِمْ the torment الْعَذَابِ evil سُوءُ for them (will be) لَهُمْ who وَهُمْ they in the Hereafter هُمُ الْآخَسِرُونَ (they) ۝ وَلَقَدْ and verily you وَلَقَدْ be) the greatest losers are being taught لَتَلْقَىٰ the Quran الْقُرْآنَ from حَكِيمٍ All-Wise عَلِيمٍ All-Knowing ۝

**Sûrat An-Naml**  
(The Ants) XXVII

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. *Tâ-Sîn*. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear; 2. A guide (to the Right Path) and glad tidings for the believers. 3. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter. 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. 6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ân from One, All-Wise, All-Knowing.

إِذْ قَالَ مُوسَىٰ لَأَهْلِيهِ إِنِّي آنَسْتُ نَارًا مِّنَ مَّتَانِكُمْ مِّنْهَا يَخْبِرُ أَوْ أَنِيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٦﴾ فَلَمَّا جَاءَهَا نُورِيَ أَنَّ بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٧﴾ يَمْشِي إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَأَلْقَى عَصَاهُ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَّى يُعْقِبُ يَمْشِي لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمَرْسُولِ ﴿٩﴾

to his household **لَأَهْلِيهِ** Moses **مُوسَىٰ** said **قَالَ** (remember) when **إِذْ** I will bring you **مِّنَ مَّتَانِكُمْ** a fire **نَارًا** have seen **آنَسْتُ** verily I **إِنِّي** **يَخْبِرُ** I will bring you **أَوْ** **أَنِيْكُمْ** or **بِشِهَابٍ** some information from it may warm **لَّعَلَّكُمْ** that you **تَصْطَلُونَ** burning **قَبَسٍ** a brand **لَّعَلَّكُمْ** but when **جَاءَهَا** he was called **نُورِيَ** he came to it **أَنَّ** **بُورِكَ** he was called **مَن فِي النَّارِ** (is) in **وَمَنْ حَوْلَهَا** Whoever **سُبْحَنَ** blessed is **وَسُبْحَنَ** that **رَبِّ الْعَالَمِينَ** and glorified is **يَمْشِي** (of) the worlds **إِنَّهُ أَنَا اللَّهُ** Lord **الْعَزِيزُ الْحَكِيمُ** verily I **وَأَلْقَى عَصَاهُ** the All-Wise **لَمْ يَخَفْ** the All-Mighty **يَمْشِي** (it is) I **لَمْ يَخَفْ** he saw it **كَأَنَّهَا جَانٌّ** but when **وَلَّى مُدْبِرًا** your stick **وَلَّى يُعْقِبُ** and throw down **يَمْشِي** in **لَمْ يَخَفْ** he turned **وَلَّى مُدْبِرًا** as if it **وَلَّى يُعْقِبُ** moving **لَمْ يَخَفْ** not **يَمْشِي** O Moses **لَمْ يَخَفْ** look back **لَمْ يَخَفْ** and did not **يَمْشِي** flight **لَمْ يَخَفْ** verily I **لَمْ يَخَفْ** fear **لَمْ يَخَفْ** not **لَمْ يَخَفْ** verily I **لَمْ يَخَفْ** fear **لَمْ يَخَفْ** Messengers

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And

glorified be Allâh, the Lord of the 'Ālamîn. 9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise. 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

إِلَّا مَنْ ظَلَرَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخَرِّجْ يَضَاءً مِنْ غَيْرِ سُوءٍ فِي ذِيكَ مَائِنٍ  
إِلَىٰ فِرْعَوْنَ وَفِرْعَوْنٌ قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَحَدِّثُوا بِهَا  
وَأَسْتَفْتِنَهَا أَنْفُسَهُمْ ظَلَمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

he has then he has done wrong him who except  
then surely I evil after (for) good changed  
and put Most-Merciful (am) Oft-Forgiving I  
it will come forth your bosom into your hand  
white without hurt (there are) in/among  
nine signs to Fir'aun (Pharaoh) and his people  
but when they are a people impious  
they came to them clear to see Our Verses  
and they said this is a magic manifest  
though convinced them they rejected  
so see and arrogantly wrongfully themselves  
how was end of the evil-doers

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn*. 13. But when Our *Ayât* came to them, clear to see, they said: "This is a manifest magic." 14. And they belied them wrongfully and arrogantly, though their ownselves were convinced thereof. So see what was the end of the *Mufsidûn*.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُدَ  
وَقَالَ يَٰأَيُّهَا النَّاسُ عَلِمْنَا مَقَاطِعَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْعَمِيمُ ﴿١٦﴾ وَخُشِعَ لِسُلَيْمَانَ جُنُودُهُ  
مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُرْعَوْنَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَٰأَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ  
لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

and Solomon and indeed We gave مَاتَيْنَا David دَاوُدَ knowledge عِلْمًا (are) to اللَّهِ all the praises الْحَمْدُ and they said وَقَالَا Who فَضَّلَنَا Allah أَلَدَى many كَثِيرٍ above عَلَى has preferred us فَضَّلَنَا His slaves عِبَادِهِ of سُلَيْمَانَ and inherited وَرِثَتِ believing الْمُؤْمِنِينَ ﴿١٥﴾ and he said وَقَالَ David دَاوُدُ Solomon and he said وَقَالَ and he said يَا أَيُّهَا النَّاسُ mankind عِلْمَنَا (of) birds الطَّيْرِ the language مَنْطِقُ we have been taught verily إِنَّ thing شَيْءَ every كُلِّ from مِن on us has been bestowed and وَحُشِرَ evident الْمُعِينِ ﴿١٦﴾ is grace الْفَضْلُ indeed (it) هَذَا this هُوَ of his hosts جُودُهُ before Solomon سُلَيْمَانَ (there) were gathered أَلَجِنَ jinn وَالْإِنسِ and birds وَالطَّيْرِ and men فَهُمْ and they بُرُوعُونَ ﴿١٧﴾ and they came أَتَوْا when إِيَّا until حَتَّى were set in battle order valley أَلْتَمَلِ (of) the ants قَالَتْ نَمْلَةٌ said يَا أَيُّهَا O النَّسْلُ ants should أَدْخُلُوا enter مَسْكِنَكُمْ lest لَا your dwellings يَحْطَبَنَّكُمْ crush you Solomon سُلَيْمَانَ and his hosts وَجُودُهُ and his hosts وَهُمْ while they لَا perceive يَشْعُرُونَ ﴿١٨﴾ not

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!" 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)." 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

فَنَبَسَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٥﴾ وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْيَ هَذَا أَمْ كَانَ مِّنَ الْفَاسِقِينَ ﴿١٦﴾

فَنَبَسَ so he smiled ضَاحِكًا laughing مِّن at قَوْلِهَا her speech وَقَالَ and said رَبِّ my Lord أَوْزِعْنِي bestow upon me power أَنْ أَشْكُرَ that I may thank (you) نِعْمَتَكَ Your Favours الَّتِي (for) أَنْعَمْتَ which



وَأَنْ my parents وَلَدَى and on me وَعَلَى You have bestowed  
 You will be رَاضٍ righteous deeds صَالِحًا I may do أَعْمَل and that  
 فِي by Your Mercy بِرَحْمَتِكَ and admit me وَأَدْخِلْنِي pleased with  
 and he رَاضٍ righteous ﴿١٩﴾ الصَّالِحِينَ your slaves عِبَادِكَ among  
 لَا what is the matter مَا لَكَ and said فَقَالَ the birds الْكَلْبِ inspected  
 among مِنْ he is كَانَ or أَمْ the hoopoe أَلْهَذَهُ I see أَرَى not  
 the absentees الْغَائِبِينَ ﴿٢٠﴾

19. So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ فَمَكَتَ عِزْرَ بَعِيزٍ فَقَالَ أَحْطْتُ بِمَا لَمْ  
 تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنْتَرِيقِينَ ﴿٢٢﴾ إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيتُ مِنْ كُلِّ شَيْءٍ وَلَمَّا عَرَّشْتُ  
 عَظِيمًا ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْءِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ  
 لَا يَهْتَدُونَ ﴿٢٤﴾

لَأُعَذِّبَنَّهُ (with) punishment عَذَابًا I will surely punish him شَدِيدًا  
 he brings me لَيَأْتِيَنِي unless أَوْ slaughter him لَأَذْبَحَنَّهُ or severe  
 بِسُلْطَانٍ مُبِينٍ a reason مُبِينٍ ﴿٢١﴾ clear فَمَكَتَ but he stayed عِزْرَ not long  
 فَقَالَ أَحْطْتُ he said أَحْطْتُ I have grasped بِمَا that which لَمْ not you تُحِطْ  
 مِنْ سَبَإٍ from سَبَإٍ and I have come to you وَجِئْتُكَ it بِهَ have grasped  
 وَجِئْتُكَ بِبِنْتَرِيقِينَ ﴿٢٢﴾ true إِنِّي وَجَدْتُ أَمْرًا found أَمْرًا  
 and she has been given وَأُوتِيتُ ruling over them تَمْلِكُهُمْ a woman  
 مِنْ كُلِّ شَيْءٍ every شَيْءٍ thing وَمَا and for her عَرَّشْتُ (is) a throne  
 عَظِيمًا ﴿٢٣﴾ great وَجَدْتُهَا I found her وَقَوْمَهَا and her people يَسْجُدُونَ  
 instead of مِنْ دُونِ اللَّهِ instead of الشَّيْءِ prostrating themselves  
 Satan الشَّيْطَانُ to them لَهُمْ and has made fair-seeming  
 أَعْمَالَهُمْ their deeds فَصَدَّهُمْ and has barred them عَنْ from السَّبِيلِ  
 are guided يَهْتَدُونَ ﴿٢٤﴾ not لَا so they فَهُمْ (Allah's) Way

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. 23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) way, so they have no guidance."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٢﴾ قَالَ سَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٣﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٤﴾

أَلَّا before Allah ﷻ they prostrate themselves so not  
the hidden thing brings out Who  
in the heavens and the earth and knows what you conceal  
and what reveal (there is) Allah ﷻ you reveal and what conceal  
no god but He ﷻ Lord of the Throne (of)  
whether we shall see he said Supreme  
the liars of you are or you speak the truth  
to deliver it this with my letter go  
and draw back from them then see what  
they return what

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return."

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنَّي أَخَذْتُ مِنْ رَبِّي كِتَابٌ كَرِيمٌ ﴿٢٥﴾ إِنَّكُمْ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٦﴾ أَلَا تَعْلَمُونَ عَلَى وَأَتُونِي بِسُلَيْمِينَ ﴿٢٧﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرَهُ حَتَّى تَشْهَدُونِ ﴿٢٨﴾ قَالُوا نَحْنُ أَوْلُوْا قُوْفِهِ وَأَوَّلُوْا بِأَمْرِ شَدِيدٍ وَإِلَيْنَا نَظَرِي مَاذَا نَأْمُرُ ﴿٢٩﴾

to is delivered أَلَيْسَ verily إِيَّ chiefs أَلَمْ تَأْتِي she said قَالَتْ  
 (is) from مِنْ verily it إِنَّهُ noble كَرِيمٌ a letter كِتَابٍ me  
 (of) Allah اللَّهُ in the Name بِسْمِ and verily it (reads) وَلَقَدْ Solomon  
 الرَّحْمَنُ the Most Gracious الرَّحِيمُ the Most Merciful أَلَا not قَلُوا  
 as مُسْلِمِينَ but come to me رَأَوْنِي against me عَلَى be exalted  
 in advise me أَفْتُونِي chiefs أَلَمْ تَأْتِي she said قَالَتْ Muslims  
 any case أَمْرٍ my case مَا not كُنْتُ I am قَاطِعَةً deciding أَمْرٍ حَتَّى  
 (are) of أُولَئِكَ we نَحْنُ they said قَالُوا you are present تَسْبُدُونِ till  
 and the وَالْأَكْثَرُ great شَدِيدِ strength بَابِ and of وَأُولَئِكَ power  
 تَأْمُرُونَ what مَاذَا so look فَانظُرِي (is) for you إِلَيْكَ matter/command  
 do you command

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims.' " 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٠﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣١﴾ فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَسِئِدُونَنِي بِمَالٍ مِمَّا آتَيْنِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٢﴾

they enter دَخَلُوا when إِذَا kings الْمُلُوكُ verily إِنَّ she said قَالَتْ  
 the most أَعِزَّةَ and make وَجَعَلُوا they spoil it أَفْسَدُوهَا a town قَرْيَةً  
 and thus وَكَذَلِكَ the lowest أَذِلَّةً (of) its people أَهْلِهَا honourable  
 to them إِلَيْهِمْ (will) send مُرْسِلَةٌ but verily I وَإِنِّي they do يَفْعَلُونَ ﴿٣٠﴾  
 بِهَدِيَّةٍ a present فَنَاظِرَةٌ بِمَ and see يَرْجِعُ الْمُرْسَلُونَ return الْمُرْسَلُونَ ﴿٣١﴾  
 (to) سُلَيْمَنُ (the messengers) came جَاءَ so when فَلَمَّا the messengers  
 مَا in wealth بِمَالٍ will you help me أَسِئِدُونَنِي he said قَالَ Solomon  
 than that نَبَاتًا (is) better خَيْرٌ Allah اللَّهُ has given me مِمَّا آتَيْنِي what  
 in your gift يَهْدِيَّتِكُمْ you أَنْتُمْ nay بَلْ He has given you مِمَّا آتَاكُمْ which  
 rejoice تَفْرَحُونَ ﴿٣٢﴾

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٦﴾ قَالَ يَبَتَأْتُ الْمُلُوكَ أَتَأْتِيَنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٧﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٨﴾

أَرْجِعْ go back إِلَيْهِمْ to them فَلَنَأْتِيَنَّهُمْ we verily shall come to them  
بِجُنُودٍ with hosts لَا not قِبَلَ (is) resistance لَهُمْ of it  
وَلَنُخْرِجَنَّهُمْ and we shall drive them out مِنْهَا from there أَذِلَّةً in disgrace  
وَهُمْ and they صَاغِرُونَ ﴿٣٦﴾ (will be) abased قَالَ he said يَبَتَأْتُ O الْمُلُوكَ  
يَأْتِيَنِي which of you أَتِيَنِي chiefs أَتِيَنِي can bring me بِعَرْشِهَا her throne قَبْلَ  
as Muslims مُسْلِمِينَ ﴿٣٧﴾ they come to me يَأْتُونِي that أَن before  
a strong one عِفْرِيتٌ said قَالَ (surrendering themselves in obedience)  
مِّنَ الْجِنِّ from the jinn أَنَا I ءَاتِيكَ will bring to you قَبْلَ it  
أَن that تَقُومَ you rise مِنْ you place مَقَامِكَ your place وَإِنِّي and verily I  
عَلَيْهِ for it لَقَوِيٌّ (am) indeed strong أَمِينٌ ﴿٣٨﴾ trustworthy

37. "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" 39. An 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِي رَبِّي ﴿٤٠﴾ أَسْكَرُكُم أَكْفَرُكُمْ مِّن شُكْرٍ فَلَمَّا أَسْكَرُكُم بِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّيَ عَزِيزٌ كَرِيمٌ ﴿٤١﴾ قَالَ نَكُرُوا هَٰذَا عَرْشَهَا نَنْظُرْ أَتَنْهَدِي أَمْ نَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤٢﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ with him (was) knowledge مِّنَ the Scripture أَنَا I ءَاتِيكَ will bring to you قَبْلَ it  
بِطَرْفِكَ to you طَرْفُكَ returns إِلَيْكَ that يَرْتَدَّ your eyesight فَلَمَّا then when نَكُرُوا

he saw it مُسْتَقَرًّا placed عِنْدَهُ before him قَالَ he said هَذَا this مِنْ (is) from فَضْلِ Grace رَبِّي (of) my Lord لِتَبْلُوَنَ to test me أَشْكُرُ and whoever وَنَّ ungrateful مَنْ or أَكْفُرُ whether I am grateful indeed بِشْكُرٍ he is grateful لِنَفْسِهِ for himself وَنَّ (is) my Lord رَبِّي certainly فَإِنَّ is ungrateful كَفَرَ and who Bountiful ﴿٤٠﴾ Rich كَرِيمٌ قَالَ he said نَكْرُهَا disguise لَهَا for her عَرِشَهَا whether she will be guided أَنْتَهَدِي that we may see نَنْظُرُ her throne or نَكُونُ she will be of الَّذِينَ those who لَا not يَهْتَدُونَ ﴿٤١﴾ guided

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful." 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٠﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤١﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٢﴾

فَلَمَّا جَاءَتْ so when جَاءَتْ she came قِيلَ it was said أَهَكَذَا it was like this عَرْشُكَ is like this your Throne قَالَتْ she said كَأَنَّهُ (it is) as though هُوَ (it were) the same وَأُوتِينَا and was bestowed on us الْعِلْمَ knowledge مِنْ قَبْلِهَا before her وَكُنَّا Muslims submitted (to Allah) ﴿٤٠﴾ وَصَدَّهَا Muslims and we were تَعْبُدُ she used to worship مِنْ دُونِ besides اللَّهِ her and كَافِرِينَ a people ﴿٤١﴾ قِيلَ indeed she كَانَتْ was of قَوْمٍ a people كَافِرِينَ disbelieving لَهَا it was said ادْخُلِي to her الصَّرْحَ enter the palace فَلَمَّا but when رَأَتْهُ she saw it حَسِبَتْهُ she thought it لُجَّةً to be a pool وَكَشَفَتْ and she uncovered عَنْ سَاقِهَا her legs قَالَتْ he said إِنَّهُ verily it صَرْحٌ a palace مُّمَرَّدٌ (is) traced smooth مِنْ قَوَارِيرَ of/with glass قَالَتْ she said رَبِّ my Lord إِنِّي I ظَلَمْتُ have wronged نَفْسِي

وَأَسْلَمْتُ myself and I submit (accept Islam) with سَلِمْتُ  
(of) the worlds ٱلْعَالَمِينَ Lord رَبِّ to Allah ٱللَّهُ Solomon

42. So when she came, it was said (to her): "Is your throne like this?" She said: "It is as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh." 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people. 44. It was said to her: "Enter *As-Sarh*": but when she saw it, she thought it was a pool, and she uncovering her legs. Sulaimân (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the '*Âlamîn*.'"

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فِئَتَانِ يَخْتَصِمُونَ ﴿٤٢﴾ قَالَ يَنْفَوِرَ لِمَ تَسْعَىٰ لَوْلَا الْحَسَنَةُ قَبْلَ الْكَاسِرَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٣﴾ قَالُوا أَطِغْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَغَىٰكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُّتَشَبِّهُونَ ﴿٤٤﴾

وَلَقَدْ أَرْسَلْنَا and indeed We sent إِلَىٰ to ثَمُودَ Thamud أَخَاهُمْ their  
then look فَإِذَا Allah ٱللَّهُ worship to صَالِحًا Salih brother  
quarreling with يَخْتَصِمُونَ (became) two parties فِئَتَانِ they  
do you سَعَىٰ why لِمَ O my people يَنْفَوِرَ he said قَالَ each other  
seek to hasten الْكَاسِرَةِ the evil (Allah's torment) قَبْلَ before الْحَسَنَةُ  
you seek the تَسْتَغْفِرُونَ why not لَوْلَا the good (Allah's Mercy)  
may be تَرْحَمُونَ that you لَعَلَّكُمْ (of) Allah ٱللَّهُ forgiveness  
at بِكَ we auger ill omen أَطِغْنَا they said قَالُوا treated with mercy  
your ill omen طَغَىٰكُمْ he said قَالَ with you مَعَكُمْ and those وَبِمَنْ you  
(are) a people أَنْتُمْ you قَوْمٌ nay, but بَلْ Allah ٱللَّهُ (is) with عِنْدَ  
that are being tested مُّتَشَبِّهُونَ ﴿٤٤﴾

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?" 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."



الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ fear and used to those who  
 وَلُوطًا (remember) Lot إِذْ قَالَ he said to  
 أَتَأْتُونَ النِّسَاءَ indecency وَأَنْتُمْ while  
 (to) men أَتَأْتُونَ why do you see أَتَأْتُونَ  
 with lust مِنْ دُونِ the women بَلْ أَنْتُمْ  
 (are) a people جَاهِلُونَ who are ignorant

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know. 53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see?" 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."



فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ بَاطِلُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ لَعَنَهُ اللَّهُ وَسَلَّمْ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أُولَٰئِكَ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

by his people answer جَوَابَ (there) was كَانَتْ so not فَمَا  
the family آل drive out أَخْرِجُوا they said قَالُوا that إِلَّا except  
لُوطٍ (of) Lot مِنْ قَرْيَتِكُمْ your city إِنَّهُمْ verily they are أَنْفُسٌ  
بَاطِلُونَ ﴿٥٦﴾ a people (who) are clean فَأَنْجَيْنَاهُ so We saved him  
وَأَهْلَهُ We destined her قَدَرْنَاهَا his wife إِلَّا except امْرَأَتَهُ and his family  
مِنْ (to be) of الْغَابِرِينَ ﴿٥٧﴾ those who remained behind وَأَمْطَرْنَا  
on them مَطَرًا a rain (of stones) عَلَيْهِمْ We rained down  
so evil was مَطَرُ the rain الْمُنْذَرِينَ ﴿٥٨﴾ (of) those who were warned  
قُلِ (is) to Allah وَسَلَّمْ say all praise اللَّهُ He has chosen اصْطَفَىٰ whom  
is Allah الَّذِينَ His slaves عِبَادِهِ or what يُشْرِكُونَ ﴿٥٩﴾ they ascribe as partners  
better أَنَا أَمْ خَيْرٌ and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ He Who  
and sends down وَأَنْزَلَ لَكُمْ for you مِنَ السَّمَاءِ the sky  
water فَأَنْبَتْنَا بِهِ and We cause to grow حَدَائِقَ gardens ذَاتَ  
full of بَهْجَةٍ beauty and delight مَّا كَانَتْ it is لَكُمْ (for you) أَنْ  
that أَنْبِتُوا you cause to grow شَجَرَهَا their trees أُولَٰئِكَ is there  
Nay but هُمْ they are قَوْمٌ any god مَعَ اللَّهِ ﴿٦٠﴾ with Allah بَلْ  
who ascribe equals يَعْدِلُونَ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!" 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen! Is Allâh better, or (all) that you ascribe as partners (to Him)?" 60. Is not He (better than your gods) Who created the heavens and the earth, and

sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوِاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أُولَئِكَ مَعَ اللَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ  
أُولَئِكَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا  
بَيْنَ يَدَيْ رَحْمَتِهِ أُولَئِكَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

as a fixed the earth has made is He Who  
رَوِاسِيًا in its midst and has placed  
and has placed firm mountains for it  
is a barrier the two seas between made  
most of Nay but Allah with there any god  
Who responds is He they know not  
الْمُضْطَرَّ to the distressed one when he calls Him  
and removes the evil and makes you  
of the earth (of) the earth inheritors  
is you remember that little is Allah  
He Who guides you in the darkness of the land and the sea  
the land and the sea and Who sends the winds  
His before as heralds of glad tidings  
Mercy is there any god with Allah  
they above all that Allah Exalted is  
associate partners

61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas? Is there any *ilâh* with Allâh? Nay, but most of them know not! 62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember! 63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* with Allâh? High Exalted be Allâh above all that they associate as partners!



لَقَدْ indeed وَعَدْنَا we were promised هَذَا this مَا We وَمَا بآؤُنَا and  
(nothing) this is هَذَا verily إِنَّ before مِنْ our forefathers  
in travel سِيرُوا say قُلْ (of) the ancients الْأَوَّلِينَ ﴿٦٨﴾ tales but  
the end عَاقِبَةُ has been كَانَ how كَيْفَ and see فَانظُرُوا the land الْأَرْضِ  
over الْمُجْرِمِينَ ﴿٦٩﴾ (of) the criminals وَلَا and not تَحْزَنَ grieve عَلَيْهِمْ  
because of what مِمَّا distress صَبِقَ in فِي be نَكُيْ nor وَلَا them  
يَمْكُرُونَ ﴿٧٠﴾ they plot وَيَقُولُونَ and they say مَتَى هَذَا this أَلْوَعْدُ  
truthful صَادِقِينَ ﴿٧١﴾ you are كُنْتُمْ if promise (will be fulfilled) إِنَّ  
قُلْ say عَسَى perhaps أَنْ that يَكُونُ may be رَدْفٌ close behind لَكُمْ  
you haste on فَتَسْعَى لَوْكُ ﴿٧٢﴾ (of) that which أَلَّذِي some بَعْضُ (to) you  
وَلَئِنَّ verily رَبَّكَ your Lord لَدُوْهُ (is) full فَضْلٍ grace عَلَى (of) grace  
do not أَكْثَرَهُمْ yet (but) وَلَكِنَّ mankind لَا most of them  
يَتَكْفَرُونَ ﴿٧٣﴾ give thanks

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimûn*." 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you. 73. "Verily, your Lord is full of grace for mankind, yet most of them do not give thanks."

وَأَنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمِمَّنْ غَابَتْ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَى بَيِّنٍ لِّمَنْ يَشَاءُ أَلَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُمْ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۖ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

وَأَنَّ رَبَّكَ لَيَعْلَمُ your Lord رَبَّكَ and verily  
صُدُورُهُمْ their breasts وَمَا they reveal يُعْلِنُونَ (and مَا they reveal  
the heaven السَّمَاءِ in فِي hidden غَابَتْ (from) مِنْ there is) nothing  
وَالْأَرْضِ the earth إِلَّا but فِي in (is) كِتَابٍ book مُبِينٍ ﴿٧٤﴾ a clear  
the children الْقُرْآنَ this هَذَا verily يَفُصِّلُ Quran عَلَى narrates بَيِّنٍ to  
in which فِي they هُمْ (of) that أَلَّذِي most أَكْثَرُ (of) Israel  
and a رَحْمَةً a guidance هْدًى and verily it is وَإِنَّهُمْ differ يَخْتَلِفُونَ ﴿٧٦﴾  
يَقْضِي your Lord رَبَّكَ verily إِنَّ for the believers لِّلْمُؤْمِنِينَ ﴿٧٧﴾ mercy

and وَهُوَ by His Judgement يُحْكِمُونَ between them يَتَنَبَّهُم will decide  
so put فَتَوَكَّلْ the All-Knowing الْعَلِيمُ ﴿٧٥﴾ the All-Mighty الْقَهَّارُ He is  
truth الْحَقُّ (are) on عَلَى surely you إِنَّكَ Allah اللَّهُ in your trust  
the manifest الْمُبِينُ ﴿٧٦﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal.  
75. And there is nothing hidden in the heaven and the earth but it is in a Clear  
Book. 76. Verily, this Qur'ân narrates to the Children of Israel most of that in  
which they differ. 77. And truly, it (this Qur'ân) is a guide and a mercy for the  
believers. 78. Verily, your Lord will decide between them (various sects) by His  
Judgement. And He is the All-Mighty, the All-Knowing. 79. So put your trust in  
Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعَمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ  
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا  
بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

nor إِنَّكَ verily you لَا cannot تَسْمَعُ the dead الْمَوْتَى make hear وَلَا  
تَسْمَعُ the call الدُّعَاءَ the deaf الْأَعْمَى can you make hear وَلَوْ  
يُفْرِغُونَ they flee وَمَا and nor أَنْتَ turning their backs مُدْبِرِينَ ﴿٨٠﴾  
can you هَادِي the blind الْعَمَى lead  
not تَسْمَعُ their error ضَلَالَتِهِمْ out of عَنْ the blind الْعَمَى  
believe يَأْتِنَا those who مَنْ except إِلَّا you can make to hear  
have submitted as Muslims مُسْلِمُونَ ﴿٨١﴾ and they فَهُمْ in Our Signs  
against them عَلَيْهِم the word الْقَوْلُ is fulfilled وَقَعَ and when وَإِذَا  
أَخْرَجْنَا لَهُمْ دَابَّةً for them دَابَّةً We shall bring out مِنْ a beast مِنَ الْأَرْضِ  
the earth تُكَلِّمُهُمْ (which) will speak to them أَنَّ because النَّاسَ  
mankind كَانُوا were بِآيَاتِنَا in our Signs لَا not يُوقِنُونَ ﴿٨٢﴾ certain وَيَوْمَ  
out of مِنْ We shall gather نَخْشُرُ and (remember) the Day when  
denied يُكَذِّبُ of those who مِمَّنْ a troop فَوْجًا nation أُمَّةٍ every  
shall be driven يُوزَعُونَ ﴿٨٣﴾ and they فَهُمْ Our signs بِآيَاتِنَا

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear  
the call, when they flee, turning their backs. 81. Nor can you lead the blind out of  
their error. You can only make to hear those who believe in Our *Ayât*, and who  
have submitted. 82. And when the Word is fulfilled against them, We shall bring

out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât*. 83. And the Day when We shall gather out of every nation a troop of those who denied Our *Ayât*, and (then) they (all) shall be driven,

حَقَّ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تَحِيطُوا بِهَا عِلْمًا أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٤﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٥﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَنْزِعُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٦﴾

did you كَذَّبْتُمْ He will say قَالَ they come جَاءُوا when إِذَا till حَقَّ  
you كَذَّبْتُمْ whereas not وَلَمْ My Signs (proofs) آيَاتِي deny  
you كُنْتُمْ or what أَمَّا by knowledge عِلْمًا them بِهَا comprehended  
كُنْتُمْ the word الْقَوْلُ and will be fulfilled وَوَقَعَ do ﴿٨٣﴾ used to  
and they ظَلَمُوا they have done wrong because بِمَا against them  
لَا they see يَرَوْنَ did not أَلَمْ will be able to speak يَنْطِقُونَ ﴿٨٤﴾ not  
that We جَعَلْنَا the night اللَّيْلَ لَيْسَكُنَا for them to rest فِيهِ  
therein وَالنَّهَارَ and the day مُبْصِرًا sight-giving إِنَّكَ verily in ذَلِكَ  
this لَآيَاتٍ (are) signs لِقَوْمٍ for people يُؤْمِنُونَ ﴿٨٥﴾ who believe وَيَوْمَ  
(in) the day on which يُنْفَخُ and (remember) the day will be blown فِي (in) الصُّورِ  
the Trumpet فَتَنْزِعُ and will be terrified وَمَن all who in (are)  
the heavens السَّمَوَاتِ وَمَن the earth (are) on فِي and who  
except مَن him whom شَاءَ Allah اللَّهُ wills وَكُلٌّ all shall أَتَوْهُ  
humbled دَاخِرِينَ ﴿٨٦﴾ come to Him

84. Till, when they come, He will say: "Did you deny My *Ayât* whereas you comprehended them not by knowledge, or what (else) was it that you used to do?"  
85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* for the people who believe. 87. And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

وَرَأَى الْجِبَالَ تَحْشَبًا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَاقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا فِيهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

and think them **الْجِبَالُ** the mountains **وَرَبَّى** and you will see  
 as the passing **مَرَّ** shall pass away **وَمِنْ** but they **جَامِدَةً** solid  
 Who **الَّذِي** (of) Allāh **الْعَمَلُ** the Work **صُنِعَ** (of) the clouds **الْمَحَابِلُ** away  
 (is) **أَفْقَنَ** perfected **كُلِّ** every **شَيْءٍ** thing **إِنَّهُ** verily He **خَيْرٌ**  
 whoever **مَنْ** you do **تَعْمَلُونَ** with all what **بِمَا** Well-Acquainted  
**جَاءَ** brings **بِالْمَعْنَى** a good deed **فَلَهُ** for him **خَيْرٌ** (will be) better **نِتْنَاهَا**  
 on that Day **وَمِنْ** the terror **فَرَجَ** from **وَمِنْ** and they **وَمِنْ** than it  
 an **يَأْتِيهِمْ** brings (does) **جَاءَ** and whoever **وَمِنْ** (will be) safe **يَأْمُنُونَ**  
 in **فِي** on their faces **يُؤْمِنُهُمْ** they will be cast down **فَكَفَبَتْ** evil (deed)  
**الْأَنَارِ** the Fire **هَلْ** are **تُجْزَوْنَ** you being recompensed **إِلَّا** except **مَا**  
 do **كُنْتُمْ** what **تَعْمَلُونَ**

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allāh, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. "Are you being recompensed anything except what you used to do?"

**إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ رَبَّكَ هَٰذِهِ الْبَلَدُ الَّذِي حَرَّمَهَا وَلَمْ يَكُنْ شَيْءٌ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۝ وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ۝ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِفَعْلٍ عَمَّا تَعْمَلُونَ ۝**

**إِنَّمَا** indeed **أَمَرْتُ** I have been commanded **أَنْ** to **أَعْبُدَ** worship **رَبَّكَ**  
 has sanctified it **هَٰذِهِ** the Lord **الْبَلَدُ** (of) this **الَّذِي** Who **حَرَّمَهَا**  
**وَلَمْ** and to Whom (belongs) **يَكُنْ** every **شَيْءٌ** (is) thing **وَأَمَرْتُ** I  
**أَكُونَ** to **أَنْ** have been commanded **مِنْ** be **الْمُسْلِمِينَ**  
 so **فَمَنْ** the Quran **أَتْلُوا** recite **وَأَنْ** and to **أَهْتَدَىٰ** receives guidance  
 whoever **فَلِنَفْسِهِ** receives guidance **وَمَنْ** for the good of his ownself  
**أَهْتَدَىٰ** and whosoever **ضَلَّ** astray **فَقُلْ** say (to him) **إِنَّمَا** verily **أَنَا** I (am) **مِنْ** (one) of **الْمُنذِرِينَ**  
**وَقُلِ** the warners **الْحَمْدُ** All praises **لِلَّهِ** to Allah **سَيُرِيكُمْ** (is) to Allah  
 and you shall recognize **آيَاتِهِ** His Signs **فَتَعْرِفُونَهَا** He will show you

of what عَمَّا is unaware بِغَيْرِ your Lord رَبِّكَ and not وَمَا them  
you do تَعْمَلُونَ ﴿٥٦﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims. 92. And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." 93. And say: "All the praises and thanks be to Allâh. He will show you His *Ayât*, and you shall recognise them. And your Lord is not unaware of what you do."

## سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسے ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَدْخُلُ آبَاءَهُمْ وَيَسْتَخِي. نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

طسے ﴿١﴾ Ta Sin Mim تِلْكَ these آيَاتُ (of) الْكِتَابِ (are) the verses الْمُبِينِ ﴿٢﴾ the Book نَتْلُو manifest عَلَيْكَ We recite مِنْ to you نَبَأِ of مُوسَى the news وَفِرْعَوْنَ (of) Moses بِالْحَقِّ in truth لِقَوْمٍ and Pharaoh يُؤْمِنُونَ ﴿٣﴾ for a people who believe إِنَّ verily فِرْعَوْنَ Pharaoh عَلَا exalted himself in الْأَرْضِ the land وَجَعَلَ and made أَهْلَهَا أَهْلَهَا and made شِيَعًا people يَسْتَضِعُّ sects طَائِفَةً a group مِنْهُمْ a group يَدْخُلُ them killing آبَاءَهُمْ and letting live نِسَاءَهُمْ and their sons وَيَسْتَخِي. those who الْفُسْدِ الَّذِينَ of he was كَانَ verily إِنَّهُ their females وَرِيدُ commit great sins and We wished أَنْ to نَمُنَّ do a favour عَلَى on/to the land الَّذِينَ were weak اسْتُضِعُوا those who فِي in الْأَرْضِ the land وَنَجْعَلَهُمْ rulers and to make them أَئِمَّةً and to make them وَنَجْعَلَهُمُ the inheritors الْوَارِثِينَ ﴿٥﴾



***Sûrat Al-Qasas***  
**(The Narration) XXVIII**

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. *Tâ-Sîn-Mîm* 2. These are the Verses of the manifest Book. 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe. 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn*. 5. And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

وَنُفِخَ فِي الْأُفُفِ فَرَعُونَ وَهَمَلْنَ وَخُنُودُهُمَا مِنْهُمَا مَا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفِيَ عَلَيْهِ فَاكْتَمِيهِ فِي الْبَيْتِ وَلَا تُخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْقَطْعُ هَؤُلَاءِ فَرَعُونَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَلْنَ وَخُنُودُهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

وَنُمَكِّنَ the land الْأَرْضَ in فِي (for) them لَّهُمْ and to establish  
and وَهَمَّكَنَ Pharaoh فِرْعَوْنَ and We let see  
they were كَانُوا that (which) مَا from them مِنْهُمْ their hosts  
the mother أُمِّ (to) إِيَّاكَ and We inspired وَأَوْحَيْنَا Fearing ﴿٦﴾  
you fear خِفْتَ but if إِذَا suckle him أَنْزَعِيهِ (of) Moses مُوسَى  
and لَا the river الْيَمِّ into فِي then cast him فَاقْبِضْهُ for him عَلَيْهِ  
shall رَأَوْهُ verily We إِنَّا grieve نَحْزَنُكَ and not وَلَا fear نَخَافُ not  
(one) مِنْكَ and shall make him وَجَاعِلُوهُ to you إِلَيْكُمْ bring him back  
the مَالُ then pick him up فَالْقَاطِعُ the Messengers ﴿٧﴾ of  
لَهُمْ that he might become لِيَكُونَ (of) Pharaoh فِرْعَوْنَ household  
Pharaoh فِرْعَوْنَ verily إِنَّكَ and grief وَحَزَنًا an enemy عَدُوًّا for them  
وَهُمَّكَنَ and Haman وَهَمَّكَنَا and their كَانُوا  
sinners ﴿٨﴾ خٰطِبِينَ

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَسْمَعُونَ ﴿٩﴾  
وَأَصْبَحَ قُودُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَّبَّنَا عَلَيَّ قَلْبُهَا لَإِتَّكَبَتْ مِنَ  
الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لِأُخْتِهِ قُصِّيهٖ فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَسْمَعُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ  
مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُمْ نَصِيبٌ ﴿١٢﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ the wife (of) Pharaoh قُرْتُ عَيْنٍ (of) comfort  
kill قَتْلُوهُ do not لِي and for you وَلَكَ for me of the eye  
or أَوْ he may be of benefit to us يَنْفَعَنَا (that) perhaps عَسَىٰ him  
not لَا and they وَهُمْ as a son وَلَدًا we may adopt him  
بَسْمَعُونَ ﴿٩﴾ perceive وَأَصْبَحَ and became قُودُ the heart أُمِّ the  
she was كَادَتْ verily empty (of) Moses مُوسَىٰ mother  
to disclose بَدِي very near him لَوْلَا that أَنْ had not رَّبَّنَا  
so that she لَتُبْدِي her heart لَإِتَّكَبَتْ We strengthened  
and وَقَالَتِ the believers الْمُؤْمِنِينَ ﴿١٠﴾ (as one) of might remain  
so she لِأُخْتِهِ to his sister قُصِّيهٖ follow him فَبَصَّرَتْ  
not لَا while they وَهُمْ a far place جُنُبٍ from him عَنْ watched  
for him عَلَيْهِ and We had forbidden حَرَّمْنَا perceive ﴿١١﴾  
الْمَرَاضِعَ suckling mothers مِنْ قَبْلُ already فَقَالَتْ then she said  
a household أَهْلِ on/to أَهْلِ I direct you أَدُلُّكُمْ shall  
يَكْفُلُونَهُ who will care for him لَكُمْ for you وَهُمْ and they will لَهُمْ  
look after in a good manner نَصِيبٌ ﴿١٢﴾ to him

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not. 10. And the heart of the mother of Mûsâ (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ؕ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ هَٰذَا وَهَٰذَا مِن عَدُوِّهِ فَاسْتَغْنَىٰ ۚ الَّذِي مِّن شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۚ إِنَّهُ عَدُوٌّ مُّضِلٌ مُّبِينٌ ﴿١٥﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ that his mother to أُمِّهِ so We restored him her eye وَلَا تَحْزَنَ and not her eye عَيْنُهَا might be comforted وَلِتَعْلَمَ that أَنَّ وَعْدَ اللَّهِ the Promise of Allah that she might know حَقٌّ (of) Allah (is) true وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا يَعْلَمُونَ ﴿١٣﴾ and when he attained أَشُدَّهُ his full strength and became perfect (in manhood) وَاسْتَوَىٰ strength and knowledge وَعِلْمًا judgement حُكْمًا bestowed on him and he وَدَخَلَ the good doers الْمُحْسِنِينَ ﴿١٤﴾ We reward thus the city entered غَفْلَةٍ a time at حِينٍ (of) unawareness أَهْلِهَا of its people فَوَجَدَ and he found فِيهَا there (in it) رَجُلَيْنِ two men fighting هَٰذَا this مِن of (was) of شِيعَتِهِ party and asked him for help وَهَٰذَا and that (the man) who الَّذِي help against his party (was) of شِيعَتِهِ party the one who the one who عَدُوِّهِ (was) of عَدُوِّهِ his foe فَوَكَرَهُ so struck him مُوسَىٰ with his fist فَقَضَىٰ and killed عَلَيْهِ him قَالَ he said هَٰذَا verily he is الشَّيْطَانِ (of) Satan إِنَّهُ of this plain مُضِلٌ misleading مُّبِينٌ ﴿١٥﴾

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* and religious knowledge. And thus do We reward the *Muhsinūn*. 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân's* (Satan's) doing, verily, he is a plain misleading enemy."

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى أَنْ تُقَاتِلَنِي أَنْ تُقَاتِلَنِي كَمَا قَاتَلْتَ نَفْسًا بِالْأَمْسِ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

قَالَ رَبِّ he said My Lord إِنِّي I have wronged ظَلَمْتُ myself verily and He forgave غَفَرَ (for me) لِي myself and He forgave غَفَرَ لِي the Oft-Forgiving الرَّحِيمُ (is) the Most Merciful قَالَ he said رَبِّ My Lord بِمَا with which أَنْعَمْتَ you have favored عَلَيَّ me فَلَنْ never أَكُونَ I will be ظَهِيرًا a helper of the criminals فَاصْبَحَ of the criminals فَاصْبَحَ in the city خَائِفًا afraid يَتَرَقَّبُ looking about فَإِذَا when behold الَّذِي the man who اَسْتَنْصَرُ had sought his help بِالْأَمْسِ yesterday يَسْتَصْرِخُهُ called him for his help قَالَ he said لَهُ to him مُوسَى Moses إِنَّكَ verily you are لَغَوِيٌّ a misleader مُبِينٌ plain فَلَمَّا then when أَرَادَ that he decided أَنْ to seize يَبْطِشُ the man هُوَ who عَدُوٌّ (was) an enemy لَهُمَا to both of them قَالَ (the man) said يَمْوَسَّى you as قَاتَلْتَ kill me كَمَا to do you want أَنْ to kill me أَنْ تُقَاتِلَنِي as قَاتَلْتَ you killed نَفْسًا a man yesterday إِنَّ nothing تُرِيدُ you want إِلَّا but أَنْ to become جَبَّارًا a tyrant فِي in the land وَمَا the land and أَنْ to be تَكُونَ those who do مِنَ of الْمُصْلِحِينَ right

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn*!" 18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help. Mûsâ said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمُوسَى إِنَّكَ أَلَمَّا يَأْتِمِرُونَ بِكَ لَيَقْتُلُونَكَ فَأَخْرَجَ إِلَى لَكَ مِنَ النَّصِيحَةِ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

وَجَاءَ رَجُلٌ مِنْ أَقْصَا from a man and there came  
 الْمَدِينَةِ (of) the city يَسْعَى running قَالَ O Moses  
 يَمُوسَى he said إِنَّكَ أَلَمَّا the chiefs يَأْتِمِرُونَ verily  
 بِكَ are taking counsel together about you to kill you  
 لَيَقْتُلُونَكَ فَأَخْرَجَ to escape I am  
 إِلَى the good advisers (one) of you  
 النَّصِيحَةِ ﴿٢٠﴾ فَخَرَجَ the good advisers  
 مِنْهَا خَائِفًا يَتَرَقَّبُ being afraid from there  
 قَالَ looking about رَبِّ نَجِّنِي My Lord  
 مِنَ الْقَوْمِ the people from save me  
 الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ he went تِلْقَاءَ towards  
 مَدْيَنَ (city) My Lord رَبِّي it may be  
 أَن (that) of Madyan he said  
 يَهْدِيَنِي سَوَاءَ guides me (to) the Right  
 السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ he arrived  
 مَاءَ (at) the water مَدْيَنَ (of) Madyan  
 وَجَدَ عَلَيْهِ أُمَّةٌ there a group of  
 مِنَ النَّاسِ men يَسْقُونَ watering  
 (their flocks) and he found  
 مِنْ دُونِهِمْ besides them  
 امْرَأَتَيْنِ two women  
 تَذُودَانِ who were keeping back  
 (their flocks) قَالَ  
 مَا خَطْبُكُمَا what (is) the matter with you  
 قَالَتَا لَا نَسْقِي we can water  
 حَتَّى (our flocks) until  
 يُصْدِرَ (their flocks) take  
 الرِّعَاءَ the shepherds  
 وَأَبُونَا شَيْخٌ and our father is  
 كَبِيرٌ very

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*!" 22. And when he went towards Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back. He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take. And our father is a very old man."

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَبَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَبْأَبُي اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجًّا فَإِنْ اتَّمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سَبْعِينَ لَيْلًا وَإِنْ شَاءَ اللَّهُ مِنْ الصَّالِحِينَ ﴿٢٧﴾

he فَسَقَى then ثُمَّ for them لَهُمَا so he watered (their flocks) تَوَلَّى  
 إِلَى My Lord رَبِّ and said فَقَالَ shade الظِّلِّ to  
 of I turned back إِلَى you bestowed أَنْزَلْتَ of whatever لِمَا truly, I am  
 خَيْرٍ good فَقِيرٌ ﴿٢٤﴾ in need فَجَاءَتْهُ then there came to him  
 she تَمْشِي one of the two women walking عَلَى اسْتِحْيَاءٍ قَالَتْ shyly  
 that he إِنَّ أَبِي verily my father يَدْعُوكَ calls you لِيَجْزِيَكَ he  
 for us أَجْرَ may give you reward مَا that سَقَيْتَ you watered لَنَا  
 to him عَلَيْهِ and narrated وَقَصَّ he came to him جَاءَهُ so when  
 you have فَخَفَ fear نَبَوْتَ fear لَا he said قَالَ the story الْقَصَصَ  
 wrong-doers الظَّالِمِينَ ﴿٢٥﴾ the people from الْقَوْمِ  
 hire him اسْتَجِرْهُ O my father يَبْأَبُي one of them إِحْدَاهُمَا said  
 (is) the الْقَوِيُّ you can hire اسْتَجَرْتَ who the best خَيْرٍ verily  
 I want أُرِيدُ verily إِنِّي he said قَالَ the trustworthy الْأَمِينُ ﴿٢٦﴾ strong  
 daughters of mine ابْنَتَي one of إِحْدَى wed to you أَنْ to أَنْكِحَكَ  
 you serve me تَأْجُرَنِي that أَنْ on the condition هَاتَيْنِ these two  
 ثَمَنِي for eight حِجًّا years فَإِنْ but if اتَّمَمْتَ you complete عَشْرًا  
 I want أُرِيدُ and not وَمَا from you عِنْدَكَ then it will be فَمِنْ ten years  
 you will سَبْعِينَ لَيْلًا for you عَلَيْكَ make it difficult أَنْ to أَشُقِّ  
 the الصَّالِحِينَ ﴿٢٧﴾ (one) of Allah الله wills if find me  
 righteous

24. So he watered for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn*." 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the

trustworthy.” 27. He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous.”

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكُمْ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُمْ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّا أَنهَا تُودِيَ مِنْ شَطِئِ الْأَوْدِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

قَالَ he said ذَلِكَ (is) between me and you and أَتَمَّا then no I fulfil قَضَيْتُ (of) the two terms whichever أَلْجَلَيْنِ over عَلَى and Allah (will be) on me مَا then when قَضَى (is) surety وَكَيْدٌ we say قَوْلُ what and was travelling وَسَارَ the term أَلْجَلِ Moses مُوسَى fulfilled (of) the direction الطَّوْرِ in مِنْ he saw مَائِسَ with his family أَتَمَّا to his family لَأَهْلِهِ he said قَالَ a fire تَارًا the Tur Mount I perhaps أَلْعَلَّ a fire تَارًا have seen مَا كُنْتُ verily I إِنِّي wait or some information بَعْضٍ from there مِنْهَا may bring to you that you may fire لَعَلَّكُمْ of النَّارِ a burning brand جَذْوَةٍ he reached it فَصْطَلَوْا so when فَلَمَّا warm yourselves (of) the valley الْوَادِ the side شَطِئِي from مِنْ he was called نُودِيَ الْأَيْمَنِ in فِي the right الْبَقْعَةِ place الْمُبَارَكَةِ from مِنْ the blessed الشَّجَرَةِ the tree إِنِّي O Moses بِمُوسَى (saying) that أَنْ the tree رَبُّ (am) Allah رَبُّ the Lord الْعَالَمِينَ (of) the worlds

**28. He said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say."**

**29.** Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." **30.** So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily, I am Allâh, the Lord of the 'Âlâmin!

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْشُوعٌ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣١﴾ أَسْلَكَ يَدَكَ فِي جَيْبِكَ فَخَرَجَ يَصْفَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلِكَ بَرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

وَأَن أَلْقِ and throw عَصَاكَ your stick فَلَمَّا but when he saw it رَآهَا in flight وَلَمْ flight and not يُعَقِّبْ looked back يَمْشُوعٌ O Moses أَقْبَلَ draw near وَلَا fear إِنَّكَ verily you are of those who are secure الْأَمِينِ ﴿٣١﴾ put يَدَكَ your hand in جَيْبِكَ your bosom فَخَرَجَ it will come forth يَصْفَاءَ white مِنْ غَيْرِ without سُوءٍ disease وَأَضْمَمَ and draw إِلَيْكَ to you جَنَاحَكَ your hand from الرَّهْبِ fear فَذَلِكَ these are two evidences بَرْهَانَانِ from your Lord رَبِّكَ to Firaun (Pharaoh) and his chiefs إِنَّهُمْ verily they are قَوْمًا a people فَاسِقِينَ ﴿٣٢﴾ I verily my Lord رَبِّ he said قَالَ who are rebellious that أَن and I fear فَأَخَافُ a man of them مِنْهُمْ have killed يَقْتُلُونِ ﴿٣٣﴾ they kill me

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two *Burhâns* from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn*. 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَإِخَىٰ هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنُنَصِّرُكَ بِإِخْيِكَ وَنَجْعَلُ لَكَ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكَ مَا ابْتَغَيْنَا شَأْنَا وَمِنَ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُم مُّوسَىٰ بِآيَاتِنَا يَتَذَكَّرُ أَلَّا هُوَ إِلَّا سِحْرٌ مُّفْتَرٍ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

وَإِخَىٰ and my brother هَارُونَ Aaron هُوَ أَفْصَحُ (is) more eloquent مِنِّي than me لِسَانًا in speech فَأَرْسَلْهُ so send him مَعِيَ with



I fear أَنَا me رَدْمًا as a helper يُصَدِّقُنِي to confirm me إِنِّي verily أَنَا I  
 We will سَنَشُدُّ Allah said قَالُوا they will deny me اُنْكَرْتُمْ that  
 and وَنَجْعَلُ through your brother بِأَخِيكَ your arm عَضُدَكَ strengthen  
 you both لَكُمْ give (make) سُلْطَانًا power فَلَا so not يَصِلُونَ  
 with Our Signs إِنَّا you (both) بِإِيَّتَيْنَا they shall reach  
 (will be) the اَتَّبِعُوكُم follow you اَتَّبِعَكُمَا and those who وَمِنْ two  
 victors فَلَمَّا then when جَاءَهُمْ came to them مُوسَى Moses بِإِيَّتَيْنَا  
 this (is) هَذَا nothing مَا they said قَالُوا clear with Our Signs  
 we heard سَمِعْنَا and not وَمَا invented مُفْتَرًى magic إِلَّا but  
 of old اَلْأَوَّلِينَ our fathers مَا بَيْنَا among (in) فِي of this بِهِذَا

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât*, you two as well as those who follow you will be the victors." 36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât*, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَهُ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾  
 وَقَالَ فِرْعَوْنُ بَنَاتِيهَا أَمْلَأْ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي الْفِطِينَ فَأَجْعَلَ لِي صَرْحًا  
 لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَذِبِينَ ﴿٣٨﴾ وَاسْتَكَبرَ هُوَ وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
 وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

وَقَالَ مُوسَى and said رَبِّي my Lord أَعْلَمُ knows best بِمَنْ from Him وَمَنْ with guidance بِالْهُدَى came who  
 who تَكُونُ will be لَهٗ (for him) عَاقِبَةُ the happy end الدَّارِ the in the  
 Hereafter إِنَّهُ verily لَا not يُفْلِحُ will be successful الظَّالِمُونَ ﴿٣٧﴾  
 the wrong-doers وَقَالَ and said فِرْعَوْنُ Pharaoh بَنَاتِيهَا O أَمْلَأْ chiefs  
 مَا I know عَلِمْتُ not لَكُمْ that you have مِنْ any إِلَهِ god غَيْرِي  
 other than me فَأَوْقِدْ so kindle لِي for me عَلَى O Haman  
 clay فَأَجْعَلَ set up لِي and صَرْحًا a lofty tower لَعَلِّي a  
 so that I أَطَّلِعُ may I look إِلَى at إِلَهِ the God مُوسَى (of) Moses

وَأَيُّ لَظَنُتُمْ and verily I think that he (is) one of the الكاذِبِينَ ﴿٢٨﴾ the liars and was arrogant وَاسْتَكْبَرَ he وَجُنُودُهُ and his hosts (soldiers) فِي الْأَرْضِ that land without يَغْنَى right وَظَنُوا and they thought أَنَّهُمْ أَنَّنَا لَا to Us يَرْجِعُونَ ﴿٢٩﴾ not would return

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* in order that I may look at (or look for) the *Ilâh* of Mûsâ (Moses); and verily, I think that he is one of the liars." 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٢٨﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى التَّكْوِيرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٢٩﴾ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٠﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣١﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٣٢﴾

فَأَخَذْنَاهُ and his hosts (soldiers) وَجُنُودُهُ so We seized him how كَيْفَ so behold فَاَنْظُرْ the sea فِي and We threw them (of) the wrong-doers الظَّالِمِينَ ﴿٢٨﴾ the end عَاقِبَةُ was كَانَتْ inviting يَدْعُونَ leaders أَيْمَةً and We have made them (of) Resurrection الْقِيَامَةِ and on the Day وَيَوْمَ the fire التَّكْوِيرِ to إِلَى and We made to يُنصَرُونَ ﴿٢٩﴾ they will be helped وَأَتَّبَعْنَاهُمْ and وَيَوْمَ a curse لَعْنَةً world هَذِهِ in فِي follow them (will be) هُمْ (of) Resurrection الْقِيَامَةِ on the Day We gave آتَيْنَا and indeed وَلَقَدْ the despised الْمَقْبُوحِينَ ﴿٣٠﴾ among We had أَهْلَكْنَا after مِنْ بَعْدِ مَا the Scripture الْكِتَابَ Moses مُوسَى as بَصَائِرَ of old الْأُولَى the generations الْقُرُونَ destroyed and وَرَحْمَةً and a guidance وَهُدًى for mankind لِلنَّاسِ enlightments and not وَمَا might remember يَتَذَكَّرُونَ ﴿٣١﴾ that they لَعَلَّهُمْ a mercy

كُنْتَ you were on the side الْغَرْبِ western إِذْ when فَضَبْنَا We made clear إِلَى to مُوسَى Moses الْأَمْرَ the Commandment وَمَا the witnesses (those الشَّاهِدِينَ among you were كُنْتَ not present)

40. So We seized him and his hosts, and We threw them all into the sea. So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn*. 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn*. 43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. 44. And you (O Muhammad ﷺ) were not on the western side, when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤١﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مِّنْ أَنَّهُمْ مِّنْ نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٢﴾ وَلَوْ لَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ وَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٣﴾

وَلَكِنَّا but We أَنشَأْنَا created قُرُونًا generations فَتَطَاوَلَ and long you كُنْتَ and not وَمَا the ages الْعُمُرُ (over them) عَلَيْهِمْ were (of) Madyan مَدْيَنَ the people أَهْلِ in فِي a dweller ثَاوِيًا were تَتْلُوا عَلَيْهِمْ reciting ءَايَاتِنَا to them وَلَكِنَّا Our Verses كُنَّا but We مُرْسِلِينَ were (kept) sending (messengers) وَمَا and not كُنْتَ when إِذْ (of) the Tur (Mount) الطُّورِ at the side بِجَانِبِ you were your ثَاوِيًا from مِّنْ as a mercy رَّحْمَةً but وَلَٰكِن We called نَادَيْنَا لِتُنذِرَ Lord قَوْمًا that you give warning أَنَّهُمْ not تَا to a people مُرْسِلِينَ before you تَذَكَّرُونَ in order that they they may remember (or receive) وَلَوْ لَا admonition) أَن (that) تُصِيبَهُمْ seize them مُصِيبَةٌ their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ for what بِمَا a calamity فَيَقُولُوا they would have said رَبَّنَا Our Lord! لَوْلَا why not أَرْسَلْتَ

we would then have **فَتَنَبَّعَ** a Messenger **رَسُولًا** to us **إِنَّمَا** you sent  
and we would **وَتَكُونُ** Your Verses (of Quran) **مَائِنِكَ** followed  
the believers **الْمُؤْمِنِينَ** among **مِنْ** have been

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). 46. And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. 47. And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayat* and would have been among the believers."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٥﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٦﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ the truth الْحَقُّ has come to them but when قَالُوا from Us they said لَوْلَا why not أُوتِيَ he was given مِثْلَ like (of) what مَا أُوتِيَ Moses . أَوَلَمْ was given in what بِمَا they disbelieve يَكْفُرُوا each two kinds of magic سِحْرَانِ they said قَالُوا before قَبْلُ in both بِكُلِّ verily we إِنَّا and they said وَقَالُوا helping one another a Book يَكْتَسِبُ then bring فَأْتُوا say قُلْ (are) disbelievers كَافِرُونَ ﴿٤٥﴾ مِنْ عِنْدِ اللَّهِ from Allah هُوَ which أَهْدَىٰ (is) better guide مِنْهُمَا than you are أَتَّبِعُهُ if كُنْتُمْ that I may follow it these two (to) صَادِقِينَ ﴿٤٦﴾ truthful فَإِنْ but if لَمْ يَسْتَجِيبُوا they answer لَكَ (to) their أَهْوَاءَهُمْ they follow يَتَّبِعُونَ that only أَنَّمَا then know فَاعْلَمْ you than one who وَمَنْ own lusts أَضَلُّ (is) more astray وَمِمَّنِ his own lust بِغَيْرِ without هُدًى guidance مِنَ Allah ﷻ follows هَوَاهُ from Allah ﷻ إِنَّ اللَّهَ verily لَا Allah ﷻ not يَهْدِي guides الْقَوْمَ the people الظَّالِمِينَ ﴿٤٧﴾

48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two, that I may follow it, if you are truthful." 50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn*.

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ٥١ ﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ﴾ ٥٢ ﴿وَإِذَا بَلَغَ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾ ٥٣ ﴿أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا الْحَسَنَةَ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ ٥٤

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ﴾ We have conveyed and indeed ﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ Word they may remember ﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ﴾ in order that those to whom We gave the Scripture before it, they believe in it and when it is recited to them, they say: "We believe in it." Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit to Allâh as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good. We have provided them with good and of what they spend.

51. And indeed now We have conveyed the Word to them, in order that they may remember. 52. Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا بِنَعْيِ الْجَنَّةِ﴾ ٥٥ ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ ٥٦ ﴿وَقَالُوا إِن نَّبِيعُ الْهُدَى مَعَكَ نَخْطَفُ

مِنْ أَتْرَابًا أُولَئِكَ نَمُكِّنْ لَهُمْ حَرَمًا مَّأْمُونًا يَبُجَى إِلَيْهِ نَمُوتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وَلِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَيَا لَوَدَلُوا وَاذْكُرْ أَعْمَلَكُمْ and when they hear the evil vain talk they withdraw from it and say "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allah knows best whom He wills. And He knows best those who are the guided. 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

55. And when they hear *Al-Laghw*, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided. 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكَنُهُمْ لَمْ تُمْسِكْ مِنْ بَعْدِهِ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْقَارِئِينَ ﴿٥٨﴾ وَمَا كَانَ رِئَاكُ مَهْلِكِ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أَرْبَعِ رُسُلًا يَلْقَوْنَ عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَكَمْ أَهْلَكْنَا and how many قَرْيَةٍ (from) We have destroyed بَطَرَتْ a town which were thankless مَعِيشَتَهَا for its means of مَسْكَنُهُمْ and those قَرْيَةٍ livelihood لَمْ (of) their dwellings تُمْسِكْ after them إِلَّا except قَلِيلًا have been inhabited

are the inheritors ﴿٥٨﴾ الْوَرِثَةِ We وَكُنَّا and verily We وَكَانَ a little  
 the الْقُرَى to destroy مُهْلِكِ your Lord رَبِّكَ was وَمَا and not  
 رُسُلًا their mother أُمِّهَا (in) to فِي He sends يَبْعَثُ until حَتَّى towns  
 and وَمَا our Verses آيَاتِنَا to them عَلَيْهِمْ reciting يَتْلُوا a Messenger  
 unless إِلَّا the towns الْقُرَى to destroy مُهْلِكِ We were كُنَّا not  
 وَأَهْلُهَا their people ظَالِمُونَ ﴿٥٩﴾ (are) wrong-doers

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors. 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn*.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

things وَمَا أُوتِيتُمْ and whatever شَيْءٍ from مِنْ you have been given  
 and فَمَتَّعَ (is) an enjoyment الْحَيَاةَ (of) the life الدُّنْيَا وَزِينَتَهَا  
 (is) خَيْرٌ Allah اللَّهُ (is) with عِنْدَ and that which وَمَا its adornment  
 you أَفَمَنْ have not أَفَلَا and will remain forever وَأَبْقَى better  
 وَعَدْنَا We have promised him وَعَدْنَاهُ is he whom أَفَمَنْ sense  
 كَمَنْ finds it (true) لَاقِيهِ which he فَهُوَ excellent حَسَنًا a promise  
 الْحَيَاةِ luxuries مَتَّعَ We have made to enjoy مَتَّعْنَاهُ like him whom  
 الْقِيَامَةِ on the Day يَوْمَ he هُوَ then ثُمَّ worldly الدُّنْيَا (of) the life  
 those who are الْمُحْضَرِينَ (will be) among مِنْ (of) Resurrection  
 brought up

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? 61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day you used شُرَكَائِيَ where أَيْنَ say (are) الَّذِينَ whom كُنْتُمْ has come true تَزْعُمُونَ ﴿٦٢﴾ to assert قَالَ الَّذِينَ said/will say حَقَّ those الَّذِينَ about whom عَلَيْهِمُ the Word الْقَوْلُ our Lord رَبَّنَا these are they هَؤُلَاءِ as كَمَا We led them astray أَغْوَيْنَهُمْ We led astray غَوَيْنَا whom الَّذِينَ we declare our innocence تَبَرَّأْنَا we were astray ourselves غَوَيْنَا (from them) إِيَّانَا they were كَانُوا not مَا before You إِلَيْكَ they worshipped يَعْبُدُونَ ﴿٦٣﴾ and it will be said وَقِيلَ and they will call upon them دَعَوْهُمُ your partners شُرَكَاءَكُمْ but فَلَمْ and they will see رَأَوُا to them هُمْ they will answer لَا not the torment لَوْ if أَنَّهُمْ they كَانُوا had been يَهْتَدُونَ ﴿٦٤﴾ guided

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped." 64. And it will be said: "Call upon your partners", and they will call upon them, but they will give no answer to them, and they will see the torment. if only they had been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day when the مَاذَا what أَجَبْتُمُ the الْمُرْسَلِينَ ﴿٦٥﴾ did you answer فَعَمِيَّتْ Messengers عَلَيْهِمُ then will be obscured الْأَنْبَاءُ to them فَهُمْ on that day يَوْمَئِذٍ news لَا and they يَتَسَاءَلُونَ ﴿٦٦﴾ not



who repented تَابَ for him مَنْ but as فَأَمَّا able to ask one another  
 then وَآمَنَ righteous deeds صَالِحًا and did وَعَمِلَ and believed  
 those الَّذِينَ among مِنْ he will be يَكُونُ that hopefully  
 مَا creates يَخْلُقُ and your Lord وَرَبُّكَ who are successful  
 they كَانَتْ not مَا and choses وَيَخْتَارُ He wills يَشَاءُ whatsoever  
 Allah اللَّهُ Glorified be مَبْجُونِ choice الْفِرَةِ (for them) لَهُمْ have  
 they associate يُشْرِكُونَ ﴿٣٨﴾ about all that عَمَّا and exalted is He وَتَعَالَى  
 as partners with Him

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" 66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٥﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخُسُوفُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ  
 الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٦﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ  
 بِضِيَاءٍ أَوْ لَيْلٍ تَسْمَعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ  
 اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَوْ لَيْلٍ تُبْصِرُونَ ﴿٦٨﴾

وَرَبُّكَ and your Lord يَعْلَمُ what مَا knows تَكِنُّ conceal صُدُورُهُمْ  
 and what وَمَا they reveal يُعْلِنُونَ ﴿٦٥﴾ and He وَهُوَ اللَّهُ  
 Allah لَا no إِلَهَ god إِلَّا هُوَ He لَهُ (is) His الْخُسُوفُ all praise  
 in the first وَالْآخِرَةُ and in the last وَلَهُ (is) His الْحُكْمُ and  
 the Decision وَإِلَيْهِ and to Him تُرْجَعُونَ ﴿٦٦﴾ you shall be returned قُلْ  
 say أَرَأَيْتُمْ do you see إِنْ if جَعَلَ Allah اللَّهُ made عَلَيْكُمْ  
 (of) the night سَرْمَدًا continuous إِلَيَّ till يَوْمِ the day الْقِيَمَةِ  
 Resurrection مَنْ who is إِلَهُ besides اللَّهُ Allah يَأْتِيكُمْ  
 could bring you بِضِيَاءٍ light أَوْ لَيْلٍ will not then تَسْمَعُونَ ﴿٦٧﴾  
 hear قُلْ say أَرَأَيْتُمْ do you see إِنْ if جَعَلَ Allah اللَّهُ made عَلَيْكُمْ  
 for you النَّهَارَ the day سَرْمَدًا continuous إِلَيَّ till يَوْمِ the Day  
 (of) Resurrection مَنْ (of) who is إِلَهُ besides اللَّهُ Allah

Allah بِأَنِيكُمْ could bring you night تَسْكُوتُ you will rest  
 أَفَلَا will then not تَصْرُوتُ you see

69. And your Lord knows what their breasts conceal, and what they reveal.  
 70. And He is Allâh; *Lâ ilâha illa Huwa*, all praises and thanks be to Him (both) in the first and in the last. And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad ﷺ): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you night wherein you rest? Will you not then see?"

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُبُوا فِيهِ وَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٢﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٣﴾

وَمِنْ the He has made جَعَلَ His Mercy رَحْمَتِهِ and (it is) out of  
 that you may rest تَسْكُبُوا and the day وَالنَّهَارَ the night اللَّيْلَ for you  
 His Bounty فَضْلِهِ of مِنْ and that you may seek وَتَبْتَغُوا therein فِيهِ  
 and (remember) وَيَوْمَ may be grateful تَشْكُرُونَ ﴿٧١﴾ and that you وَلَعَلَّكُمْ  
 يُنَادِيهِمْ when فَيَقُولُ He will call them أَيْنَ where شُرَكَائِيَ  
 ﴿٧٢﴾ تَزْعُمُونَ you used to كُنْتُمْ whom الَّذِينَ (are) My partners  
 وَنَزَعْنَا assert and We shall take out مِنْ from كُلِّ every أُمَّةٍ  
 شَهِيدًا a witness فَقُلْنَا and We shall say هَاتُوا بُرْهَانَكُمْ  
 the truth is الْحَقُّ that أَنَّ then they shall know فَعَلِمُوا your proof  
 what ضَلَّ (is) with Allah اللَّهُ عَنْهُمْ will disappear مَا from them  
 كَانُوا used to يَفْتَرُونَ ﴿٧٣﴾ they invent

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. 74. And (remember) the Day when He (your Lord Allâh) will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?" 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies which they invented will disappear from them.

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْمُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٧﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْفِينَ ﴿٧٨﴾

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى (of) Korah verily people of Moses but he behaved arrogantly towards them ﴿٧٧﴾ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا the treasures of which and We gave him the keys of it would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allah does not like those who exult/are glad but seek those who exult/are glad with that which Allah has bestowed on you, the home of the last and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes mischief-makers ﴿٧٨﴾

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult. 77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn*."

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يَسْتَلْ عَنْ دُورِهِمْ الْمُجْرِمُونَ ﴿٧٩﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا بَلِّغْنَا مَا آؤَفْك قُرُونُ ۖ إِنَّهُمْ لَدُوٌّ حَظِيظٌ ﴿٨٠﴾



80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn*." 81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَابُ لَا يَقْلِحُ الْكَافِرُونَ ﴿٨١﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٢﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا those who and began his مَكَانَهُ had desired  
know you not وَيَكَابُ to say يَقُولُونَ the day before position  
تَمَنَّوْا the provision الرِّزْقَ extends (enlarge) اللَّهُ that  
وَيَقْدِرُ His slaves عِبَادِهِ of مِنْ He pleases يَشَاءُ whomsoever  
مَنَّ اللَّهُ was Gracious مَنْ that أَنْ had it not been لَوْلَا restricts it.  
He could have caused the earth to swallow لَخَسَفَ to us عَلَيْنَا Allah  
be successful لَا know you not that وَيَكَابُ us بِنَا  
لَا يَقْلِحُ not لَا know you not that وَيَكَابُ the disbelievers ﴿٨١﴾  
الْآخِرَةُ the home الدَّارُ that تِلْكَ the disbelievers الْكَافِرُونَ ﴿٨١﴾  
نَجْعَلُهَا We shall assign it لِلَّذِينَ to those who لَا to those who يُرِيدُونَ  
عُلُوًّا in pride فِي الْأَرْضِ the land وَلَا nor فَسَادًا mischief وَالْعَاقِبَةُ  
the (good) end لِلْمُتَّقِينَ ﴿٨٢﴾ (is) for the pious

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. 83. That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٣﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ نَبِيُّ أَهْلَمْ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٤﴾ وَمَا كُنْتُمْ تَرْجُونَ أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونُوا ظَاهِرِينَ لِلْكَافِرِينَ ﴿٨٥﴾

the **خَيْرٌ** for him **فَلَهُ** the good deed **بِالْحَسَنَةِ** brings **جَاءَ** whosoever **مَنْ**  
**بِالسَّيِّئَةِ** brings **جَاءَ** and whosoever **وَمِنْ** thereof **مِنْهَا** better (will be)  
 those who **الَّذِينَ** will be rewarded **يَجْزَى** then not **فَلَا** the evil deed  
 they used **كَانُوا** what **مَا** except **إِلَّا** the evil deeds **السَّيِّئَاتِ** do **عَمِلُوا**  
 has enjoined (given) **فَرَضَ** He Who **الَّذِي** verily **إِنَّ** to do **فَاعْمَلُوا** ﴿٨٤﴾  
**عَلَيْكُمْ** will surely bring you **لَرَأَيْتُمْ** the Quran **الْقُرْآنَ** (on) you **عَلَيْكُمْ**  
 (is) Most **أَعْلَمُ** my Lord **قُلْ** say **قُلْ** the place of return **مَعَادٍ** to  
 and (of) **وَمَنْ** guidance **بِالْهُدَى** brings **جَاءَ** (of) him who **مَنْ** Aware  
 and **وَمَا** manifest **مُبِينٍ** ﴿٨٥﴾ error **ضَلُّوا** (is) in **فِي** (he) **هُوَ** him who  
 would be **يُتْلَقُ** that **أَنْ** expecting (hoping) **تَرْجَوْا** you were **كُنْتُمْ** not  
 as **رَحْمَةً** but **إِلَّا** the Book **الْكِتَابَ** to you **إِلَيْكُمْ** sent down  
 as **ظَهَرَ** be **تَكُونَنَّ** so not **فَلَا** your Lord **رَبِّكُمْ** from **مِنْ** a mercy  
 of the disbelievers **لِلْكَافِرِينَ** ﴿٨٦﴾ a supporter

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'an will surely, bring you back to *Ma'ād*. Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." 86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

وَلَا **يَصُدُّكَ** and not **عَنْ** turn you away **مِنْ** the signs **آيَاتِ** **اللَّهِ**  
 they have been sent down **أُنْزِلَتْ** when **إِذْ** after **بَعْدَ** (of) Allah  
 and not **وَلَا** your Lord **رَبِّكَ** to **إِلَىٰ** and invite **وَادْعُ** to you **إِلَيْكَ**  
 call **تَدْعُ** and not **وَلَا** the polytheists **الْمُشْرِكِينَ** ﴿٨٧﴾ of **مِنْ** be **تَكُونَنَّ**  
**مَعَ** with **اللَّهُ** Allah **إِلَهًا** a god **آخَرَ** any other **لَا** (ther is) no **إِلَهَ**  
 god **إِلَّا** but **هُوَ** He **كُلُّ** every **شَيْءٍ** thing **هَالِكٌ** will perish **إِلَّا**  
 save **وَجْهَهُ** His Face **لَهُ** (to Him) **الْحُكْمُ** (is) the Decision **وَإِلَيْهِ** and  
 you shall be returned (all) **تُرْجَعُونَ** ﴿٨٨﴾ to Him

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikûn*. 88. And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa*. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

## سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَمِّ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

that the people النَّاسُ do think أَحْسِبَ Alif, Lam, Mim ﴿١﴾ and they will be left يُتْرَكُوا أَن يَقُولُوا ءَامَنَّا we believe وَهُمْ say يَقُولُوا to أَن they will be left  
We tested فَتَنَّا and indeed will be tested يُفْتَنُونَ ﴿٢﴾ not لَا they  
and will certainly make فَلَيَعْلَمَنَّ before them قَبْلِهِمْ those who الَّذِينَ  
telling the truth صَدَقُوا those who are الَّذِينَ Allah اللَّهُ it known  
those who are الْكَاذِبِينَ ﴿٣﴾ and will certainly make it known وَلَيَعْلَمَنَّ  
evil السَّيِّئَاتِ do يَعْمَلُونَ those who الَّذِينَ think حَسِبَ or أَمْ liars  
that مَا evil is سَاءَ they can outstrip Us يَسْبِقُونَا that أَن deeds  
hoping يَرْجُوا is كَانَ whoever. مَنْ they judge يَحْكُمُونَ ﴿٤﴾ which  
Term أَجَل then surely فَإِنَّ Allah اللَّهُ the Meeting (with)  
(is) the السَّمِيعُ and He وَهُوَ is surely coming لَآتٍ Allah's  
the All-Knower الْعَلِيمُ ﴿٥﴾ All-Hearer

*Sûrat Al-'Ankabût*

*(The Spider) XXIX*

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Mîm*. 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. 4. Or think those who do evil deeds that they can outstrip Us? Evil is that

which they judge! 5. Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٨﴾

وَمَنْ جَاهِدْ then only جَاهِدْ and whosoever فَإِنَّمَا strives لِنَفْسِهِ for himself إِنَّ Allah verily غَنِيٌّ (is) Wealthy عَنِ the world believed the عَالَمِينَ ﴿٥﴾ and those who آمَنُوا and did الصَّالِحَاتِ righteous deeds لَنُكَفِّرَنَّ surely We shall عَنْهُمْ remit/expiate from them سَيِّئَاتِهِمْ their evil deeds and لَنَجْزِيَنَّهُمْ their evil deeds they كَانُوا of that which الَّذِي the best أَحْسَنَ We shall reward them used بِمَعْمَلُونَ ﴿٦﴾ to do وَوَصَّيْنَا the man and We have enjoined on الْإِنْسَانَ man they strive against جَاهِدَاكَ and if وَإِنْ to be good حُسْنًا to his parents بِوَالِدَيْهِ you have لَيْسَ what مَا with Me بِي to make you join لِتُشْرِكَ you obey them فَلَا knowledge of (which) عِلْمٌ then not تُطِعْهُمَا and I shall tell you مَرْجِعِكُمْ (is) your return unto Me فَأُنَبِّئُكُم and for those who تَعْمَلُونَ ﴿٧﴾ to do وَالَّذِينَ and for those who كُنتُمْ what surely We shall لَنُدْخِلَنَّهُمْ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe the righteous الصَّالِحِينَ ﴿٨﴾ among فِي shall make them enter

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the *‘Ālamîn*. 7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do. 9. And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿٩﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُم بِحَامِلِينَ مِنْ





عَمَّا to fabricate ﴿١٣﴾ they used كَانُوا about that which and indeed أَرْسَلْنَا We sent نُوحًا Noah إِلَى to قَوْمِهِ his people فَلَيْتَ years a thousand أَلْف among them فِيهِمْ and he stayed the خَمْسِينَ fifty مَا years فَأَخَذَهُمُ and overtook them الطُّوفَانُ the Deluge وَهُمْ while they ظَالِمُونَ ﴿١٤﴾ (are) wrong-doers فَأَنْجَيْنَاهُ (of) the ship وَالنَّاسَ وَصَحْبَهُ saved him and made it آيَةً a sign لِلْعَالَمِينَ ﴿١٥﴾ for the worlds وَإِذْ he said قَالَ when (remember) Abraham to his people لِقَوْمِهِ he said وَقُتِلُوا Allahu worship الله وَأَتَّقُوا and fear Him ذَلِكُمْ that خَيْرٌ (is) better لَكُمْ for you إِن if كُنْتُمْ you did تَعْلَمُونَ ﴿١٦﴾ know

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. 14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were *Zâlimûn*. 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* for the '*Ālamîn*. 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لِلَّهِ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَغُ الْعَمِيقِ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

إِنَّمَا only تَعْبُدُونَ you worship مِن دُونِ besides الله Allah أَوْثَانًا idols وَتَخْلُقُونَ and you invent إِفْكًا falsehood إِنَّ verily الَّذِينَ those whom تَعْبُدُونَ you worship مِن دُونِ besides الله Allah لَا so seek فابْتَغُوا any provision رِزْقًا for you لَكُمْ possess يَمْلِكُونَ and worship Him الرِّزْقَ Allah from/with وَاعْبُدُوهُ and be grateful إِلَيْهِ to Him إِلَيْهِ to Him تَرْجَعُونَ ﴿١٧﴾ and if تَكْذِبُوا you deny فَقَدْ then truly كَذَّبَ (is) on عَلَى and not وَمَا before you أُمَمٌ nations مِن قَبْلِكُمْ have denied to convey (the Message) أَلْبَغُ but إِلَّا the Messenger الرَّسُولِ

الْمَبِثِّ ﴿١٥﴾ how they see كَيْفَ do not يَرَوْنَ plainly  
 He the creation أَلْخَلَقَ then ثُمَّ the creation  
 (is) easy يَسِيرٌ ﴿١٦﴾ Allah for عَلَى that verily ذَلِكَ repeats it

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. "And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly." 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾ يَعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١٦﴾ وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٧﴾

قُلْ سِيرُوا travel فِي in الْأَرْضِ the land فَانظُرُوا and see كَيْفَ how  
 بَدَأَ He originated the creation أَلْخَلَقَ then ثُمَّ Allah  
 النَّشْأَةَ the creation الْآخِرَةَ last إِنَّ verily Allah  
 عَلَىٰ كُلِّ شَيْءٍ every thing قَدِيرٌ ﴿١٥﴾ (is) Omnipotent  
 يَعَذِّبُ He punishes مَن whom يَشَاءُ He wills وَيَرْحَمُ and shows mercy  
 وَإِلَيْهِ He wills يَنْصِبُ whom and to Him تَقْلَبُونَ ﴿١٦﴾ you will be  
 وَمَا returned and not أَنتُمْ and you cannot (can) exape فِي in الْأَرْضِ  
 وَلَا the earth nor فِي in السَّمَاءِ the heaven وَمَا not (there is) and  
 لَكُم for you دُونِ besides اللَّهُ Allah مِن any وَلِيٍّ protector وَلَا  
 نَصِيرٍ ﴿١٧﴾ (nor) helper

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things." 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Walî* nor any Helper.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكُونُونَ لَكُمْ عَذَابًا أَلِيمًا ﴿٢١﴾ فَمَا كَانَتْ  
 جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٢﴾ وَقَالَ



and (Abraham) said وَقَالَ Lot لوطُ in him لَهُ so believed فَقَامَ ﴿٢٦﴾  
 my رَبِّي to (for the sake of) إِلَيَّ shall emigrate مُهَاجِرٌ verily I إِنِّي  
 the الْحَكِيمُ ﴿٢٧﴾ (is) the All-Mighty He هُوَ verily إِنَّهُ Lord  
 Isaac إِسْحَاقَ on him لَهُ and We bestowed وَهَبْنَا All-Wise  
 and We ordained وَجَعَلْنَا and Jacob and in فِي دُرِّيَّتِهِ his offspring النَّبُوَّةُ  
 and the Book وَالكِتَابَ prophetood and وَآتَيْنَاهُ and We granted him أَجْرَهُ  
 the world الدُّنْيَا in فِي and verily he وَإِنَّهُ and in فِي the الآخِرَةِ his reward  
 the Hereafter لَئِنْ (is) الْفَالِحِينَ ﴿٢٨﴾ indeed among the righteous وَلَوْ أَنَّ  
 Lot (remember) إِذْ قَالَ he said قَالَ لِقَوْمِهِ to his people  
 verily you إِنَّكُمْ لَا تَأْتُونَ commit الْفَاحِشَةَ مَا the worst sin  
 has preceded you سَبَقَكُمْ بِهَا with it مِنْ any أَحَدٍ one مِنْ of  
 worlds أَمْثَلِكُمْ ﴿٢٩﴾ verily do you تَأْتُونَ (sodomy) أَرْجُلَ commit  
 and وَقَطَّعُوا (with) men and rob (you cut) السَّبِيلَ the road وَتَأْتُونَ  
 in practice فِي in كَادِبِكُمْ your meetings أَلْسُكَّرَ every kind of evil  
 but not فَمَا deed كَانَتْ was جَوَابَ the answer قَوْمِهِ (of) his people  
 that قَالُوا they said أَتَيْنَا bring upon us بِعَذَابِ the torment  
 if كُنْتُمْ مِنْ (one) of أَلَصْدِيقِينَ ﴿٣٠﴾ Allah اللَّهُ (of) torment  
 the truthful

26. So Lût (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him, Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* which none has preceded you in (committing) it in the *Ālamîn*." 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا  
 أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانَُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا  
 لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَانَهُ كَانَتْ مِنَ الْغَدِيرِ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُ بِهِمْ وَضَافَ  
 بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيُكَ وَأَهْلَكَ إِلَّا أَمْرَانِكَ كَانَتْ مِنَ الْغَدِيرِ ﴿٣٣﴾

قَالَ رَبِّ he said my Lord أَنْصُرْنِي help me عَلَى against الْقَوْمِ the  
 Our الْمُفْسِدِينَ people came and when وَكُنَّا corrupt رُسُلَنَا came  
 with the glad tidings بِالْبَشَرِ (to) إبراهيم Messengers  
 the people أَهْل are going to destroy مُهْلِكُوا verily we إِنَّا they said  
 have أَهْلُهَا truly إِنَّ town الْقَرْيَةِ (of) this هَذِهِ  
 ظَالِمِينَ (Abraham) said قَالَ wrong-doers إِنِّكَ verily فِيهَا  
 know better أَعْلَمُ we نَحْرُبُ they said قَالُوا Lot in it (is)  
 and his وَأَهْلَهُ we will verily save him لَنُنَجِّيَنَّهُ (is) therein فِيهَا who  
 (one) of مِنْ she will be كَانَتْ his wife أَمْرَأَتُهُ except إِلَّا family  
 الْقَائِمِينَ those who remain behind وَلَمَّا and when أَن (that) جَاءَتْ  
 he was grieved سَاءَ (to) Lot قَالُوا Our Messengers رُسُلَنَا came  
 of them بِهِمْ and he felt straitened وَضَافَ because of them  
 and do not لَا وَخَفَ fear وَلَا and they said وَقَالُوا unable  
 and your family وَأَهْلَكَ we shall save you مُنْجُوَكُمْ truly إِنَّا grieve  
 إِلَّا أَمْرَأَتُكَ except your wife كَانَتْ she will be مِنْ of الْقَائِمِينَ  
 those who remain behind

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn*.  
 31. And when Our messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been *Zâlimûn*." 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind." 33. And when Our messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ۖ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ۚ وَإِلَىٰ مَدِينِكَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُفْسِدِينَ ۚ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّحْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثَمِيمَ ۚ وَعَادَا وَنَمُودَا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِتِهِمْ وَرَبِّكَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

إِنَّا we are about to bring down مُزِيلُونَ verily we on أَهْلِ the people  
 هَذِهِ (of) this أَهْلُ town punishment/torment يَجْزِيْكُمْ  
 they have been because of what كَانُوا the sky from  
 We have left رَكَّعْنَا and indeed رَفَعْنَا acting immorally  
 بَفْسُقِهِمْ ۝۳۱ thereof ءَايَةً a sign بَيِّنَةً evident لِقَوْمٍ for people  
 their brother مَدْيَانَ and to وَإِلَىٰ who understand  
 worship شُعَيْبًا O my people شُعَيْبُ so he said فَقَالَ  
 and hope for the last وَيَرْجُوا the Day الْآخِرَ the last  
 being اللَّهُ and hope for the Day الْآخِرَ the last  
 do not تَتَمَتَّعُوا in the land الْأَرْضِ the land مُتَمَتِّعِينَ ۝۳۲  
 so seized them فَكَذَّبُوهُ and they denied him  
 corrupt فَخَسَفْنَا the earthquake فَاصْبَحُوا in ۝۳۳ and they became  
 their دَارِهِمْ in ۝۳۴ and they became فَاصْبَحُوا the earthquake  
 and Ad وَعَادًا prostrate (dead) وَكُنُوزًا and Ad  
 and indeed تَبَيَّنَ is clearly apparent لَكُمْ to you  
 and made fair-seeming وَزَيَّنَ their dwellings مَسْكِنِهِمْ  
 and turned أَصْلَحَ Satan أَصْلَحَ their deeds فَصَدَّمَهُمْ  
 and they were عَنْ the Path (Right) السَّبِيلِ the Path (Right)  
 intelligent مُتَّبِعِينَ ۝۳۵

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious." 35. And indeed We have left thereof an evident *Ayâh* for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for the last Day, and commit no mischief on the earth as *Mufsidûn*. 37. And they belied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Âd and Thamûd (people)! And indeed is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَقُلُوبٌ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِآيَاتِنَا فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا  
 سَاقِيْنَ ۝۳۹ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ  
 خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝۴۰

وَقَرُورٍ and Korah وَفُضُولٍ and Pharaoh وَمَنْعُجٍ and Haman وَلَقَدْ  
 with clear بِالْيَقِينِ Moses ثَمُودُ came to them جَاءَهُمْ and indeed  
 the land فِي the الأرض in but they were arrogant فَاسْتَكْبَرُوا evidences  
 so each كَلَّا to outstrip Us سَيَفِيكَ ﴿٣٩﴾ they were كَانُوا and not وَمَا  
 of them some مِنْهُمْ for his sin بِذُنُوبِهِ We seized أَخَذْنَا (of them)  
 a violent wind with حَاصِبًا on them عَلَيْهِ We sent أَرْسَلْنَا whom  
 أَخَذْنَا whom مَنْ and of them (were) some وَمِنْهُمْ shower stones  
 and of them (were) وَمِنْهُمْ and awful cry الصَّيْحَةُ overtook him  
 the الْأَرْضِ him بِهِ We caused to swallow خَفَفْنَا whom مَنْ some  
 We drowned أَغْرَقْنَا whom مَنْ and of them (were) some وَمِنْهُمْ earth  
 but وَلَكِنْ to wrong them لِيُظْلِمَهُمُ Allah اللَّهُ was كَانَتْ and not وَمَا  
 كَانُوا they were أَنْفُسَهُمْ themselves يَظْلِمُونَ ﴿٤٠﴾ doing wrong to

39. And Qârûn, Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât*, but they were arrogant in the land, yet they could not outstrip Us. 40. So We punished each (of them) for his sins, of them were some on whom We sent *Hâsib*, and of them were some who were overtaken by *As-Saihah*, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.

مَثَلُ الَّذِينَ أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَكَ الْبُيُوتِ لَبَيْتٌ  
 الْعَنْكَبُوتُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ  
 الْحَكِيمُ ﴿٤٠﴾ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤١﴾

مَثَلُ the likeness الَّذِينَ those who اتَّخَذُوا (of) take مِنْ دُونِ other  
 (is) the likeness كَمَثَلِ protectors (helpers) أَوْلِيَاءَ Allah اللَّهُ than  
 but بَيْتًا who builds اتَّخَذَتْ (of) the spider الْعَنْكَبُوتِ  
 (is) the بَيْتُ (of) houses الْبُيُوتِ the frailest (weakest) أَوْهَكُ verily  
 know يَعْلَمُونَ ﴿٣٩﴾ they كَانُوا if لَوْ (of) the spider الْعَنْكَبُوتِ house  
 إِنَّ اللَّهَ verily Allah اللَّهُ يَعْلَمُ what مَا knows يَدْعُونَ they invoke مِنْ  
 (is) دُونِهِ instead of Him مِنْ شَيْءٍ things وَهُوَ and He الْعَزِيزُ  
 الْأَمْثَلُ and these تِلْكَ the All-Wise الْحَكِيمُ ﴿٤٠﴾ the All-Mighty



وَمَا for mankind لِلنَّاسِ We put them forward نَضْرِبُهَا similitudes  
those who إِلَّا except الَّذِينَ يَعْلَمُونَ ﴿١٧﴾ will grasp them بِمَقَالِهَا and not  
have knowledge

41. The likeness of those who take (false deities as) *Auliya'* other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew. 42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿١٧﴾ أَتُلُّ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ  
وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ ﴿١٨﴾

and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ Allah اللَّهُ created خَلَقَ  
(is) surely a sign لَآيَةً that ذَلِكَ in فِي verily إِنَّ with truth بِالْحَقِّ  
has been أَوْحَىٰ what مَا recite أَتُلُّ for those who believe لِّلْمُؤْمِنِينَ ﴿١٧﴾  
revealed إِلَيْكَ to you مِنَ of الْكِتَابِ the Book وَأَقِمِ and offer الصَّلَاةَ  
from مِنَ prevents تَنْهَىٰ the prayer الصَّلَاةَ verily إِنَّ the prayer  
and verily وَلَذِكْرُ and evil wicked deed وَالْمُنْكَرِ great sins الْفَحْشَاءِ  
and Allah اللَّهُ the remembrance أَكْبَرُ (of) Allah اللَّهُ (is) greater  
you do تَصْنَعُونَ ﴿١٨﴾ what مَا knows يَعْلَمُ

44. "Allâh (Alone) created the heavens and the earth with truth." Verily, therein is surely, a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform *As-Salât*. Verily, *As-Salât* prevents from *Al-Fahshâ'* and *Al-Munkar* and the remembering of Allâh is greater indeed. And Allâh knows what you do.





تعلم القرآن الكريم لفك لغتك

Study the Meaning of  
the English Translation of

# **THE NOBLE QUR'ÂN**

Word-for-Word  
from Arabic to English

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the permission of the publisher.

First Edition: March 2000

Supervised by:  
**ABDUL MALIK MUJAHID**



*Head Office:*

**DARUSSALAM**

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia

Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

*Branches:*

**DARUSSALAM**

50, Lower Mall, Lahore, Pakistan. Tel: 0092-42-724 0024/723 2400

Fax: 0092-42-735 4072

**DARUSSALAM PUBLICATIONS**

P.O. Box. 79194, Houston, TX 77279, USA. Tel: 001-713-722 0419

Fax: 001-713-722 0431

E-mail: sales@dar-us-salam.com Website: www.dar-us-salam.com

**DARUSSALAM**

572-Atlantic Ave, Brooklyn, New York 11217, USA. Tel: 001-718-625 5925

**AL-HIDAAAYAH PUBLISHING & DISTRIBUTION**

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889

Fax: 0044-121-753 2422

تعلم القرآن الكريم لفظًا لفظًا

Study the Meaning of  
the English Translation of

# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English

Volume 3

Part 21 - 30

Compiled by  
DARUSSALAM



**DARUSSALAM**

Publishers and Distributors

Riyadh, Houston, New York, Lahore



48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٨﴾ وَقَالُوا لَوْلَا  
أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا  
عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾

the *صُدُورِ* in *فِي* clear *يَنْتَظِرُ* signs *آيَاتٌ* it is *هُوَ* nay but *بَلْ*  
the *الْعِلْمَ* have been given *أُوتُوا* (of) those who *الَّذِينَ* breasts  
Our Proofs *يَنْتَظِرُ* deny and reject *يَجْحَدُ* and none *وَمَا* knowledge  
why *لَوْلَا* and they say *وَقَالُوا* the wrong-doers *الظَّالِمُونَ* but *إِلَّا*  
*أُنزِلَ* are not *أُنزِلَ* sent down *عَلَيْهِ* to him *آيَاتٌ* Signs *مِّن* *رَّبِّهِ*  
his Lord *قُلْ* say *إِنَّمَا* only *الآيَاتُ* the signs *عِنْدَ* (are) with *اللَّهُ*  
plain *وَأِنَّمَا* Allah *أَنَا* and verily only *نَذِيرٌ* I am *مُبِينٌ*  
*أَوَلَمْ* is it not *يَكْفِهِمْ* sufficient for them *أَنَّا* that We *أَنْزَلْنَا*  
down *عَلَيْكَ* to you *الْكِتَابَ* the Book *يُتْلَى* which is recited *عَلَيْهِمْ*  
to them *إِنَّ* verily *فِي* in *ذَلِكَ* that *رَحْمَةً* (is) a mercy *وَذِكْرَى*  
and a reminder *لِقَوْمٍ* for people *يُؤْمِنُونَ* who believe

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ  
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥١﴾ وَتَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ  
وَلَٰكِن يَّتْلَيْهِمْ يَوْمَهُمْ وَلَا يَشْعُرُونَ ﴿٥٢﴾ تَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٣﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ  
مِنْ فَوْقِهِمْ ۖ مِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

قُلْ كَفَىٰ by Allah sufficient is بَيْنِي between me and you. He knows مَا in what (is) in the heavens السَّمَوَاتِ and on earth الْأَرْضِ and the losers الَّذِينَ who are الْخَاسِرُونَ ٥٧ on the torment وَالْعَذَابِ and ask you to hasten وَاسْتَعْجِلُونَا (for them) وَلَوْلَا and had it not been أَجَلٌ for a term appointed لَجَاءَهُمُ the torment الْعَذَابُ would certainly have come to them وَلَئِنْ they suddenly وَفَتْهُ and surely it will come upon them لَا بِشِعْرٍ ٥٨ not they ask you to hasten بِسْتَعْجِلُونَا percieve الْعَذَابِ they ask you to hasten وَفَتْهُمُ Hell لَحِيطَةٌ surely will (on) the torment وَلَئِنْ the disbelievers الْكَافِرِينَ ٥٩ encompass above يَفْشَهُمُ the torment الْعَذَابُ shall cover them مِنْ from their feet أَرْجُلُهُمْ and from وَهُمْ they do ذُوقُوا a Voice shall say كُنتُمْ what تَسْمَلُونَ ٦٠

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtîl* (all false deities other than Allāh), and disbelieve in Allāh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

بِعِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِلٌ دُونَ ٥٧ كُلِّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرٍ الْعَمِلِينَ ٥٨ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٥٩ وَكَأَن مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ٦٠





الرِّزْقِ the provision لِمَنْ for whom يَشَاءُ He wills مِنْ of عِبَادِهِ His  
 slaves وَمَقْدِرٌ and straitens (it) لَهُ for him إِنَّ verily اللَّهُ Allah يَكُنْ  
 you سَأَلْتَهُمْ and if وَلَكِنْ (is) All-Knower عَلَيْهِ (٦١) thing مِنْ of every  
 the sky السَّمَاءِ from مِنْ sends مَنْ who تَزَلْ sends مَنْ who  
 to the earth الْأَرْضِ therewith بِهِ and gives life مَاتَ water (rain)  
 after مَوْتِهَا its death لَيَقُولَنَّ they will surely reply اللَّهُ Allah قُلْ  
 most of أَكْثَرُهُمْ but بَلْ to Allah اللَّهُ all the praises are الْحَمْدُ say  
 لَا them لَا يَقُولُونَ (٦٢) not وَمَا have sense وَمَا (is) not هَذِهِ this الْحَيَاةُ  
 the life الدُّنْيَا worldly إِلَّا but لَهُمْ amusement وَلَعِبٌ and play وَلَكِنَّ  
 (is) indeed لَهَا of the Hereafter الْآخِرَةِ the home أَدَارٌ and verily  
 الْحَيَاةُ the life لَوْ if كَانُوا they يَعْلَمُونَ (٦٣) but knew

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? 62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense. 64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِ إِذَا هُمْ يُشْرِكُونَ (٦٥) يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَسْتَمْنَعُوا فَسَوْفَ يَعْلَمُونَ (٦٦) أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبِطْلِ يُؤْمِنُونَ وَيَنْعِمُونَ اللَّهُ يَكْفُرُونَ (٦٧) وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٦٨) وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

فَإِذَا رَكِبُوا and when رَكِبُوا they embark فِي on الْفُلِ a ship دَعَوْا they  
 (their) الدِّينَ for Him only لَهُ making pure مُخْلِصِينَ Allah اللَّهُ invoke  
 but when فَلَمَّا religion جَاءَهُمْ He brings them safely يُشْرِكُونَ to إِلَى  
 join others in worship (of Allah) يُشْرِكُونَ they behold لَنَا land  
 We يَكْفُرُوا for that which بِمَا so that they be ungrateful

but فَسَوْفَ and that they take enjoyment وَلَيَسْتَعْمُوا have given them  
 seen بَرَوْا have they not أَوَلَمْ come to know ﴿٥٦﴾ they will  
 secure مَأْنًى a sanctuary حَرَمًا have made (Makkah) جَعَلْنَا that We  
 وَنَحْطِفُ from مِنَ men النَّاسِ while are being snatched away  
 they believe يُؤْمِنُونَ then in false deities أَفِي الْبَاطِلِ all around them  
 and who وَمَنْ deny ﴿٥٧﴾ (of) Allah اللَّهُ and the Graces وَنِعْمَ  
 against عَلَى invents أَتَنَّى than he who يَمْنِ does more wrong أَظْلَمُ  
 when اللَّهُ كَذِبًا a lie or كَذَّبَ denies بِالْحَقِّ the truth لَمَّا  
 a جَاءَهُ it comes to him أَلَيْسَ is there not فِي جَهَنَّمَ Hell مَثْوًى  
 and as for those الَّذِينَ for the disbelievers ﴿٥٨﴾ dwelling  
 We will surely guide them لَنَهْدِيَنَّهُمْ in us فِينَا strive hard who  
 سُبُلَنَا to Our paths وَإِنَّ Allah اللَّهُ and verily لَعَنَ (is) with الْمُحْسِنِينَ ﴿٥٩﴾  
 the good does

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtîl* (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh? 68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad ﷺ and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good-doers)."

### سُورَةُ الرَّحْمٰنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَنَّ مِنَ الْغَافِلِينَ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ مُسْتَغْلِبُونَ ﴿٣﴾ فِي يَضْعِ سِينَةٍ لِلَّهِ الْأَمْرُ  
 مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْسَحُ الْمَوْتُونَ ﴿٤﴾ يَنْصُرِ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ  
 الرَّحِيمُ ﴿٥﴾ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعَدَهُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ

عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ﴿٧﴾

the Romans ﴿الرُّومُ﴾ have been defeated غُلِبَ Alif-Lam-Mim ﴿المر﴾ in أَقْبَى the nearest الْأَرْضِ land وَهُمْ and they غَلِبَهُمْ after فِتْنَةٍ and they will be victorious سَيَغْلِبُونَ ﴿١﴾ their defeat within فِي will be victorious within فِي the matter الْأَمْرُ (is) with Allah ﷻ years ثَلَاثَ three to nine قَبْلَ before وَمِنْ بَعْدُ and after وَنَوْمِهِمْ and on that Day يَفْرَحُ and will (of) الْمُؤْمِنُونَ the believers يَنْصُرُ the believers ﴿٢﴾ rejoice Allah يَنْصُرُ He helps مَنْ whom He helps يَنْصُرُ He wills وَهُوَ and He الْكَافِرُ it is the الرَّحِيمُ the Most Merciful ﴿٣﴾ (is) the All-Mighty الرَّحِيمُ Allah ﷻ promise لَا (of) Allah ﷻ fails لَا (of) men (people) أَكْثَرُ most وَلَكِنْ Promise يَلْمُوكَ ﴿٤﴾ know يَلْمُونَ they know ظَاهِرًا the outside appearance of the life الدُّنْيَا of the world وَهُمْ and they are غَفْلُونَ (are) heedless (they) هُمُ the Hereafter

### Sûrat Ar-Rûm (The Romans) XXX

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — 5. With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلْحَقٍّ وَأَجَلٍ مُّسَمًّى وَلَئِنْ كَثِيرًا مِّنَ النَّاسِ  
يَلْقَآئِ رَبِّهِمْ لَكُفْرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ

قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لَإِلَهِ إِلَّا اللَّهُ يَعْلَمُهُمْ  
وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

أَوَلَمْ يَتَفَكَّرُوا do not think in أَنفُسِهِمْ their own selves مَا created اللهُ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ وَمَا بَيْنَهُمَا and all that (is) إِلَّا except with truth بِالْحَقِّ and for term مُّسَمًّى appointed وَإِنَّ and indeed كَثِيرًا many of mankind يُلَاقِي the meeting with رَبِّهِمْ their Lord لَكَافِرُونَ ﴿١١﴾ deny أَوَلَمْ do not يَسِيرُوا they travel فِي the land الْأَرْضِ and قَبْلَهُمْ see كَيْفَ (what) how كَانَ was عَاقِبَةُ the end الَّذِينَ (of) those قَبْلَهُمْ before them كَانُوا they were أَشَدَّ superior مِنْهُمْ to them قُوَّةً in strength وَأَنَارُوا and they tilled الْأَرْضَ the earth وَعَمَرُوهَا and populated it in greater numbers مِمَّا than what عَمَرُوهَا these and there came to them رُسُلُهُمْ have populated it with clear proofs بِالْبَيِّنَاتِ Messengers then not فَمَا Kَانُوا was اللهُ Allah يَظْلِمُهُمْ wronged them وَلَكِنْ but كَانُوا they used to أَنفُسَهُمْ themselves يَظْلِمُونَ ﴿١٢﴾ to wrong

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (*Tafsir At-Tabarî*) 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٣﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٥﴾ وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٦﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٧﴾

Then كَانَ the end عَاقِبَةُ of those الَّذِينَ (of) who did أَشْرَأُ the Signs they denied كَذَّبُوا because أَن evil الشَّوْكَ evil made of them يَسْتَهْزِئُونَ ﴿١١﴾ (of) Allah وَكَانُوا (were) and (were) اللَّهُ a mockery then يَبْدَأُ the creation أَلْخَلَقَ then تَمَّ He repeats it تَمَّ to Him إِلَيْهِ you will be تُرْجَعُونَ ﴿١٢﴾ and on the Day (when) وَيَوْمَ will be established النَّاسُ the Hour will be plunged into destruction with deep regret يَلُكُّ the Hour الْمُجْرِمُونَ ﴿١٣﴾ the criminals (sinners) وَلَمْ the criminals (sinners) and not يَكُنْ will be لَهُمْ their partners (whom they made equal to شُرَكَائِهِمْ of مِنْ them and they will (themselves) شَفَعُوا intercessors وَكَانُوا Allah) and on the Day وَيَوْمَ reject كُفِرَتْ ﴿١٤﴾ their partners بِشُرَكَائِهِمْ (when) تَقُومُ the Hour يَوْمَئِذٍ that Day will be established النَّاسُ they shall be separated يَنْفَرُونَ ﴿١٥﴾

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them. 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allâh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٦﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٧﴾ فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٨﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٩﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿٢٠﴾

فَأَمَّا الَّذِينَ ءَامَنُوا then as for الَّذِينَ who believed وَعَمِلُوا a Garden of رَوْضَةٍ in they فَهُمْ righteous deeds يُحْبَرُونَ Delight they shall be honoured and made to enjoy ﴿٢٠﴾

disbelieved كَفَرُوا those who الَّذِينَ and as for رَأَى luxurious life  
 of الْآخِرَةِ and the meeting وَلِقَائِي Our Proofs بَيِّنَاتٍ and denied وَكَذَّبُوا  
 the torment الْعَذَابِ in فِي they (will) be فَأَزَلَّتْكُمُ the Hereafter  
 تُحْضَرُونَ ﴿١٥﴾ Allah ﷻ so glorify فَسُبْحَنَ (shall be) brought forth  
 you تُصْبِحُونَ ﴿١٦﴾ and when وَحِينَ you come to evening تُسُوتُ when  
 all the praises and thanks الْحَمْدُ and for Him وَلَهُ enter the morning  
 and in the السَّمَوَاتِ and the earth وَالْأَرْضِ and the عِشْيَا  
 you come to when the day تُظْهِرُونَ ﴿١٧﴾ and when وَحِينَ afternoon  
 the الْحَيِّ from مِنَ the living He brings يُخْرِجُ begins to decline  
 the الْحَيِّ from مِنَ the dead أَلَيَّتْ and He brings وَيُخْرِجُ the dead  
 its مَوْتَهَا after بَعْدَ the earth الْأَرْضِ and He revives وَيُحْيِي living  
 shall you be brought out تُخْرَجُونَ ﴿١٨﴾ and thus وَكَذَلِكَ death  
 (resurrected)

15. Then as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and belied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān.") (*Tafsir At-Tabari*) 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ ﴿١٥﴾ وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾ وَمِنْ ءَايَاتِهِ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَاجْتَلَفَ الْأَشْيَاءَ بَيْنَكُمْ وَالْوَنُكُمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِعَالَمِينَ ﴿١٧﴾

He created you **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** you (are) **مِنْ** from **تُرَابٍ** dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** (are) His **ءَايَاتِهِ** and among **وَمِنْ** scattered ﴿٢٠﴾ **نَشْتَرِكُكُمْ** human beings from **مِنْ** for you **لَكُمْ** He created **خَلَقَ** that **أَنَّ** Signs (is this) that you may find **لَتَسْكُنُوا** wives among yourselves **أَنْوَاجًا** between **بَيْنَكُمْ** and He has put **وَحَمَلَ** in them **إِنَّهَا** tranquility that **مَوَدَّةً** affection **وَرَحْمَةً** and mercy **إِنَّ** verily **فِي** in **ذَلِكَ** you who reflect **لَايَنْتِ** (are) indeed signs **لِقَوْمٍ** for a people **يَتَفَكَّرُونَ** ﴿٢١﴾ (of) **السَّكُونِ** (is) the creation **خَلَقَ** His Signs **ءَايَاتِهِ** and among **وَمِنْ** and the difference **وَالْخِلَافَ** and the earth **وَالْأَرْضِ** the heavens in **فِي** verily **إِنَّ** and colours **وَالْوَلَوْنُكُمْ** (of) your languages **أَلْسِنَتِكُمْ** that **لَايَنْتِ** (are) indeed signs **لِقَوْمٍ** for men of sound **لِلْعَالَمِينَ** ﴿٢٢﴾ knowledge

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered! 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

**وَمِنْ** **ءَايَاتِهِ** **مَنَامُكُمْ** by **الَّيْلِ** and **النَّهَارِ** and **وَابْتَغَاؤُكُمْ** **مِنْ** **فَضْلِهِ** **إِنَّ** **فِي** **ذَلِكَ** **لَايَنْتِ** **لِقَوْمٍ** **يَسْمَعُونَ** ﴿٢٣﴾ **وَمِنْ** **ءَايَاتِهِ** **يُرِيكُمْ** **الْبَرْقَ** **خَوْفًا** **وَطَمَعًا** **وَيُنَزِّلُ** **مِنْ** **السَّمَاءِ** **مَاءً** **فَيَخْجِي** **بِهِ** **الْأَرْضَ** **بَعْدَ** **مَوْتِهَا** **إِنَّ** **فِي** **ذَلِكَ** **لَايَنْتِ** **لِقَوْمٍ** **يَعْقِلُونَ** ﴿٢٤﴾ **وَمِنْ** **ءَايَاتِهِ** **أَنْ** **تَقُومَ** **السَّمَاءُ** **وَالْأَرْضُ** **بِأَمْرِهِ** **ثُمَّ** **إِذَا** **دَعَاكُمْ** **دَعْوَةً** **مِّنَ** **الْأَرْضِ** **إِذَا** **أَنْتُمْ** **تَخْرُجُونَ** ﴿٢٥﴾

**وَمِنْ** **ءَايَاتِهِ** **مَنَامُكُمْ** His Signs **ءَايَاتِهِ** and among **وَمِنْ** by **النَّهَارِ** night and **وَابْتَغَاؤُكُمْ** and your seeking **مِنْ** **فَضْلِهِ** of (are) indeed signs **لَايَنْتِ** that **إِنَّ** **فِي** **ذَلِكَ** verily **إِنَّ** His bounty **لِقَوْمٍ** who listen **يَسْمَعُونَ** ﴿٢٣﴾ **وَمِنْ** and among **ءَايَاتِهِ** His Signs is that **يُرِيكُمْ** He shows you **الْبَرْقَ** the lightning **خَوْفًا**



from مِنْ and He sends down وَيَنْزِلُ and hope وَطَمَعًا way of fear  
 السَّمَاءِ the sky مَاءَ water (rain) فَيُنْجِي (He) revives بِهَا and (He)  
 verily إِنَّ its death مَوْتَهَا after بَعْدَ the earth الْأَرْضِ therewith  
 for a people لِقَوْمٍ (are) indeed signs لَايَنْتَبِ that ذَلِكَ in فِي  
 (is) أَنْ His Signs مَائِنَتِهِ and among وَمِنْ who understand يَعْقِلُونَ ﴿٢٣﴾  
 by بِأَمْرِهِ and the earth وَالْأَرْضِ the heaven السَّمَاءِ stands تَقُومُ that  
 by دَعْوَهُ He will call you دَعَاكُمْ when إِذَا then ثُمَّ His Command  
 will تَخْرُجُونَ ﴿٢٤﴾ you أَنْتُمْ behold إِذَا the earth الْأَرْضِ from مِنْ single call  
 come out

23. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمْ فَيَسْتَنْوِي ﴿٢٣﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ  
 الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ  
 أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَارَزَقْتَكُمْ فَاتَّبَعُوا فِيهِ سَوَاءً تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ  
 الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَلَهُ (is) in فِي whoever مَنْ and to Him (belongs) السَّمَوَاتِ the heavens  
 وَالْأَرْضِ the earth كُلُّ لَمْ all فَيَسْتَنْوِي ﴿٢٣﴾ to Him (are) obedient وَهُوَ  
 then the creation الْخَلْقُ originates يَبْدَأُ Who الَّذِي And He  
 for Him (is) easier أَهْوَتْ and this وَهُوَ will repeat it يُعِيدُهُ  
 the السَّمَوَاتِ in فِي the highest الْأَعْلَىٰ description الْمَثَلُ and His is وَلَهُ  
 (is) the الْعَزِيزُ and He وَهُوَ and the earth وَالْأَرْضِ heavens  
 for لَكُمْ He sets forth ضَرَبَ the All-Wise الْحَكِيمُ ﴿٢٤﴾ All-Mighty  
 you مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ do your ownelves  
 your أَيْمَانُكُمْ possess مَلَكَتْ those whom مَا among مِنْ you have

in partners (to share as equal) **مُشْرَكَاءَ** as right hands **يَمِينِ** in it **فِيهِ** then you **فَأَنْتَ** We have bestowed on you **رَزَقْنَاكُمْ** what **أَنْفُسَكُمْ** you fear them **تَخَافُونَهُمْ** (are) equal **مَوَآءَ** (its possession) We explain (in **تَفْصِيلُ** thus **كَذَلِكَ** each other **أَنْفُسَكُمْ** as you fear who have **يَعْقِلُونَ** to a people **لِقَوْمٍ** the Signs **الْآيَاتِ** details) sense

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٦﴾ فَأَفْهَمَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينَ الْقَنِيئَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ مُبَيِّنِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٢٨﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٩﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَاوُهُمْ مُبَيِّنِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٠﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا those who **الَّذِينَ** follow **اتَّبَعَ** nay, but **بَلِ** do wrong **أَهْوَاءَهُمْ** their own lusts **بِغَيْرِ** without **عِلْمٍ** knowledge **فَمَنْ** then who **يَهْدِي** and **وَمَا** Allah **اللَّهُ** has sent astray **أَضَلَّ** him whom **مَنْ** will guide so set (you) **فَأَفْهَمَ** helpers **نَاصِرِينَ** any **مِنْ** they have **لَهُمْ** not being upright **حَنِيفًا** towards the religion **لِلدِّينِ** your face **وَجْهَكَ** **فِطْرَتَ** He has created **فَطَرَ** which **الَّتِي** Allah's **اللَّهُ** nature **الَّذِي** mankind **عَلَيْهَا** (on it) with **لَا** no **يَبْدِيلَ** change **لِخَلْقِ** creation **اللَّهُ** (is) the religion **الدِّينَ** that **ذَلِكَ** (of) Allah **اللَّهُ** (is) the religion **الْقَنِيئَ** not **لَا** of mankind **النَّاسِ** most **أَكْثَرَ** but **وَلَكِنَّ** straight **يَعْلَمُونَ** know **مُبَيِّنِينَ** turning (in repentance) **إِلَيْهِ** to Him **وَاتَّقُوهُ**

and not وَلَا the prayer الصَّلَاةُ and offer وَأَقِمُوا and fear Him  
 those who الَّذِينَ of مِنَ the polytheists of الشِّرْكِينَ ﴿٣١﴾ of مِنَ be  
 sects شِيعًا and become وَكَانُوا their religion دِينَهُمْ split up  
 قَرَّبُوا ﴿٣٢﴾ each كُلِّ حِزْبٍ party بِمَا in that which لَدَيْهِمْ they have فَرِحُونَ ﴿٣٣﴾  
 rejoicing وَإِذَا مَسَّ the mankind النَّاسُ حُرٌّ harm دَعَا  
 turning in repentance مُتَبِينَ (to) their Lord رَبَّهُمْ they cry  
 of ثَمَّ Him ثُمَّ (but) إِذَا then إِذَا قَفَاهُمْ He gives them a taste  
 with بِرَبِّهِمْ of them مِنْهُمْ a party فَرِحُوا behold إِذَا Mercy His  
 associate يُشْرِكُونَ ﴿٣٤﴾ their Lord

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. 30. So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanif* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism), that is the straight religion, but most of men know not. (*Tafsir At-Tabarî*) 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). 32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣١﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ  
 يُشْرِكُونَ ﴿٣٢﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٣﴾ أَوَلَمْ يَرَوْا  
 أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٤﴾

We have لِيَكْفُرُوا for what بِمَا so as to be ungrateful  
 you تَعْلَمُونَ ﴿٣١﴾ but will فَسَوْفَ then enjoy فَتَمَتَّعُوا bestowed on them  
 سُلْطَانًا to them عَلَيْهِمْ have We revealed أَنْزَلْنَا or أَمْ come to know  
 they كَانُوا of that which بِمَا speaks يَتَكَلَّمُ which فَهُوَ a Scripture

and when وَإِنَّا associating يُشْرِكُونَ ﴿٣٥﴾ with Him بِهِ have been they rejoice فَرِحُوا of Mercy رَحْمَةً mankind النَّاسَ We cause to taste بِهَا an evil مِثْقَلَةَ afflict them تُصِيبُهُمْ but when وَلَئِنْ therein إِنَّا then إِنَّا their hands أَيْدِيهِمْ have sent forth قَدَمَتْ because of what that أَنَّهُ they see بَرَوَا do not أُولَئِكَ in despair يَقْنَطُونَ ﴿٣٦﴾ they are هُمْ He اللَّهُ يَبْسُطُ enlarges الْإِزْقَ the provision لِمَنْ for whom يَشَاءُ He in فِي verily إِنَّ and straitens it (for whom He wills) وَيَقْدِرُ wills ذَٰلِكَ لَا يَنْتِ that لِقَوْمٍ (are) indeed signs يُؤْمِنُونَ ﴿٣٧﴾ who believe

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَكَانَ ذَٰلِكَ الْقُرْآنَ حَقًّا وَالْمُسْكِينِ وَإِنَّ السَّبِيلَ ذَٰلِكَ خَيْرٌ لِلذَّيْبِ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٥﴾ وَمَا عَابَتْكُمْ مِنْ رَبِّا لِيَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرِبُوا عِنْدَ اللَّهِ وَمَا أَتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغَفُونَ ﴿٣٦﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُخَيِّصُكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٣٧﴾

and the الْقُرْآنَ his due حَقًّا the kindred وَالْمُسْكِينِ so give فَكَانَ ذَٰلِكَ the wayfarer وَإِنَّ السَّبِيلَ (is) best خَيْرٌ that is ذَٰلِكَ and the Face وَجْهَ who seek يُرِيدُونَ for those and that أُولَٰئِكَ (of) Allah اللَّهُ the Face وَمَا will be successful الْمُفْلِحُونَ ﴿٣٥﴾ who هُمْ it is they in order that it may لِيَرْبُوا interest رَبِّا of رَبِّا you give عَابَتْكُمْ which in increase فِي أَمْوَالِ property (wealth) النَّاسِ (of) other people فَلَا and that which يَرِبُوا it has increase عِنْدَ Allah اللَّهُ with وَمَا not the Face seeking زَكَاةٍ charity تُرِيدُونَ of you give عَابَتْكُمْ shall have (they) الْمُضْغَفُونَ ﴿٣٦﴾ هُمْ then those فَأُولَٰئِكَ (of) Allah اللَّهُ

created **خَلَقَكُمْ** (is) He Who **الَّذِي** Allah is **اللَّهُ** manifold increase  
 He **رَزَقَكُمْ** then **ثُمَّ** He provided for you **رَزَقَكُمْ** then **ثُمَّ** you  
 is **هَذَا** He will give you life **يُحْيِيكُمْ** then **ثُمَّ** will cause you to die  
**مِنْ** does **يَفْعَلُ** who **مَنْ** of your partners **مُشْرِكَاكُمْ** of any **مِنْ** there  
**ذَلِكَ** of **مِنْ** that **شَيْءٌ** any **شَيْءٌ** thing **سُبْحَنَهُ** Glory is to Him **وَتَعَالَى**  
 they associate **بِشْرِكُونِ** above all that **عَمَّا** Exalted is He

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh's Countenance, then those they shall have manifold increase. 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٩﴾ فَأَقْرِبْ وَجْهَكَ لِلدِّينِ الْقَنِينِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَذِي بَصْدَعُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ has appeared **الْبَرِّ** on **فِي** evil **الْفَسَادُ** and sea **وَالْبَحْرِ** **بِمَا**  
 (of) **النَّاسِ** the hands **أَيْدِي** have earned **كَسَبَتْ** because of what  
 (of **الَّذِي** a part **بَعْضُ** that Allah make them taste **لِيُذِيقَهُمْ** mankind  
 they **يَرْجِعُونَ** in order that **لَعَلَّهُمْ** they have done **عَمِلُوا** that) which  
 and see **فَانظُرُوا** the land **الْأَرْضِ** in **فِي** travel **سِيرُوا** say **قُلْ** may return  
**كَيْفَ** (how) what **كَانَ** (of) those **الَّذِينَ** the end **عَاقِبَةُ** was **مِنْ قَبْلُ**  
 so **أَكْثَرُهُمْ** were **كَانَ** before **مُشْرِكِينَ** polytheists **﴿٣٩﴾**  
 straight **الْقَنِينِ** to the religion **لِلدِّينِ** your face **وَجْهَكَ** set you  
 it **لَهُ** none can avert **لَا مَرَدَّ** a Day **يَوْمٌ** comes **يَأْتِي** there **أَنْ** before  
 they (men) shall **يَصْدَعُونَ** on that Day **يَوْمَذِي** Allah **اللَّهُ** from **مِنْ**  
 be devided

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh)." 43. So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَمْلِكُ أَنْ يَمْلِكُ ۚ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ۚ وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَءَاهَوْهُمْ بِالْبَيِّنَاتِ فَاَتَّخَفْنَا مِنْ الَّذِينَ ءَجْرُمُوا ۚ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ۚ

مَنْ كَفَرَ on him (is) كُفْرُهُ disbelieves فَعَلَيْهِ and whosoever عَمِلَ righteous deeds صَالِحًا does وَمَنْ disbelief they will prepare a good فَلَا نَفْسٍ يَمْلِكُ then for themselves لِيَجْزِيَ place the disbelievers كَفَرُوا and do out of فَضْلِهِ His Bounty and the disbelievers كَفَرُوا not يُحِبُّ likes الْكَافِرِينَ He verily لَا the winds الرِّيَّاحَ He sends رُسُلًا (is) that أَنْ His Signs ءَايَاتِهِ among مُبَشِّرَاتٍ as glad tidings وَلِيَذِيقَكُمْ of and to give you a taste رَحْمَتِهِ at His بِأَمْرِهِ the ships الْفُلُكُ and that may sail وَلِتَجْرِيَ His Mercy His Bounty فَضْلِهِ of and that you may seek وَلِتَبْتَغُوا Command and indeed وَلَقَدْ you may be thankful فَتَشْكُرُونَ in order that وَلَقَدْ أَرْسَلْنَا We did send مِنْ قَبْلِكَ before you رُسُلًا Messengers إِلَىٰ قَوْمِهِمْ to قَوْمِهِمْ with clear بِالْبَيِّنَاتِ they came to them فءَاهَوْهُمْ their own peoples those who الَّذِينَ on then We took vengeance فَاتَّخَفْنَا proofs لَجْرُمُوا committed crimes وَكَانَ and it was حَقًّا incumbent عَلَيْنَا upon Us نَصْرُ the believers الْمُؤْمِنِينَ ۚ to help

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment). 45. That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُمْ كَسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٤﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْسِيتٍ ﴿٤٥﴾ فَانْظُرْ إِلَى مَآثِرِ رَحْمَتِ اللَّهِ كَيْفَ كَتَبَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنْجَى الْمُوقِنِّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٤٧﴾

اللَّهُ (is He) الَّذِي Who يُرْسِلُ sends الرِّيَّحَ the winds فَتُثِيرُ so  
 سَحَابًا they raise فَيَبْسُطُهُ clouds فِي and He spreads them فِي السَّمَاءِ in  
 وَجَعَلَهُمْ He wills كَيْفَ how يَشَاءُ the sky  
 كَسْفًا them) into فَتَرَى fragments الْوَدْقَ (rain) drops  
 مِنْ خِلَالِهِ from مِنْ come forth يَخْرُجُ their midst فَإِذَا then when أَصَابَ He  
 مِنْ He wills بِهِ whom مَنْ (with it) يَسْتَبْشِرُونَ they rejoice ﴿٤٤﴾ وَإِنْ verily  
 عِبَادِهِ His slaves إِذَا lo! هُمْ they were كَانُوا مِنْ قَبْلِ أَنْ before that  
 (rain) was sent down عَلَيْهِمْ upon them لَمُبْسِيتٍ before that  
 (of) اللَّهُ (of) Mercy رَحْمَتِ the effects مَآثِرِ at فَانْظُرْ despair  
 كَيْفَ Allah how يُحْيِي He revives الْأَرْضَ the earth بَعْدَ after مَوْتِهَا  
 Who shall raise لَمُنْجَى that (Allah) is ذَلِكَ verily إِنَّ its death  
 thing الْوَقِنِّ indeed وَهُوَ the dead عَلَى and He is كُلِّ on every شَيْءٍ thing  
 and they قَدِيرٌ ﴿٤٦﴾ وَلَئِنْ Able أَرْسَلْنَا and if رِيحًا a wind فَرَأَوْهُ  
 (their tilth) turn yellow لَظَلُّوا behold they then مِنْ بَعْدِهِ  
 disbelieve يَكْفُرُونَ ﴿٤٧﴾ after it

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) — just before it was sent down upon them — they were in despair! 50. Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (*Tafsir At-Tabari*)

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

فَإِنَّكَ لَا the dead الْمَوْتَىٰ make hear تُسْمِعُ cannot لَا so verily you  
when إِذَا the call الدُّعَاءَ the deaf الصُّمَّ make hear تُسْمِعُ nor you can  
وَلَّوْا they turn مُدْبِرِينَ ﴿٥٢﴾ وَمَا and not أَنتَ their backs turning away  
their ضَلَالَتِهِمْ from عَنْ (of) the blind الْعُمَىٰ guide يُهْدِي you are  
those who مَنْ but إِلَّا you can make to hear تُسْمِعُ not إِنْ straying  
have يُؤْمِنُ believe بِآيَاتِنَا in Our Proofs فَهُمْ and they مُسْلِمُونَ ﴿٥٣﴾  
Who الَّذِي Allah (is He) اللَّهُ ﴿٥٣﴾ submitted to Allah in Islam  
made. (gave) جَعَلَ then ثُمَّ weakness ضَعْفٍ in created you  
made (gave) جَعَلَ then ثُمَّ strength قُوَّةً weakness ضَعْفٍ after  
He يَخْلُقُ and grey hair وَشَيْبَةً weakness ضَعْفًا strength قُوَّةً after  
the الْعَلِيمُ and He is وَهُوَ he wills يَشَاءُ what مَا creates  
the All-Powerful الْقَدِيرُ ﴿٥٤﴾ All-Knowing

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims). 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness



and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

وَيَوْمَ the السَّاعَةُ will be established تَقُومُ and on the Day (when) Hour يُقْسِرُ the criminals الْمُجْرِمُونَ will swear لَبِثُوا not مَا but an hour سَاعَةٍ كَذَلِكَ thus كَانُوا they were يُؤْفَكُونَ ﴿٥٥﴾ ever deluded وَقَالَ الَّذِينَ أُوتُوا the عِلْمَ and will say and the إِيمَانَ those who have been bestowed with knowledge and faith لَقَدْ لَبِثْنَا indeed and until (of) Allah the Decree كِتَابِ in you have stayed the Day يَوْمِ the Day الْبَعْثِ (of) Resurrection فَهَذَا so this is the Day الْبَعْثِ (of) Resurrection وَلَكِنَّكُمْ (of) but you كُنْتُمْ were لَا not تَعْلَمُونَ ﴿٥٦﴾ knowing فَيَوْمَئِذٍ so on that Day لَا not يَنْفَعُ will benefit الَّذِينَ ظَلَمُوا those who did wrong مُعْذِرَتُهُمْ excuse of theirs وَلَا nor هُمْ they هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ will be allowed to return to seek Allah's Pleasure

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: “Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.” 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh’s Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ يَقُولُ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾



(of) the Verses **آلِفْ لَامْ مِيمٌ** these are **ذَٰلِكَ** Alif-Lam-Meem **وَكَانَ** and a Mercy **وَرَحْمَةً** a guide **هُدًى** the Wise **الْحَكِيمُ** the Book **الْمُحْسِنِينَ** offer **يُؤْمِنُونَ** those who **الَّذِينَ** for the good-doers **وَالَّذِينَ** and they **وَهُمْ** charity (Zakat) **الزَّكَاةَ** and give **وَيُؤْتُونَ** the prayer **بِالْآخِرَةِ** have faith with certainty **يُؤْمِنُونَ** (they) **هُمْ** in the Hereafter **أُولَٰئِكَ** such **عَلَىٰ** on **هُدًى** guidance **مِّنْ** from **رَبِّهِمْ** their Lord **وَأُولَٰئِكَ** and such **هُمْ** and **الْمُفْلِحُونَ** (they) **هُمْ** the successful **وَمَنْ** (are) and of **النَّاسِ** talks **الْحَكِيدِ** idle purchases **لَهُوَ** (is he) who **مَنْ** mankind **يُضِلُّ** to mislead **عَنْ** from **سَبِيلِ** the path **اللَّهِ** Allah (of) **بِغَيْرِ** by way of **هُرُوءًا** and takes it **وَتَجِدَهَا** knowledge **عِلْمٍ** without **أُولَٰئِكَ** such **لَهُمْ** for them **عَذَابٌ** torment **مُّهِينٌ** (will be) mockery **وَإِنَّا** a humiliating **نُتْلِي** and when **عَلَيْهِ** are recited **عَلَيْهِ** to such one **أَيْنَتُنَا** not **لَرَّ** as if **كَانَ** in pride **مُسْتَكْبِرًا** he turns away **وَلَّىٰ** Our Verses **يَسْمَعَهَا** he heard them **كَأَنَّهُ** as if **فِي** in **أُذُنَيْهِ** his ears **وَقَرًا** deafness **فَبَشِّرْهُ** so announce to him **بِعَذَابٍ** a torment **أَلِيمٍ** painful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. These are Verses of the Wise Book (the Qur'ân). 3. A guide and a mercy for the *Muhsinûn* (good-doers). 4. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty. 5. Such are on guidance from their Lord, and such are the successful. 6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allâh without knowledge, and takes it (the path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿١﴾ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ رَوَاسِيًّۢا أَنْ تَمِيدَ بِكُمْ وَبَيْنَ يَدَيْهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٣﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ and do **وَعَمِلُوا** believe **ءَامَنُوا** those who **الَّذِينَ** verily **إِنَّ** (of) **النَّعِيمِ** (are) Gardens **جَنَّاتُ** for them **لَهُمْ** righteous deeds

Delight (it is) a promise وَدَّ therein فِيهَا to abide forever خَالِدِينَ Allah (is) the All-Mighty الْعَزِيزُ and He وَهُوَ in truth حَقًّا (of) Allah the heavens السَّمَوَاتِ He has created خَلَقَ the All-Wise الْحَكِيمُ ① and set بَعَثَ without عِدْرَ any pillars رُؤُوسًا that you can see وَالْقَى that it should تَمِيدَ lest أَنْ firm mountains رُؤُوسِ the earth الْأَرْضِ on فِي shake يَكْمُ with you وَشَّ and He scattered فِيهَا therein مِنْ of كُلِّ the sky مَائِدَةً animals وَأَرْسَلْنَا and We sent down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَانْبَثَّتْ and We caused (plants) to grow فِيهَا therein مِنْ of كُلِّ every نَجْعٍ kind كَرِيمٍ ② goodly

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ① وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ② وَلَئِذَا قَالَ لِقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ③

هَذَا this is خَلْقُ (of) Allah اللَّهُ (is) the creation of مَاذَا Me others الَّذِينَ have created خَلَقَ what is there مِنْ دُونِهِ those besides Him بَلِ the wrong-doers الظَّالِمُونَ nay فِي (are) in ضَلَالٍ error مُبِينٍ ① وَلَقَدْ We bestowed upon آتَيْنَا and indeed plain لُقْمَانَ We Luqman الْحِكْمَةَ the wisdom أَنْ (saying) اشْكُرْ give thanks لِلَّهِ to Allah وَمَنْ he يَشْكُرْ only فَإِنَّمَا gives thanks يَشْكُرْ and whoever is كَفَرَ and whoever وَمَنْ for his ownself لِنَفْسِهِ gives thanks فَإِنَّ ungrateful اللَّهُ then Allah غَنِيٌّ is All-Rich حَمِيدٌ ② وَلَئِذَا Worthy of all-praise قَالَ (remember) when لِقْمَانُ said advising him يَبْنَىٰ when he was يَعِظُهُ to his son وَهُوَ Luqman لِأَبْنِهِ O my son! لَا not تَشْرِكْ join in worship others بِاللَّهِ with Allah



final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

يَبْنُؤُا إِنِّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنُؤُا أَقِمِ الصَّلَاةَ وَامُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

يَبْنُؤُا O my son! إِنِّهَا indeed it if تَكُ equal to the مِثْقَالَ it be weight حَبَّةٍ of (of) a grain خَرْدَلٍ mustard seed فَتَكُنْ and though it be فِي in صَخْرَةٍ a rock أَوْ or فِي in السَّمَوَاتِ the heavens أَوْ or فِي in الْأَرْضِ the earth يَأْتِ will bring forth بِهَا it اللَّهُ Allah (is) Subtle (in bringing out that grain) لَطِيفٌ Allah is verily إِنَّ verily اللَّهُ Well-Aware (of its place) ﴿١٦﴾ يَبْنُؤُا O my son! أَقِمِ offer الصَّلَاةَ from prayer وَامُرْ and command بِالْمَعْرُوفِ good وَانْهَ and forbid عَنِ from whatever الْمُنْكَرِ evil وَأَصْبِرْ and bear with patience عَلَى (on) مَا (are) some of these مِنْ these ذَلِكَ verily إِنِّ befalls you أَصَابَكَ the important الْأُمُورِ ﴿١٧﴾ وَلَا commands and not تُصَوِّرْ turn away خَدَّكَ your face (cheek) لِلنَّاسِ from men وَلَا nor تَمْشِ walk فِي through the earth مَرَحًا in insolence إِنَّ verily اللَّهُ Allah لَا not يُحِبُّ likes كُلِّ each مُخْتَالٍ arrogant فَخُورٍ boaster ﴿١٨﴾

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Aware (of its place). 17. "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْمَعِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

وَأَقْصِدْ and be moderate in your walking مَشْيِكَ and lower (of) مِنْ صَوْتِكَ (of) your voice إِنَّ verily أَنْكَرَ the harshest الْأَصْوَاتِ (of) the لَمَعِيرِ (is) indeed the voice (saying) لَصَوْتُ all voices has سَخَّرَ Allah that أَنْ see you تَرَوْا do not donkey مَا subjected لَكُمْ for you مَا in the heavens السَّمَوَاتِ and whatever (is) in the earth الْأَرْضِ وَأَسْبَغَ the earth and has completed عَلَيْكُمْ upon you نِعَمَهُ His Graces ظَاهِرَةً (both) apparent (seen) وَبَاطِنَةً (is he) who مَنْ mankind yet of and hidden (unseen) يُجَادِلُ disputes فِي about اللَّهِ Allah بِغَيْرِ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a book مُنِيرٍ giving light وَإِذَا and when قِيلَ it is said لَهُمْ to them اتَّبِعُوا follow مَا that we نَتَّبِعُ nay بَلْ they say قَالُوا Allah أَنْزَلَ sent down which on it (following) عَلَيْهِ we found وَجَدْنَا that which مَا shall follow آبَاءَنَا our fathers أَوَلَوْ even if كَانَ was الشَّيْطَانُ Satan يَدْعُوهُمْ (of) the Fire السَّعِيرِ torment إِلَىٰ inviting them

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allâh (of Islâmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

وَمَنْ يُسْلِمْ and whosoever submits وَجْهَهُ his face إِلَى اللَّهِ to he he is a مُحْسِنٌ good doer فَقَدِ indeed then he has اسْتَمْسَكَ grasped بِالْعُرْوَةِ الْوُثْقَىٰ the most trustworthy hand-hold وَإِلَى اللَّهِ to and whoever returns عَاقِبَةُ all matters وَمَنْ return to his disbelieve كُفْرُهُ let not you بِحُزْنٍ disbelieved فَلَا let not and We shall inform them فَنُنَبِّئُهُمْ (is) their return إِلَيْنَا to Us مَا عَمِلُوا what they did إِنَّ اللَّهَ verily is the عَلِيمٌ Allah (is in) the breasts (of men) الصُّدُورِ of what All-Knower نُنِيعُهُمْ We let them enjoy قَلِيلًا for a little while ثُمَّ then نَضْطَرُّهُمْ (enter) a torment غَلِيظٍ We shall oblige them to a great عَذَابٍ and if you ask them سَأَلْتَهُمْ who has created خَلَقَ the heavens and the earth السَّمَوَاتِ وَالْأَرْضَ and they will certainly لَيَقُولُنَّ say اللَّهُ all the praises and thanks قُلِ Allah say (are) to but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ know

22. And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.



لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَافٍ وَجِدَّةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

لِلَّهِ (is) in whatsoever مَا to Allah (belongs) the السَّمَوَاتِ (is) in the heavens and the earth وَالْأَرْضِ Allah He is الْغَنِيُّ (is) All-Rich and if وَلَوْ Worthy of all praise (is) الْحَمِيدُ (is) All-Rich on the earth فِي the earth (of) مِنْ شَجَرَةٍ أَقْلَمَ pens and the بَحْرٍ يَمْدُ the sea (were ink) سَبْعَةُ behind it to add to it بَعْدِهِ yet, not مَا seas أَبْحُرٍ would be exhausted نَفِدَتْ Kَلِمَاتُ Allah (of) Allah إِنَّ verily اللَّهُ عَزِيزٌ (is) All-Mighty (is) الْحَكِيمُ (is) All-Wise your creation وَلَا nor your بَعَثَكُمْ resurrection إِلَّا but كَفَافٍ as a person وَجِدَّةً single إِنَّ verily اللَّهُ you see do not تَرَ All-Seer is All-Hearer سَمِيعٌ Allah that اللَّهُ يُولِجُ merges the night اللَّيْلَ فِي the day وَيُولِجُ the day and merges النَّهَارَ فِي the night and the sun الشَّمْسَ and has subjected (employed) the moon وَالْقَمَرَ each running إِلَى for أَجَلٍ مُسَمًّى an appointed وَأَنَّ and that اللَّهُ بِمَا تَعْمَلُونَ you do خَبِيرٌ (is) All-Aware

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer. 29. See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَاطِلٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَسَّارٍ كَفُورٍ ﴿٣٢﴾

ذَٰلِكَ (is) the Truth He اللهُ because بِأَنَّ that is وَأَنَّ and that مَا يَدْعُونَ they invoke مِنْ دُونِهِ besides Him الْبَاطِلُ (is) the falsehood He اللهُ and that وَأَنَّ (is) the Most High Most Great الْكَبِيرُ ﴿٣٠﴾ the Most-Great أَلَمْ تَرَ do not تَرَ you see أَنَّ you see by نِعْمَتِ the sea الْبَحْرِ through فِي sail تَجْرِي the ships الْفُلَّكَ that of مِنْ that He may show you لِيُرِيَكُمْ (of) Allah اللهُ the Grace آيَاتِهِ His Signs إِنَّ فِي verily فِي ذَٰلِكَ in this لَآيَاتٍ (are) Signs (are) Signs patient شَكُورٍ ﴿٣١﴾ grateful (person) وَإِذَا and when غَشِيَهُمْ like shades كَاطِلٌ a wave مَوَاجٌ covers them دَعَوْا they invoke Allah اللهُ مُخْلِصِينَ with sincerity لَهُ to Him الدِّينَ in faith فَلَمَّا but when نَجَّاهُمْ He brings them safe إِلَى to الْبَرِّ land فَمِنْهُمْ but وَمَا those that stop in the middle مُّقْنَصِدٌ there are among them none يَجْحَدُ denies بِآيَاتِنَا Our Signs إِلَّا except كُلِّ every خَسَّارٍ ungrateful كَفُورٍ ﴿٣٢﴾ traitor

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtîl* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. 31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَلِخَشَايَا يَوْمَ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّكَ وَعَدَ اللَّهُ حَقًّا فَلَا تُغَرِّبُكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٣﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

to your رَبِّكُمْ be afraid and dutiful أَتَقُوا mankind O النَّاسُ  
 can avail يَجْزِي not لَا a Day (when) يَوْمًا and fear وَخَشَوْا Lord  
 وَالِدٌ father عَنْ for وَلَدِهِ his son وَلَا nor مَوْلُودٌ a son هُوَ he جَازِ  
 can avail عَنْ for وَالِدِهِ his father شَيْئًا anything إِنَّك verily وَعَدَ  
 the promise اللَّهُ (of) Allah حَقٌّ (is) true فَلَا let not تَعْتَرِضْكُمْ  
 deceive you الْحَيَوةُ the life الدُّنْيَا the worldly وَلَا nor يَغْتَرِبْكُمْ  
 the chief deceiver (Satan) الشَّيْطَانُ about Allah بِاللَّهِ deceive you  
 إِنَّ Verily اللَّهُ Allah عِنْدَهُ with Him عِلْمٌ (is) the knowledge السَّاعَةِ  
 (of) the Hour وَنَزَّلَ (and) He sends down الْغَيْثَ the rain وَيَسَّرَ  
 and knows مَا and that which فِي in الْأَرْحَامِ the wombs وَمَا وَدَى  
 تَدْرِي knows نَفْسٌ مَّاذَا what تَكْسِبُ it will earn غَدًا  
 and not وَمَا تَدْرِي knows نَفْسٌ بِأَيِّ in what أَرْضِ (is) All-Knower  
 land تَمُوتُ it will die إِنَّ verily اللَّهُ Allah is عَلَيْهِ All-Aware خَبِيرٌ ﴿٣٣﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).

### سُورَةُ السَّجْدَةِ

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىكَ الْكِتَابَ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَنتَ لَهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٣﴾

## Sûrat As-Sajdah (The Prostration) XXXII

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

(of) the Book **الْكِتَابِ** the revelation **نَزِيلٌ** Alif-Lam-Mim **الْمِ**  
the Lord **رَبِّ** (is) from **مِنْ** in it **فِيهِ** doubt **رَيْبٌ** (there is) no **لَا**  
he has **أَفْتَرَاهُ** they say **يَقُولُونَ** or **أَمْ** (of) the worlds **الْعَالَمِينَ**  
your **رَبِّكَ** from **مِنْ** (is) the truth **الْحَقُّ** it **هُوَ** nay **بَلْ** fabricated it  
has **أَنْتَهُمْ** not **مَا** a people **قَوْمًا** that you may warn **لِتُنْذِرَ** Lord  
in **لَعَلَّهُمْ** before you **مِنْ قَبْلِكَ** warner **نَذِيرٌ** (any) **مِنْ** come to them  
(it is) He **اللَّهِ** Allah **اللَّهُ** may be guided **يَهْتَدُوا** order that they  
Who **خَلَقَ** created **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **وَمَا**  
Days **أَيَّامٍ** six **سِتَّةَ** in **فِي** (is) between them **بَيْنَهُمَا** and all that  
you **لَكُمْ** none **مَا** the Throne **الْعَرْشِ** over **عَلَى** He rose **أَسْتَوَى** then  
and no **وَلَا** a protector **وَلِيٌّ** as **مِنْ** besides Him **مِنْ دُونِهِ** have  
you remember **تَذَكَّرُونَ** will not **أَفَلَا** intercessor

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) in which there is no doubt, is from the Lord of the 'Ālamîn (mankind, jinn and all that exists)! 3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

يُذِكرُ الْأَمَرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مَقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٦﴾ ذَلِكَ عَلَيْنَا  
الْفَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٧﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ ﴿٨﴾ ثُمَّ جَعَلَ  
فَسَلَّهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٩﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ  
فَلَا تَمَّا فَشْكُرُونَ ﴿١٠﴾



أَلَمْ يَكُنْ أَلَّذِي of death أَلَمْ يَكُنْ over you بِكُمْ is set ثُمَّ then إِلَى to  
 رَبِّكُمْ your Lord تَرْجَعُونَ ﴿١١﴾ and if وَلَوْ you shall be returned  
 the criminals (sinners) الْمُجْرِمُونَ when إِذْ you only could see  
 their Lord رَبِّهِمْ before عِنْدَ their heads رُءُوسِهِمْ shall hang  
 and heard وَسَمِعْنَا We have now seen أَبْصَرْنَا (saying) Our Lord رَبَّنَا  
 righteous good deeds صَالِحًا we will do نَعْمَلْ so send us back فَأَرْجِعْنَا  
 now believe with certainty مُوقِنُونَ ﴿١٢﴾ verily we إِنَّا

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!  
 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾  
 فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا  
 يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

surely We would have given لَآتَيْنَا We had willed شِئْنَا and if وَلَوْ  
 took effect حَقَّ but وَلَكِنْ its guidance هُدًى soul نَفْسٍ every كُلَّ  
 الْقَوْلُ the word مِنِّي From Me لَأَمْلَأَنَّ that I will fill جَهَنَّمَ Hell مِنْ  
 then فَذُوقُوا together أَجْمَعِينَ ﴿١٣﴾ and mankind وَالنَّاسِ jinn الْجِنَّةِ with  
 the meeting لِقَاءَ you forgot نَسِيتُمْ because of what بِمَا taste you  
 We too نَسِينَاكُمْ surely إِنَّا هَٰذَا (of) the Day of yours يَوْمِكُمْ  
 the الْخُلْدِ torment عَذَابَ and taste you وَذُوقُوا will forget you  
 يُؤْمِنُ only إِنَّمَا do تَعْمَلُونَ ﴿١٤﴾ you used to كُنتُمْ for what بِمَا abiding  
 they ذُكِّرُوا when إِذَا those who الَّذِينَ in Our Signs بِآيَاتِنَا believe  
 and وَسَبَّحُوا prostrate سُجَّدًا fall down خَرُّوا of them بِهَا are reminded  
 not لَا and they وَهُمْ (of) their Lord رَبِّهِمْ the praise بِحَمْدِ glorify  
 are proud يَسْتَكْبِرُونَ ﴿١٥﴾

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

نَسَجَافٍ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَتْ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

نَسَجَافٍ جُنُوبُهُمْ forsake their sides عَنِ of الْمَضَاجِعِ (their) beds يَدْعُونَ and رَبَّهُمْ they invoke خَوْفًا in fear وَطَمَعًا and hope وَمِمَّا and رَزَقْنَاهُمْ of what يُنفِقُونَ ﴿١٦﴾ We have bestowed on them فَلَا they spend نَفْسٌ knows نَفْسٌ what أُخْفِيَ a soul is kept hidden لَهُمْ for them of قُرَّةِ joy أَعْيُنٍ (of their) eyes جَزَاءً as a reward بِمَا as a reward كَانُوا what they used to do ﴿١٧﴾ أَفَمَنْ is then he who is a believer كَمَنْ a believer like him who كَانَتْ is فَاسِقًا a sinner لَا not يَسْتَوُونَ ﴿١٨﴾ أَمَّا as for الَّذِينَ equal are they ءَامَنُوا those who believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds فَلَهُمْ for them جَنَّاتُ Gardens الْمَأْوَى (as shelter) نُزُلًا to reside بِمَا for what كَانُوا do ﴿١٩﴾ used to

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fâsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ

يَهُدُّونَ ۖ وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ  
مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢١﴾

وَأَمَّا الَّذِينَ فَسَقُوا those who sinned فَأَوْنَهُمْ their abode النَّارُ (is) the Fire كُلَّمَا رَأَوْا every time they wish أَنْ يَخْرُجُوا to get away مِنْهَا therefrom أُعِيدُوا they will be put back فِيهَا in it وَقِيلَ and it will be said لَهُمْ to them ذُوقُوا taste you عَذَابَ the torment النَّارِ (of) the Fire الَّتِي which كُنْتُمْ you used to deny ۖ وَلَنُذِيقَنَّهُمْ and verily We will make them taste مِنَ الْعَذَابِ (from) of the torment الْأَدْنَىٰ the near دُونَ the supreme لَعَلَّهُمْ in order that يَرْجِعُوا they may return وَمَنْ أَظْلَمُ and who does more wrong مِمَّنْ than he who ذُكِّرَ he is reminded of the Verses آيَاتِ رَبِّهِ of His Lord ثُمَّ then أَعْرَضَ he turns aside عَنْهَا therefrom إِنَّا verily We shall exact retribution مِنَ الْمُجْرِمِينَ criminals

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). 22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ۖ وَجَعَلْنَا مِنْهُمْ  
أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٢﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا  
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٣﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٤﴾



وَلَقَدْ and indeed مَا آتَيْنَا We have given موسى Moses the كِتَابَ Scripture فَلَا so not تَكُنْ be you فِي in مِرْيَةً of doubt مِنْ of لِقَائِهِ meeting him and We made it هُدًى a guide لِقَائِهِ to the بَنِيّ Children (of) إِسْرَءِيلَ Israel وَجَعَلْنَاهُمْ and We made مِنْهُمْ under Our أَمْرًا giving guidance يَهْدُونَ leaders among them and used to وَكَانُوا they were patient صَبْرًا when لَنَا Command بِآيَاتِنَا in Our Verses (Signs) يُوقِنُونَ believe with certainty إِنَّ رَبَّكَ verily هُوَ your Lord يَفْصِلُ is He Who يَنْتَظِرُونَ will judge بَيْنَهُمْ (of) Resurrection الْقِيَامَةِ on the Day بَيْنَ between them أَوَّلَهُمْ concerning what كَانُوا they used to فِيهِ in it يَخْتَلِفُونَ differ أَوَّلَهُمْ how (that) it guides (explains) يَهْدِي is it not (of) before them مِنْ قَبْلِهِمْ We have destroyed أَهْلَكْنَا many الْقُرُونِ previous generations يَمْشُونَ in they walk about فِي مَنْكِبِهِمْ (are) truly signs لَا يَنْتَظِرُونَ that ذَلِكْ in verily إِنَّ their dwellings أَفَلَا would not يَسْمَعُونَ they listen

23. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsâ (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَتُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ

أَوَلَمْ يَرَوْا they seen أَنَّا We that نَسُوقُ drive الْمَاءَ water إِلَى to الْأَرْضِ land الْجُرْزِ the dry without any vegetation فَتُخْرِجُ We



two قَلْبَيْنِ (from) يَنْ for any man رَجُلٍ Allah ﷻ made جَعَلَ not  
 hearts فِي in جَوْفَيْهِ his body وَمَا and not جَعَلَ He made أَنْزَلَكُمْ  
 you declare to be like your mother's تَطْلُهُنَّ whom أَلْفَىٰ your wives  
 He جَعَلَ and not وَمَا your real mothers أُمَّهَاتِكُمْ of them مِثْنًا  
 backs that أَدْعِيَاءَكُمْ your adopted sons أَبْنَاءَكُمْ your real sons ذَرِكُمْ  
 and Allah ﷻ with your mouths بِأَفْوَاهِكُمْ (is) your saying قَوْلَكُمْ  
 يَقُولُ the truth الْحَقُّ وَهُوَ and He يَهْدِي guides السَّبِيلَ ﴿١﴾ (to)  
 the (Right) Way

### Sûrat Al-Ahzâb (The Confederates) XXXIII

*In the Name of Allâh  
 the Most Gracious, the Most Merciful*

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise. 2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do. 3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee or Disposer of affairs). 4. Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ  
 جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١﴾ التَّيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ  
 أَنْفُسِهِمْ وَأَنْزَلْنَاهُ أُمَّهَاتِهِمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ  
 إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٢﴾

أَدْعُوهُمْ لِأَبَائِهِمْ call them by their fathers ﷻ that أَقْسَطُ (is) more  
 just عِنْدَ with ﷻ Allah ﷻ فَإِنْ but if لَمْ not تَعْلَمُوا you  
 know أَبَاءَهُمْ their fathers فَاِخْوَانُكُمْ (call them) your brothers فِي

and وَلَيْسَ and your freed slaves وَمَوْلَاكُمْ the religion (Islam) الدِّين in you make أخطأْتُمْ in what سِيئًا sin جُنَاحٌ on you عَلَيْكُمْ there is no deliberately تَعَمَّدَتْ what مَا except وَلَكِنْ therein بِدْ a mistake قُلُوبُكُمْ intended and is كَانَ your hearts وَأَلَلَهُ Allah عَفُورًا (is) the Prophet النَّبِيُّ Most Merciful رَحِيمًا Oft-Forgiving their ownelves أَنفُسِهِمْ than مِنْ to the believers بِالْمُؤْمِنِينَ closer and those who وَأَزْوَاجُهُمْ (are) their mothers أُمَّهَاتُهُمْ and his wives (are) closer أَوْلَى some of them بَعْضُهُمْ blood relations are بَعْضُ الْمُؤْمِنِينَ the Decree كُتِبَ in فِي to each other (of) Allah اللَّهُ except إِلَّا and the emigrants وَالْمُهَاجِرِينَ the believers الْمُؤْمِنِينَ than أَنْ تَفْعَلُوا that إِلَى you do أَوْلِيَائِكُمْ your brothers مَعْرُوفًا kindness كَانَتْ has been ذَلِكَ in فِي this أَلْكِتَابِ Book (of Divine مكتوبًا Decrees) written

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in Faith and *Mawâlikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

وَلِذَآ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

وَلِذَآ أَخَذْنَا from مِنْ We took and (remember) when النَّبِيِّينَ the and from وَمِنْ and from you وَمِنْكَ their covenant Prophets and Jesus وَعِيسَى and Moses وَمُوسَى and Abraham وَإِبْرَاهِيمَ Noah نُوحٍ

أَتَى son مَرْيَمَ (of) Mary وَأَخَذْنَا We took مِنْهُمْ from them يَشْفَقَا the الصَّادِقِينَ that He may ask لَيْسَ a strong عَظِيمًا covenant and He has prepared رَاحَةً their truth صِدْقِهِمْ about truthful لِلْكَافِرِينَ عَذَابًا for the disbelievers أَلِيمًا painful يَأْتِيهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا remember فَضْلَ اللَّهِ favour there came against you جَاءَكُمْ when إِذْ to you عَلَيْكُمْ (of) Allah جُنُودٌ hosts (soldiers) فَارْسَلْنَا and We sent عَلَيْهِمْ against them رِيحًا you saw them نَزَوَّاهُمْ not لَمْ and forces (soldiers) وَجُنُودًا winds وَكَانَ and is اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿٩﴾

All-Seer

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿٩﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٠﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١١﴾ وَإِذْ قَالَتِ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٢﴾

إِذْ جَاءَكُمْ when they came upon you فَوْقَكُمْ from above you وَمِنْ أَسْفَلَ and below مِنْكُمْ you وَإِذْ زَاغَتِ the eyes أَبْصَارُ wild and reached الْقُلُوبُ the hearts الْحَنَاجِرَ the throats وَتَظُنُّونَ about Allah بِاللَّهِ and you were doubting الظُّنُونًا ﴿٩﴾ هُنَالِكَ there ابْتُلِيَ the believers الْمُؤْمِنُونَ were tried زُلْزِلُوا all doubts and shaken زِلْزَالًا ﴿١٠﴾ شَدِيدًا ﴿١١﴾ a mighty وَإِذْ يَقُولُ and when

their قُلُوبِهِمْ in فِي and those (who) وَالَّذِينَ the hypocrites  
 hearts مَرَضٌ (is) a disease (doubt) مَا not وَعَدْنَا did not promise اللَّهُ  
 and delusions وَلَا but غُرُوبًا ١٧ and His Messenger ﷺ Allah  
 قَالَ when عَظَائِفُهُ a party مِنْهُمْ of them يَأْهَلُ يَا أَيُّهَا the people  
 (of) Yathrib لَا (there is) no مَقَامٌ stand لَكُمْ for you فَارْجِعُوا  
 therefore go back وَرِسْتَنْدُنْ and ask for permission فَرِيقٌ a band  
 of them النَّبِيِّ (of) the Prophet يَقُولُونَ saying إِنَّ truly our بُيُوتَنَا  
 homes عَوْرَةٌ lie open وَمَا and not هِيَ they are يَمُورُهُ lay open  
 not يُرِيدُونَ but إِلَّا ١٨ they wished to flee فَرَاكَ ١٩

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ١٧ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ  
 مِنْ قَبْلُ لَا يُولُوكَ إِلَّا ذَبْرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ١٨ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا  
 لَا تَمْنَعُونَ إِلَّا قَلِيلًا ١٩

وَلَوْ and if دَخَلَتْ had entered عَلَيْهِمْ on them مِّنْ أَقْطَارِهَا all its  
 sides ثُمَّ then سِئِلُوا they had been exhorted الْفِتْنَةَ to trial  
 they would have لَآتَوْهَا (i.e. renegade from Islam to polytheism)  
 with فِيهَا they would have تَلَبَّثُوا and not وَمَا committed it  
 إِلَّا it but بَسِيرًا ١٧ وَلَقَدْ a little كَانُوا and indeed عَاهِدُوا  
 to يُولُوكَ not لَا before مِنْ قَبْلُ Allah ﷻ made a covenant with  
 Covenant with عَهْدُ and (must) be وَكَانَ their backs الْآذِنُ turn  
 Allah مَسْئُولًا ١٨ قُلْ answered for لَنْ say will never يَنْفَعُكُمْ  
 or الْفِرَارُ flight إِنْ if فَرَرْتُمْ you flee مِنَ the death أَوِ death  
 قَتْلِ killing وَإِذَا and then لَا not تَمْنَعُونَ but إِلَّا you will enjoy  
 قَلِيلًا ١٩ a little

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ مَنْ ذَا الَّذِي يَعْصِيكُمْ مِنْ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِثُّونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَقْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

قُلْ مَنْ say مَنْ who is ذَا he الَّذِي who يَعْصِيكُمْ can protect you مِنْ from اللَّهِ Allah إِنْ if أَرَادَ He intends بِكُمْ for you سُوءًا harm أَوْ or أَرَادَ intends بِكُمْ on you رَحْمَةً mercy وَلَا and not يَحِثُّونَ and they will find لَهُمْ for themselves مِنْ دُونِ other than اللَّهِ Allah وَلِيًّا a protector (guardian) وَلَا nor نَصِيرًا a helper ﴿١٧﴾ قَدْ verily يَعْلَمُ those who keep back (men) from fighting اللَّهُ Allah knows الْمُعَوِّقِينَ from among you مِنْكُمْ and those who say وَالْقَائِلِينَ لِإِخْوَانِهِمْ they will come here هَلُمَّ brothers إِلَيْنَا towards us وَلَا and not يَأْتُونَ the battle (themselves) الْبَأْسَ (to) إِلَّا except قَلِيلًا ﴿١٨﴾ أَشِحَّةً comes then when جَاءَ towards you عَلَيْكُمْ being miserly لَقَوْفُ fear رَأَيْتَهُمْ you will see them يَقْظُرُونَ looking إِلَيْكَ to you تَدُورُ revolving أَعْيُنُهُمْ their eyes كَالَّذِي like (those of) one whom يُغْشَى like (those of) one whom يُغْشَى over him عَلَيْهِ hovers مِنَ (from) الْمَوْتِ death فَإِذَا but when ذَهَبَ the fear لَقَوْفُ departs سَلَفُوكُمْ the fear بِأَلْسِنَةٍ they will smite you حِدَادٍ sharp أَشِحَّةً miserly عَلَى towards الْخَيْرِ good أُولَئِكَ therefore makes fruitless فَأَحْبَطَ have believed اللَّهُ Allah أَعْمَلَهُمْ their deeds وَكَانَ and is ذَلِكَ that عَلَى for اللَّهِ Allah يَسِيرًا ﴿١٩﴾ is ever easy

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any





21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. 22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢١﴾  
لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٢﴾  
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ فَوِيًّا عَزِيزًا ﴿٢٣﴾

مِنَ الْمُؤْمِنِينَ among the believers رِجَالٌ (are) men who have صَدَقُوا (are) true to what عَاهَدُوا they made covenant with Allah الله عَلَيْهِ (on it) فَمِنْهُمْ of them مَّنْ who قَضَىٰ have fulfilled نَحْبَهُ their obligations (have become martyrs) وَمِنْهُمْ and some of them يَنْتَظِرُ (are) who wait وَمَا but never بَدَّلُوا they changed (their) بَدِيلًا covenant) لِيَجْزِيَ in the least ﴿٢١﴾ that Allah الله may reward the الصَّادِقِينَ the men of truth and punish وَيُعَذِّبَ for their truth بِصِدْقِهِمْ the men of truth الصَّادِقِينَ the men of truth the hypocrites الْمُنَافِقِينَ if شَاءَ He wills أَوْ or يَتُوبَ He will forgive عَلَيْهِمْ (on) them إِنَّ verily الله الله is غَفُورًا Oft-Forgiving رَّحِيمًا Most Merciful ﴿٢٢﴾ and drove back الَّذِينَ those who كَفَرُوا disbelieved بِغَيْظِهِمْ in their rage لَمْ not يَنَالُوا they gained خَيْرًا advantage وَكَفَىٰ and is SuffICIENT اللهُ Allah الْمُؤْمِنِينَ the believers الْقِتَالَ (for) the Fighting وَكَانَ the Fighting اللهُ Allah فَوِيًّا All-Strong ﴿٢٣﴾ All-Mighty

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).

Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْغُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا فَرِيقًا فَنَافِلُهَا فَتَمَتَّعُوا فِيهَا لَيَسِّرَ اللَّهُ لَكَ أُسْرَتَكَ سِرًا كَرِيمًا ﴿٢٨﴾

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ those who backed them and brought down أَهْلَ الْكِتَابِ the People of the Scripture from (of) the Scripture صَيَاصِيهِمْ from (of) the Scripture the People of terror الرُّعْبَ their hearts into قُلُوبِهِمْ and cast وَقَذَفَ their forts and you made captives تَقْتُلُونَ you killed فَرِيقًا a group and you made captives فَرِيقًا a group وَأَوْرَثَكُمْ and He caused you to inherit أَرْضَهُمْ and their riches (wealth) وَأَمْوَالَهُمْ and their houses دِيَارَهُمْ lands and a land which لَّمْ and is تَطْغُوهَا you had trodden وَكَانَ Allah and is عَلَى (on) Allah (on) every شَيْءٍ thing قَدِيرًا Able to do يٰٓأَيُّهَا O Prophet (Muhammad ﷺ)! say قُلْ لِّأَزْوَاجِكَ to your wives if كُنتُمْ you (are) تُحِبُّونَ you desire الْحَيَاةَ الدُّنْيَا worldly and its glitter فَتَمَتَّعُوا then come أُسْرَتَكُمْ I will make you a provision and set you free سِرًا كَرِيمًا in a handsome manner (divorce) handsome

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَلَيْنَ كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِزْنَ عَظِيمًا ﴿٢٩﴾ بَيْنَمَا النَّبِيُّ مِنَ يَأْتِ مِزْنَ يَفْجَحُشَوْا مَبِينَةً يَضَعُفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

وَلَيْنَ and if كُنتُمْ you تُرِيدُونَ desire Allah ﷻ and His رَسُولُهُ Messenger and the Home الذَّارَ الْآخِرَةَ (of) the Hereafter فَإِنَّ then

for the good-doers **الْمُحْسِنَاتِ** has prepared **أَعَدَّ** Allah **اللَّهُ** verily  
**مِنْكُمْ** an enormous **عَظِيمًا** reward **أَجْرًا** amongst you  
of **مِنْكُمْ** commits **بِأَيِّ** whoever **مَنْ** (of) the Prophet **النَّبِيِّ** O wives  
will be **يُضَاعَفُ** open **مُبَيَّنَةً** illegal sexual intercourse **بِفَاحِشِكُمْ** you  
and **وَكَاثِبًا** (twice) **ضِعْفَيْنِ** the torment **أَلْعَذَابُ** for her **لَهَا** doubled  
(is) easy **بِسِيرَةٍ** Allah **اللَّهُ** for **عَلَى** that **ذَلِكَ** is

29. "But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.



وَأَذْكُرَكُمَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٦٤﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦٥﴾

وَأَذْكُرَكُمَا in is recited يَتْلَىٰ that which مَا and remember وَأَذْكُرَكُمَا (of) Allah اللَّهُ the Verses ءَايَاتِ from مِنْ your houses بُيُوتِكُنَّ وَالْحِكْمَةِ is لَطِيفًا Allah اللَّهُ verily إِنَّ and the Wisdom الْخَبِيرُ the الْمُسْلِمِينَ verily إِنَّ Well-Acquainted ﴿٦٤﴾ Courteous the الْمُسْلِمَاتِ and the Muslims (female) الْمُسْلِمَاتِ and the Muslims (male) الْمُؤْمِنِينَ and the believers (female) الْمُؤْمِنَاتِ and the believers (male) الْقَانِتِينَ and the obedient (females) الْقَانِتَاتِ the obedient (males) الصَّادِقِينَ and those women who are truthful and those men who are truthful الصَّابِرِينَ and those men who are patient الصَّابِرَاتِ and those men who are humble الْخَاشِعِينَ women who are patient الْخَاشِعَاتِ and those women who are humble الْمُتَصَدِّقِينَ and those women who give charity and those men who give charity الْمُتَصَدِّقَاتِ and those women who fast الصَّاتِمِينَ and those men who fast الصَّاتِمَاتِ their فُرُوجَهُمْ and those men who guard الْحَافِظِينَ women who fast الْحَافِظَاتِ chastity وَالذَّاكِرِينَ and those women who guard (it) وَالذَّاكِرَاتِ much كَثِيرًا Allah اللَّهُ and those men who remember أَعَدَّ and those women who remember (Allah) اللَّهُ has prepared مَغْفِرَةً and reward وَأَجْرًا عَظِيمًا ﴿٦٥﴾ a great

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. 35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men

and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât* and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٧﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٧﴾

and not for a believing man it is and not for a believing woman when a believing woman decreed Allah and His Messenger there should be that a matter His Messenger in any option them the decision of their decision and His Messenger whoever disobeys Allah and His Messenger indeed he has strayed into error (into) error clear and (remember) when you said to him Grace Allah on him and you have done favour on him to yourself keep to yourself to yourself what you hide in but you hide fear Allah will make (it) manifest Allah people and Allah had better right and Allah should fear Him so when accomplished Zaid from her (his) desire from her the believers on there may be not so that (of) their wives (of) the wives in (respect) blame from adopted sons when they have accomplished from them (of) command and must be (their) desire fulfilled Allah

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رضى الله عنه — the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٦﴾  
 الَّذِينَ يَلْفُفُونَ رِسَالَتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٧﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ  
 رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا  
 كَثِيرًا ﴿٣٩﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٠﴾

مَا there not كَانَ is عَلَى the Prophet النَّبِيِّ on blame حَرَجٍ any فِيمَا  
 فَرَضَ in that which اللَّهُ has made legal سُنَّةَ for him  
 فِي (of) اللَّهُ Way those who الَّذِينَ have passed away خَلَوْا  
 مِنْ قَبْلُ before وَكَانَ and is أَمْرُ (of) اللَّهُ Command قَدَرًا  
 convey يَلْفُفُونَ those who الَّذِينَ a determined مَقْدُورًا a decree  
 and do لَا and fear Him وَيَخْشَوْنَهُ (of) اللَّهُ the Messages رِسَالَتِ  
 and is وَكَفَى except اللَّهُ Allah إِلَّا anyone أَحَدًا fear لَا not  
 sufficient بِاللَّهِ is اللَّهُ Allah حَسِيبًا as a Reckoner مَا not كَانَ as  
 your men رِجَالِكُمْ of (of) any man أَحَدٍ father مُحَمَّدٌ is  
 and the وَلَكِنْ but رَسُولَ (he is) اللَّهُ (of) Allah وَخَاتَمَ the Messenger  
 Last النَّبِيِّينَ of the Prophets وَكَانَ and is كُلِّ Allah of every شَيْءٍ  
 thing عَلِيمًا All-Aware يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا  
 remember اللَّهُ Allah ذِكْرًا with much كَثِيرًا remembrance  
 and afternoon وَأَصِيلًا morning بُكْرَةً and glorify His praises

38. There is no blame on the Prophet (ﷺ) in that which Allâh has made legal for him. That has been Allâh's way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined. 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. 41. O you who believe! Remember Allâh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٨﴾ فَحَيِّتُهُمْ يَوْمَ بَلَقُوهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٣٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٠﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤١﴾ وَبَشِّرِ الْمُؤْمِنِينَ أَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٢﴾ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوْنَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٤﴾

unto you **عَلَيْكُمْ** sends blessings **يُصَلِّي** Who **الَّذِي** He (it is) **هُوَ** from **مِّن** that He may bring you out **لِيُخْرِجَكُم** and His angels **وَمَلَائِكَتُهُ** to **الظُّلُمَاتِ** darknesses **إِلَى** into **النُّورِ** light **وَكَانَ** and He is **بِالْمُؤْمِنِينَ** the believers **رَحِيمًا** ﴿٣٨﴾ Merciful **فَحَيِّتُهُمْ** their greetings **يَوْمَ** Day **بَلَقُوهُ** they shall meet Him **سَلَامٌ** (will be) peace **وَأَعَدَّ** and He **أَجْرًا** has prepared **لَهُمْ** for them **كَرِيمًا** ﴿٣٩﴾ a generous **يَا أَيُّهَا** a reward **النَّبِيُّ** O **إِنَّا** Prophet **أَرْسَلْنَاكَ** surely We **شَهِيدًا** as a witness **وَمُبَشِّرًا** and a bearer of good news **وَنَذِيرًا** ﴿٤٠﴾ and a warner **وَدَاعِيًا** by His Permission **إِلَى** **اللَّهِ** Allah **بِإِذْنِهِ** and a caller **وَسِرَاجًا** and give glad tidings to **وَبَشِّرِ** spreading light **مُنِيرًا** ﴿٤١﴾ and a lamp **الْمُؤْمِنِينَ** the believers **إِنَّ** **لَهُمْ** that is **مِّن** for them **اللَّهُ** Allah **فَضْلًا** Great **كَبِيرًا** ﴿٤٢﴾ Bountiful / Grace **وَلَا** a **تُطِيعِ** and do not **الْمُنَافِقِينَ** the disbelievers **وَدَعْ** and the hypocrites **أَذُنَهُمْ** disregard **تَوَكَّلْ** their harm **عَلَى** and put your trust **يَا أَيُّهَا** as a Trustee **وَكَيْلًا** ﴿٤٣﴾ Allah **وَكَفَى** and is Sufficient **الَّذِينَ** O **آمَنُوا** you who **إِنَّا** believe **نَكَحْتُمُ** you marry **الْمُؤْمِنَاتِ** the believing women **ثُمَّ** and then **طَلَقْتُمُوهُنَّ** divorce them **مِن قَبْلِ** before



أَنْ تَمْسُوهُمْ that you have sexual intercourse with them فَكَا not  
 (Iddah) divorce waiting عِدَّةٍ of مِنْ on them عَلَيْهِنَّ you have  
 so give فَمَعُوهُنَّ that you count in respect of them تَمْتَدُّونَهَا period  
 ١٩ جَمِيلًا in a manner سَرَكَأ and set them free وَمَرْحُومَةً them a present  
 in a handsome

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the *Qur'ân* and the *Sunnah* — the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). (*Tafsir Al-Qurtubî*) 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [prescribed period for divorce, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ  
 عَيْكَ وَبَنَاتِ عَمَتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِيكَ الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرًا مُؤَمَّنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ  
 أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا  
 مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٩

يَتَأْتِيهَا O النَّبِيُّ إِنَّا have made lawful أَحْلَلْنَا verily, We  
 you have paid ءَاتَيْتَ to whom الَّتِي your wives أَزْوَاجَكَ to you  
 possesses مَلَكَتْ and those whom وَمَا their bridal money أَجُورَهُنَّ  
 Allah اللَّهُ has given أَفَاءَ from those that وَمِمَّا your right hand يَمِينُكَ  
 (of) your paternal uncle عَيْكَ and the daughters وَبَنَاتِ to you عَلَيْكَ

and وَنِسَاتِ (of) your paternal aunts عَمَّتِكَ and the daughters وَنِسَاتِ (of) your maternal uncle خَالَكِ the daughters migrated هَاجَرْنَ who أَلْفَى (of) your maternal aunts خَالَاتِكَ daughters مَعَكَ with you وَأَمْرًا believing إِنْ if she offers نَفْسَهَا herself لِلنَّبِيِّ the Prophet to the Prophet إِنْ if she wishes أَلْفَى the wishes for you أَنْ a privilege خَالِصَةً marry her يَسْتَنْكِحُهَا to Prophet We know مِنْ دُونِ other than the believers قَدْ indeed عَلِمْنَا about أَنْزَجِهِمْ We have enjoined فَرَضْنَا upon them عَلَيْهِمْ and those whom وَمَا their wives possess مَلَكَتْ and those whom يَكُونُ in order that not لِيَكِلَا right hands Oft-Forgiving عَفُورًا Allah اللَّهُ and is وَكَانَ a difficulty حَاجَّ you رَحِيمًا Most Merciful

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

تُرْجَى مَنْ نَشَاءُ مِنْهُنَّ وَتَقْوَى إِلَيْكَ مَنْ نَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدَّى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَكَ بِمَا أَلَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا لَا يَحِلُّ لَكَ الْإِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَنْزِلَ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

تُرْجَى you can postpone نَشَاءُ whom مَنْ you will وَتَقْوَى إِلَيْكَ and you may receive مَنْ to you نَشَاءُ whom مَنْ you will عَزَلْتَ of those whom مِمَّنْ you desire أَبْغَيْتَ and whomsoever وَلَا have set aside جُنَاحَ it is no عَلَيْكَ sin on you ذَلِكَ that is

and not (their eyes) **أَعْيُنُهُنَّ** may be cooled **تَقَرَّرَ** that **أَنْ** better  
**يَحْزَنَ** they grieve **وَيَرْضَيْنَ** and may be pleased **بِمَا** with what **مَالَتْهُنَّ**  
 knows **يَعْلَمُ** and Allah **وَاللَّهُ** all of them **كُلُّهُنَّ** you give them  
 Allah **وَاللَّهُ** and is Ever **وَكَانَ** your hearts **فِي قُلُوبِكُمْ** in what is  
 lawful **يَحِلُّ** it is not **لَا** Most Forbearing **كَامِلًا** All-Knowing  
 to **أَنْ** and nor **وَلَا** after this **مِنْ بَعْدُ** (to marry) women **النِّسَاءَ** for you  
 even though **وَلَوْ** other wives **أَنْفَعَ** for them **يَنْتَظِرْنَ** change **بَدَلَ**  
 those whom **مَا** except **إِلَّا** their beauty **حُسْنُهُنَّ** attracts you **أَعْجَبَكَ**  
**مَلَكَتْ** possess **يَمِينُكَ** your right hand **وَكَانَ** and is Ever Allah **وَاللَّهُ** **عَلَى**  
 over **كُلِّ شَيْءٍ** things **رَاقِبًا** a watcher

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ أَنْ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا**

**يَا أَيُّهَا** O **الَّذِينَ آمَنُوا** you who **لَا** believe **تَدْخُلُوا** enter **بُيُوتَ النَّبِيِّ** the  
 permission **يُؤْذَنَ** when **أَنْ** except **إِلَّا** of the Prophet **النَّبِيِّ** houses  
**نَظِيرٍ** (and then) not **غَيْرَ** a meal **طَعَامٍ** for **إِلَى** to you **لَكُمْ** is given  
 you are **دُعِيتُمْ** when **إِنَّا** but **وَلَكِنْ** for its preparation **إِنَّهُ** to wait  
 you have taken **طَعِمْتُمْ** and when **فَإِذَا** (then) enter **تَدْخُلُوا** invited  
**مُسْتَقْسِمِينَ** and not (without) **وَلَا** (then) disperse **فَانتَشِرُوا** your meal

such (behaviour) **ذَلِكَ** verily **إِنَّ** for a talk **لِحَدِيثٍ** sitting (to enjoy) **كَانَ** (is) **يُؤْذِي** the Prophet **النَّبِيَّ** annoying **فَيَسْتَعِجِلْ** and he is shy of (asking) you **مِنْكُمْ** of (asking) you **وَاللَّهُ** but Allah **لَا** not **يَسْتَعِجِلْ** is shy of **مِنْ** you ask them (his wives) **وَلَمَّا** and when **سَأَلْتُمُوهُنَّ** the truth **الْحَقَّ** you ask them (his wives) **وَلَمَّا** and when **سَأَلْتُمُوهُنَّ** for anything **فَسْأَلُوهُنَّ** (then) ask them **مِنْ** from **وَلَهُ** behind **جَانِبٍ** a screen **ذَلِكَ** that **أَطْهَرُ** purer **(is)** **لِقُلُوبِكُمْ** for your hearts **وَقُلُوبِهِنَّ** and their hearts **وَمَا** and not **كَانَ** it is **لَكُمْ** for you **(proper)** **أَنْ** to **تُؤْذُوا** annoy **رَسُولَ** Allah Messenger **(of)** **وَلَا** nor **أَنْ** that **تَنْكِحُوا** you should marry **أَزْوَاجَهُ** his wives **مِنْ بَعْدِهِ** after him **أَبَدًا** Allah **وَاللَّهُ** with **عِنْدَ** shall be **كَانَ** that **ذَلِكَ** verily **إِنَّ** ever **عَظِيمًا** an enormity

53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

إِنْ تَبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٣﴾ لَا جُنَاحَ عَلَيْكُمْ فِي مَا بَاءَ بِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَأَقْبِقِينَ إِلَى اللَّهِ كَمَا كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٤﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٥﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٦﴾

conceal it **تُخْفُوهُ** or **أَوْ** anything **شَيْئًا** you reveal **تَبْدُوا** whether **إِنْ** **فَإِنَّ** verily **اللَّهُ** Allah **كَانَ** is **بِكُلِّ** of every **شَيْءٍ** thing **عَلِيمًا** All-Knower **لَا** (it is) no **جُنَاحَ** sin **عَلَيْكُمْ** on them **فِي** in **أَبْنَائِهِنَّ** their fathers **وَلَا** nor **أَبْنَائِهِنَّ** their sons **وَلَا** nor **إِخْوَانِهِنَّ** their brothers **وَلَا** nor **أَبْنَاءَ** the sons **إِخْوَانِهِنَّ** the sons **(of)** **وَلَا** nor **أَبْنَاءَ** the sons **وَلَا** nor **نِسَائِهِنَّ** (of) their sisters **وَلَا** nor **نِسَائِهِنَّ** their women **وَلَا** nor **مَا**

what مَلَكَت possessed أَيْمَنُهُنَّ their right hands وَأَتَّقِينَ and fear الله Allah إِنْ verily الله Allah كَذَبَ is عَلَى over كُلِّ thing every شَيْءٍ and His angels وَهِيَ شَهِيدَةٌ Allah الله verily إِنَّ a witness يَرْسَلُونَ عَلَيْكَ the Prophet النَّبِيَّ on عَلَى send blessings بَارِكُوا believe صَلُّوا send your blessings عَلَيْهِ on him وَسَلِّمُوا those who الَّذِينَ verily إِنَّ with greetings وَسَلِّمُوا and greet (him) has cursed لَعَنَهُم and His Messenger رَسُولَهُ Allah الله annoy يُوذُّونَ them اللهُ Allah فِي in الدُّنْيَا the world وَالْآخِرَةِ and the Hereafter وَأَعَدَّ and has prepared لَهُمْ for them عَذَابًا مُهِينًا ٥٧ a humiliating

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. 56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. *As-Salâmu 'Alaikum*). 57. Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ٥٥ يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَذَقَهُ أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٦ \* لَئِنْ لَمْ يَنْهَ الْأُمْتَنَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ٥٧ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أُحِذُوا وَقِيلُوا تُخِيلًا ٥٨ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ٥٩ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَمَّا السَّاعَةُ تَكُونُ قَرِيبًا ٦٠ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ٦١ خَالِدِينَ فِيهَا أَلَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ٦٢ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ٦٣

the believing **وَالَّذِينَ** annoy (harm) **يُؤْذِرُونَ** and those who **وَالَّذِينَ**  
 what **مَا** without **بِغَيْرِ** and the believing women **وَالْمُؤْمِنَاتِ** (men)  
 the **بِهِنَّ** they bear **أَحْتَمَلُوا** then indeed **فَقَدْ** they committed **اُكْتَسَبُوا**  
 Prophet **يَا أَيُّهَا** O **النَّبِيُّ** a plain **ذُنُوبًا** and sin **وَأَيُّهَا** crime of slander  
 and your daughters **وَبَنَاتِكَ** to your wives **لَا تَزَوِّجَنَّ** tell **قُلْ**  
 to draw **يُذَوِّجَنَّ** (of) the believers **وَالْمُؤْمِنِينَ** the women (wives)  
 (will be) **أَذَقَ** that **ذَلِكَ** their cloaks/veils **بَلَابُيْهِنَّ** (of) **مِنْ** over them  
 they **يُذَوِّجَنَّ** so as not **فَلَا** they should be known **يُعْرَفَنَّ** that **أَنْ** better  
**عَفُورًا** Allah **وَأَنَّ** and is **وَأَنَّ** will be annoyed (harmed)  
 cease **يَنْتَهُ** not **لَنْ** if **لَنْ** Most Merciful **رَحِيمًا** Oft-Forgiving  
 their **قُلُوبِهِمْ** in **فِي** and those whose **وَالَّذِينَ** the hypocrites **الْمُتَّقُونَ**  
 and those who spread false **وَالْمُرْجُفُونَ** (is) a disease **مَرَضٌ** hearts  
 we shall let you overpower **لَتَغْلِبَنَّكَ** Al-Madinah **الْمَدِينَةِ** in **فِي** news  
 they will be able to stay as **يُجَاوِزُونَكَ** not **لَا** then **ثُمَّ** them **بِهِمْ**  
 your neighbours **فِيهَا** in it **إِلَّا** but **فَلِيَلًا** a little while **مَلُومِينَ**  
 they are found **فُتِفُوا** wherever **أَبْتَنَّا** accursed (they are)  
 with (a terrible) slaughter **تَقْتِيلًا** and killed **وَقُتِلُوا** shall be seized  
 (of) **الَّذِينَ** in the case **فِي** (of) Allah **أَنَّ** (that was) the way **سُنَّةَ**  
 you **نَحْمَدُ** and never **وَلَنْ** before **مِنْ قَبْلُ** passed away **خَلَوْا** those who  
 will find **يُسْنُوهُ** in the Way **أَنَّ** (of) Allah **تَبْدِيلًا** a change **يَسْتَأْذِنُكَ**  
 only **إِنَّمَا** say **قُلْ** the Hour **السَّاعَةِ** about **عَنِ** people **النَّاسِ** ask you  
 and what **وَمَا** Allah **أَنَّ** (is) with **عِنْدَ** the knowledge of it **يَعْلَمُهَا**  
 is **يُذَرِّكَ** the Hour **السَّاعَةِ** it may be **لَعَلَّ** will make you know **يُذَرِّكَ**  
 the **كَافِرِينَ** has cursed **لَعَنَ** Allah **أَنَّ** verily **إِنَّ** near **قَرِيبًا**  
 a flaming **سُعِيرًا** for them **لَهُمْ** and has prepared **وَأَعَدَّ** disbelievers  
 neither **لَا** forever **أَبَدًا** therein **فِيهَا** they will abide **خَالِدِينَ** Fire  
**يَجِدُونَ** they will find **وَلَيْتَا** a protector **وَلَا** nor **نَصِيرًا** a helper **يَوْمَ**  
 their faces **وُجُوهُهُمْ** will be turned over **تُفْلَتُ** on the Day (when)  
 O would that we had **يَكِيدُنَا** they will say **يَقُولُونَ** the Fire **النَّارِ** in  
 the Messenger **الرَّسُولَ** and obeyed **وَأَطَاعَنَا** Allah **أَنَّ** obeyed **أَطَاعَنَا**

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and

your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!" 64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Wali* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ۖ رَبَّنَا ءَاتِنِهِمْ مِنْ الْعَذَابِ وَالْعَنَتِهِمْ لَعْنًا كَبِيرًا ﴿٦٤﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادَّ مُوسَىٰ فِرْعَاوُ اللَّهِ وَمَا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا verily we and they will say رَبَّنَا Our Lord and they mislead us فَأَضَلُّونَا and our great ones وَكِبَرَاءَنَا our chiefs سَادَتَنَا (from) السَّبِيلَ ﴿٦٤﴾ رَبَّنَا the (right) way ءَاتِنِهِمْ Our Lord! double torment وَالْعَنَتِهِمْ (of) الْعَذَابِ and curse them لَعْنًا believe ءَامَنُوا who الَّذِينَ O you يٰٓأَيُّهَا a mighty كَبِيرًا ﴿٦٥﴾ with a curse لَا تَكُونُوا be كَالَّذِينَ ءَادَّ like those who مُوسَىٰ annoyed Moses فِرْعَاوُ but cleared him اللَّهُ وَمَا قَالُوا of that which قَالُوا they alleged وَكَانَ and was he عِنْدَ (to) اللَّهُ Allah وَجِيهًا ﴿٦٥﴾ honourable يٰٓأَيُّهَا and speak وَتَقُولُوا Allah اللَّهُ fear اتَّقُوا believe ءَامَنُوا who الَّذِينَ O you قَوْلًا سَدِيدًا ﴿٦٦﴾ a word forth to

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they

alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

يُصْلِحْ your deeds أَعْمَالَكُمْ for you لَكُمْ He make sound  
 يُغْفِرْ you ذُنُوبَكُمْ your sins وَمَنْ your sins يُطِيعِ and who  
 اللَّهُ obeys وَرَسُولَهُ Allah His Messenger فَقَدْ has indeed  
 فَازَ won إِنَّا a great عَرَضْنَا truly a victory  
 الْأَمَانَةَ We did offer عَرَضْنَا truly a great  
 السَّمَوَاتِ and the earth وَالْأَرْضِ the heavens  
 وَالْجِبَالِ and the mountains فَأَبَيْنَ but they declined  
 أَنْ يَحْمِلْنَهَا to bear it وَأَشْفَقْنَ of it were afraid  
 الْإِنْسَانُ man إِنَّهُ but bore it وَحَمَلَهَا of it were afraid  
 كَانَ verily he إِنَّهُ man but bore it وَحَمَلَهَا of it were afraid  
 ظَلُومًا unjust (to himself) جَهُولًا ignorant  
 لِيُعَذِّبَ Allah to punish  
 الْمُنَافِقِينَ the hypocrites (men) وَالْمُنَافِقَاتِ the hypocrites (women)  
 وَالْمُشْرِكِينَ and those men who associate partners with  
 وَالْمُشْرِكَاتِ and those women who associate partners with Allah  
 وَيَتُوبَ Allah and will pardon  
 عَلَى Allah on الْمُؤْمِنِينَ the believing men  
 وَالْمُؤْمِنَاتِ and the believing women  
 وَكَانَ and is اللَّهُ Allah  
 غَفُورًا Most Merciful Oft-Forgiving رَحِيمًا

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.



## سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَلَىٰ الْغَيْبِ لَا يُعْرَبُ عَنْهُ مُثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

الْحَمْدُ لِلَّهِ who (are) to Allah ﷻ all the praise and thanks Him (belongs) in all that the heavens (is) in all that (and) His (is) in all that (and) He is the Hereafter in praises and thanks that He knows All-Aware ﴿١﴾ (is) the All-Wise which goes into the earth وَمَا and that which comes out of it وَمَا and that which comes down to it وَمَا goes up from the heaven وَمَا and that which goes up from the (is) the Most Merciful and He وَمَا Oft-Forgiving and said الَّذِينَ and those who كَفَرُوا disbelieve by رَبِّي yes بَلَى say قُل the Hour السَّاعَةُ come to us will not My Lord لَتَأْتِيَنَّكُمْ it will surely come to you عَلَى All-Knower from His escapes يُعْرَبُ not even لَا (of) Unseen الْغَيْبِ knowledge the weight ذَرَّةٍ in (of) an atom السَّمَوَاتِ in nor في the earth الْأَرْضِ nor وَلَا less أَصْغَرُ nor وَلَا that أَكْبَرُ greater إِلَّا (it is) but في in كِتَابٍ a clear ﴿٣﴾ a book

## Sûrat Saba'

## (Sheba) XXXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the

heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿٢﴾ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٣﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكُمُ إِذَا مَرَّقْتُمْ كُلَّ مُمَرَّقٍ إِنَّكُم لَفِي خَلْقٍ جَدِيدٍ ﴿٤﴾

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا those who believe (there is) مَغْفِرَةٌ forgiveness and do الصَّالِحَاتِ good deeds أُولَٰئِكَ those (are) لَهُمْ those who for whom وَرِزْقٌ a provision كَرِيمٌ generous ﴿١﴾ Our against strive سَعَوْا but those who وَالَّذِينَ generous for whom (there is) لَهُمْ those أُولَٰئِكَ to frustrate them مُعْجِزِينَ Signs عَذَابٌ a torment مِّن (of) رَّجْزٍ painful punishment أَلِيمٌ وَيَرَى painful knowledge الَّذِينَ and see أُوتُوا those who الْعِلْمَ have been given الَّذِي that what أُنزِلَ is revealed إِلَيْكَ from you رَّبِّكَ your Lord هُوَ the truth (is) وَيَهْدِي (is) the truth وَرِزْقٌ and it guides إِلَى to صِرَاطٍ Lord Owner of all الْحَمِيدِ (of) the Exalted in Might الْعَزِيزِ the Path shall كَفَرُوا those who الَّذِينَ and say وَقَالَ praise who will tell you نَدُلُّكَ we direct you عَلَى to رَجُلٍ a man يَبْتَغِيكُمُ you have been scattered مَرَّقَتُمْ when (that) إِذَا fully كُلُّ you scattered إِنَّكُم scattered (will be) indeed in لَفِي then, verily you خَلْقٍ new creation جَدِيدٍ ﴿٤﴾

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate

them — those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَا يَرَوْنَ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُغَسِّفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَنْجِيَالِ أَوَىٰ مَعَهُ وَالطَّيْرُ وَأَنَّا لَهُ الْحَدِيدُ ﴿١٠﴾ أَنْ أَعْمَلَ سَنِيعَتٍ وَقَدَّرَ فِي السَّرِّ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

is or a lie كَذِبًا Allah against عَلَى has he made أَفَتَرَى there in him جِنَّةٌ a madness بَلِ no but الَّذِينَ those who لَا يُؤْمِنُونَ disbelieve بِالْآخِرَةِ in the Hereafter فِي (are) in the torment وَالضَّلَالِ what (to) إِلَى they see أَفَلَا do not far الْبَعِيدِ and error (is) behind them خَلْفَهُمْ and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ We will of السَّمَاءِ the heaven وَالْأَرْضِ and earth إِنْ if نَشَأْ We shall sink نُغَسِّفُ the earth أَوْ the earth عَلَيْهِمْ We shall sink upon them كِسْفًا a piece of السَّمَاءِ of the heaven لَآيَةٌ this in ذَلِكَ (is) a sign لِكُلِّ (is) a sign عَبْدٍ slave مُنِيبٍ who turns to Allah ﴿٩﴾ and indeed وَلَقَدْ and ءَاتَيْنَا on David دَاوُدَ have bestowed مِنَّا from Us فَضْلًا grace يَنْجِيَالِ with him مَعَهُ glorify (Allah) أَوَىٰ (saying) O you mountains the iron الْحَدِيدُ for him ﴿١٠﴾ and We made soft وَأَنَّا and the birds perfect coats of mail armour سَنِيعَتٍ you make أَنْ that أَعْمَلَ that وَقَدَّرَ (the rings) well and balance فِي of السَّرِّ chain armour وَاعْمَلُوا of what truly I إِنِّي righteous and work you (men) تَعْمَلُونَ you do بَصِيرٌ ﴿١١﴾

All-Seer (am)

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a

piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

وَلَسْلَيْتَنَّا الرِّيحَ غُدُوها شَهْرٌ وَّرَوَّاحُها شَهْرٌ وَأَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجِنَّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ  
وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١١﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَحَفَافٍ كَالْجَوَابِ  
وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورِ ﴿١٢﴾

وَلَسْلَيْتَنَّا the wind الرِّيحَ and to Solomon (We subjected) غُدُوها its  
was a month's شَهْرٌ morning (stride from sunrise till midnoon)  
and its afternoon (stride from midday to sunset) رَوَّاحُها (journey)  
for شَهْرٌ and We caused to flow وَأَسْلَنَّا was a month's (journey) شَهْرٌ  
the الْجِنَّ and from وَمِنَ of (molten) brass الْقَطْرِ a spring  
by the بِإِذْنِ in front of him بَيْنَ يَدَيْهِ worked يَعْمَلُ who مَنْ jinn  
turned aside يَزِغْ and whosoever (of) his Lord رَبِّهِ leave  
We shall cause him to نُذِقْهُ Our Command أَمْرِنَا from عَنْ of them  
taste of the blazing Fire السَّعِيرِ ﴿١١﴾ of the عَذَابِ of taste  
of he desired يَشَاءُ what مَا for him لَهُ they worked/made  
and basins وَحَفَافٍ and images وَتَمَثِيلٍ high rooms (niches) مَحْرِبٍ  
كَالْجَوَابِ and (cooking) cauldrons وَقُدُورٍ as large as reservoirs رَاسِيَتٍ  
of David دَاوُدَ O family أَلْ work you أَعْمَلُوا fixed (in their places)  
شُكْرًا with thanks وَقَلِيلٌ but few مِنْ of عِبَادِيَ My slaves الشَّكُورِ ﴿١٢﴾  
(are) grateful

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired,

(making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

فَلَمَّا فَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَمْ بَلَدَةٍ طَيِّبَةٍ وَرَبُّ غَفُورٌ ﴿١٥﴾

فَلَمَّا death الْمَوْتَ for him عَلَيْهِ We decreed فَضَيْنَا then when  
 دَلَّهُمْ nothing عَلَى informed them (jinns) of his death مَوْتِهِ إِلَّا  
 which was دَابَّةُ (of) the earth الْأَرْضِ a little creature except  
 he fell خَرَّ so when فَلَمَّا his stick (cane) مِنسَأَتَهُ gnawing away  
 they had تَبَيَّنَ clearly الْجِنُّ saw clearly the jinns  
 they would have stayed لَبِثُوا not مَا the Unseen الْغَيْبَ known  
 there كَانَ indeed لَقَدْ humiliating الْمُهِينِ the torment  
 a sign آيَةٌ their dwelling place مَسْكِنِهِمْ in فِي for Saba  
 and on the left وَشِمَالٍ the right hand يَمِينٍ on عَنْ two gardens  
 and أَشْكُرُوا (of) your Lord رَبِّكُمْ the provision رِزْقِ of eat  
 and a Lord رَبُّ fair طَيِّبَةٍ for a land بَلَدَةٍ to Him لَمْ be grateful  
 Oft-Forgiving غَفُورٌ ﴿١٥﴾

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِم سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ يُجْزَى إِلَّا الْكُفُورُ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِبَالٍ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

against them عَلَيْهِمْ so We sent فَأَرْسَلْنَا but they turned away فَأَعْرَضُوا  
 and We converted for them وَدَلَّلْنَاهُمْ (of) Arim الْمَرِمَ a flood سَيْلٌ  
 which produce ذَرَّاقَ into gardens جَنَّاتٍ their two gardens  
 and some وَشَجَرٍ وَبَشَ and shrubs وَأَقْلَى bitter bad فَوَاقٍ fruits  
 We requited them جَزَيْنَاهُمْ this (is) ذَلِكَ few قَلِيلٌ ﴿١٦﴾ lote-trees  
 We requited them وَجَزَيْنَاهُمْ and do? وَهَلْ they were ungrateful كَفَرُوا because of  
 those who are ungrateful الْكَافِرُونَ ﴿١٧﴾ except إِلَّا requit (in such a way)  
 and بَيْنَ between them بَيْنَهُمْ and We placed وَجَعَلْنَا (disbelievers)  
 We had blessed بَارَكْنَا which أَلْقَى the towns الْقُرَى between  
 and We made stages وَقَدَرْنَا to be seen ظَهَرَةً towns قُرَى (in them)  
 in them لَيْسَ travel سَبِيلًا (of) journey السَّبِيلَ between them لَيْسَ  
 safely وَأَمِينٌ ﴿١٨﴾ and days وَأَيَّامًا nights

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.  
 17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers).  
 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَرِّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يَأْخُذُ بِالْآخِرَةِ وَمَنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٢١﴾

فَقَالُوا رَبَّنَا بَعِدْ Our Lord رَبَّنَا but they said فَقَالُوا make the stages longer  
 and they wronged وَظَلَمُوا our journey أَسْفَارِنَا between  
 as tales أَحَادِيثَ so We made them (in the land) فَجَعَلْنَاهُمْ themselves  
 verily لَمَّا scattering مُمَرِّقٍ a total كُلِّ and We scattered them وَمَزَقْنَاهُمْ  
 in فِي ذَلِكَ this لَآيَاتٍ (are) indeed signs لَآيَاتٍ for every صَبَّارٍ  
 did صَدَّقَ and indeed وَلَقَدْ grateful (person) شَكُورٍ ﴿١٩﴾ steadfast  
 and فَاتَّبَعُوهُ his thought ظَنَّهُ Iblisُ عَلَيْهِمْ about them عَلَيْهِمْ prove true

﴿١٩﴾ of the مُؤْمِنِينَ a group except إِلَّا they followed him all over them عَلَيْهِمْ for him لَمْ there was كَانَ and not وَمَا believers يَنْ سُلْطَانِي authority إِلَّا except لِنَعْلَمَ that We might test مَنْ from him مِمَّنْ in the Hereafter بِالْآخِرَةِ believes him who يَوْمَئِذٍ about it فِي (is) in شَكٍّ doubt وَرَبُّكَ and your Lord عَلَى (is) Watchful حَافِظٌ thing شَيْءٍ every كُلِّ over

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblis* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblis* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

قُلْ ادْعُوا الَّذِينَ رَضَعْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَكُمْ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٠﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ أَذِنَ لَهُمْ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢١﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٣﴾

قُلْ say ادْعُوا call upon الَّذِينَ those whom رَضَعْتُمْ you assert مِنْ دُونِ the weight اللَّهُ besides لَا Allah يَمْلِكُونَ they possess مِثْقَالَ an atom (small ant) ذَرَّةٍ of in السَّمَوَاتِ the heavens وَلَا nor فِي on the earth وَمَا nor لَهُمْ have they فِيهَا in either مِنْ any شِرْكٍ share وَمَا nor لَمْ is there for Him مِنْهُمْ from among them مِنْ ظَهِيرٍ any ظَهِيرٍ supporter وَلَا and not تَنْفَعُ profits الشَّفَعَةُ intercession عِنْدَهُ with Him إِلَّا except لِمَنْ for him whom أَذِنَ He permits لَهُمْ (to him) حَتَّى until إِذَا when فُزِّعَ fear is vanished عَنْ قُلُوبِهِمْ their hearts قَالُوا what (is it) مَاذَا they (angels) say رَبُّكُمْ your Lord قَالُوا they say الْحَقُّ the truth وَهُوَ and He الْعَلِيُّ (is)

the Most High **الْكَبِيرُ** the Most Great **الْعَظِيمُ** **قُلْ** say **مَنْ** who **يَرْزُقُكُمْ**  
 gives you provision **مِنْ** from **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and  
 the earth **قُلْ** the earth **اللَّهُ** Allah **وَلَا** and verily We **أَوْ** or **إِنَّا** we  
 (are) on **هَدًى** the guidance **أَوْ** or **فِي** in **ضَلَالٍ** error **مُبِينٍ**  
 a plain **قُلْ** say **لَا** not **تُسْأَلُونَ** you will be asked **عَمَّا** about **أَبْرَأْنَا**  
 our sins **وَلَا** nor **نُسْأَلُ** we will be asked **عَمَّا** of what **تَعْمَلُونَ** you  
 do

**22.** Say (O Muhammad ﷺ to polytheists, pagans): “Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. **23.** Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.” **24.** Say (O Muhammad ﷺ to polytheists, pagans): “Who gives you provision from the heavens and the earth?” Say: “Allāh. And verily, (either) we or you are rightly guided or in plain error.” **25.** Say (O Muhammad ﷺ to polytheists, pagans): “You will not be asked about our sins, nor shall we be asked of what you do.”

قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿١٦﴾ قُلْ أَرُونِي الَّذِينَ أَهَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿١٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿١٩﴾ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِزُونَ عَنْهُ سَاعَةً وَلَا تَسْقُطُونَ ﴿٢٠﴾

قُلْ our Lord رَبَّنَا us all together يَجْمَعُ will assemble then يَقْتَضِ He will judge between us بَيْنَنَا with truth وَهُوَ All-Knowing الْعَلِيمُ (is) the Most Trustworthy Judge الْفَسَّاحُ He you have joined أَلْحَقْتُمْ those whom الَّذِينَ show me أَرُونِي say قُلْ (is) هُوَ He اللَّهُ but بَلْ nay كَلَّا as partners شُرَكَاءُ with Him and not وَمَا the All-Wise الْحَكِيمُ the All-Mighty الْعَزِيزُ Allah for أَرْسَلْنَاكَ all inclusive كَافَّةً except إِلَّا We have sent you and a warner وَكَذِبًا as a giver of glad tiding بَشِيرًا mankind



أَكْثَرَ but most النَّاسِ (of) people لَا not يَعْلَمُونَ ﴿٢٨﴾ know وَيَقُولُونَ and they say مَتَى when هَذَا (is) this الْوَعْدُ promise إِنْ if كُنْتُمْ appointment you are صَادِقِينَ ﴿٢٩﴾ قُل truthful say لَكُمْ to you مِيعَادُ (from) which you cannot put back لَا تَسْتَجِرُونَ ﴿٣٠﴾ (is for) a day يَوْمَ it) سَاعَةً وَلَا for an hour نَسْتَقْدِمُونَ ﴿٣١﴾ put forward

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (Tafsir Ibn Kathir) 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ نَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ

مُتَجَرِّمِينَ ﴿٣٢﴾

وَقَالَ الَّذِينَ كَفَرُوا those who كَفَرُوا not لَنْ disbelieve we in that which بِالَّذِي nor وَلَا Quran in this بِهَذَا believe when يَدَيْهِ (was) before it وَلَوْ but if نَرَىٰ you could see إِذِ the wrong doers الظَّالِمُونَ will be made to stand مَوْقُوفُونَ some of بَعْضُهُمْ how they will refer يَرْجِعُ their Lord before رَبِّهِمْ to them إِلَىٰ to بَعْضٍ others الْقَوْلَ the word يَقُولُ will say الَّذِينَ اسْتَضْعِفُوا those who اسْتَضْعِفُوا were deemed weak لِلَّذِينَ to those who اسْتَكْبَرُوا we should لَكُنَّا for you أَنْتُمْ had it not been لَوْلَا were arrogant those الَّذِينَ will say قَالِ believers ﴿٣١﴾ certainly have been مؤْمِنِينَ ﴿٣٢﴾ were اسْتَكْبَرُوا who اسْتَضْعِفُوا to those who اسْتَضْعِفُوا were deemed weak أَنَحْنُ did we صَدَدْنَاكُمْ keep you back عَنِ الْهُدَىٰ from

guidance بعد after إذ when جاءكم it had come to you بَلْ nay  
 criminals (sinners) مجرمين ﴿٣١﴾ but you were كُنتُمْ

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the *Zâlimûn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْبَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا  
 وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣١﴾  
 وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٢﴾

وَقَالَ الَّذِينَ اسْتَضَعُّوا those who الَّذِينَ and will say قَالَ  
 (it was مَكْرُ nay, but بَلْ were arrogant اسْتَكْبَرُوا to those who لِلَّذِينَ  
 you تَأْمُرُونَنَا when إِذْ and day وَالنَّهَارِ by night الْبَلِّ your) plotting  
 and set up وَجَعَلَ in Allâh بِاللَّهِ disbelieve نَكْفُرُ to أَنْ ordered us  
 the النَّدَامَةَ and they will conceal وَأَسْرُوا rivals أَندَادًا to Him لَهُ  
 and We وَجَعَلْنَا the torment الْعَذَابَ they see رَأَوْا when لَمَّا regret  
 (of) الَّذِينَ the necks أَعْنَاقِ round فِي iron collars الْأَغْلَالُ shall put  
 كَفَرُوا those who هَلْ disbelieved يُجْزَوْنَ they rewarded إِلَّا  
 أَرْسَلْنَا and 'not وَمَا do كَانُوا they used to يَعْمَلُونَ ﴿٣١﴾ except مَا  
 but We did send فِي to قَرْيَةٍ a township مِّنْ نَّذِيرٍ any نَّذِيرٍ warner إِلَّا  
 قَالَ مُتْرَفُوهَا its wealthy persons إِنَّا verily we بِمَا in (the  
 أَرْسَلْتُمْ Message) which كَافِرُونَ ﴿٣٢﴾ with (it) بِهِ you have been sent  
 believe not

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved.

Are they requited ought except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لِمَن مَّا أَنْفَقْتُمْ مِن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَقَالُوا نَحْنُ أَكْثَرُ (are) more أَمْوَالًا in wealth and they say and they say نَحْنُ and نَحْنُ we بِمُعَذَّبِينَ ﴿٣٥﴾ are going to be and in children وَمَا and نَحْنُ we نَحْنُ and نَحْنُ we بِمُعَذَّبِينَ ﴿٣٥﴾ are going to be are going to be قُلْ punished قُلْ say إِنَّ رَبِّي verily رَبِّي my Lord يَبْسُطُ enlarges الرِّزْقَ the provision and (it is) not وَمَا know لَا men أَكْثَرُ most النَّاسِ but أَوْلَادُكُمْ your wealth وَلَا nor أَوْلَادُكُمْ your children بِالَّتِي that تُقَرِّبُكُمْ bring you عِندَنَا to us زُلْفَىٰ nearer إِلَّا but مَنْ he who ءَامَنَ as for such صَالِحًا righteous deeds وَأُولَٰئِكَ believes وَعَمِلَ and does جَزَاءُ reward الضِّعْفِ two fold بِمَا for what عَمِلُوا they will have وَهُمْ they did and they فِي in the high الْغُرُفَاتِ (will reside) and those who يَسْعَوْنَ in peace and security وَالَّذِينَ dwellings مُعْجِزِينَ Our Signs against مَايَكُنَا strive فِي to frustrate (them) أُولَٰئِكَ to those فِي to the torment مُحْضَرُونَ ﴿٣٨﴾ will be brought قُلْ say إِنَّ رَبِّي truly رَبِّي my Lord يَبْسُطُ enlarges الرِّزْقَ the provision لِمَن and يَقْدِرُ His slaves مِن of عِبَادِهِ He will يَشَاءُ for whom وَمَا restrict (also) لِمَن you spend أَنْفَقْتُمْ and whatsoever فَهُوَ anything يُخْلِفُهُ He will وَهُوَ (will) replace it حَبْرُ (is) the Best الرَّازِقِينَ ﴿٣٩﴾ (of) providers

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your

wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٣٨﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِئْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٣٩﴾ قَالِ يَوْمَ لَا يَكْفُلُكَ بَعْضُكُمْ لِبَعْضٍ نَفَعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ﴿٤٠﴾ وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا يَنْتَدِي قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ ءَابَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤١﴾

He will gather them **يَوْمَ** and (remember) the day (when) **جَمِيعًا** all together **ثُمَّ** then **يَقُولُ** will say **لِلْمَلَائِكَةِ** to the angels **أَهَؤُلَاءِ** was it these people **إِيَّاكُمْ** you **كَانُوا** used to **يَعْبُدُونَ** worship **قَالُوا** they will say **سُبْحَانَكَ** glorified are You **أَنْتَ** You **وَلِئْنَا** (are) our Lord **مِنْ** instead **دُونِهِمْ** (of) them **بَلْ** nay, but **كَانُوا** they used to **يَعْبُدُونَ** the jinn **أَكْثَرُهُمْ** most of them **بِهِمْ** in them **مُؤْمِنُونَ** (were) believers **قَالِ يَوْمَ** Today **لَا** so **يَكْفُلُكَ** not **بَعْضُكُمْ** some of you **لِبَعْضٍ** over others **نَفَعًا** profit **وَلَا** nor **ضَرًّا** harm **وَنَقُولُ** We shall say **لِلَّذِينَ** and **ظَلَمُوا** to those who **دُوقُوا** did wrong **عَذَابَ** taste (you) **النَّارِ** the torment **الَّتِي** (of) the Fire **كُنتُمْ** which **تُكَذِّبُونَ** (it) **يَا** you used to **وَإِذَا** deny **نُنَادِي** and when **عَلَيْهِمْ** to them **ءَايَتُنَا** Our Verses **يَنْتَدِي** Clear **قَالُوا** they say **مَا** not **هَذَا** this (is) **إِلَّا** but **رَجُلٌ** a man **يُرِيدُ** who wishes **أَنْ** to **يَصُدَّكُمْ** hinder you **عَنْ** from that which **كَانَ** used to **يَعْبُدُ** worship **ءَابَاءَكُمْ** your fathers **وَقَالُوا** and they say **هَذَا** nothing **مَا** but **إِلَّا** this (is) **إِفْكٌ** a lie **مُفْتَرًى** invented **وَقَالَ** and say **الَّذِينَ** those who **كَفَرُوا** disbelieve **لِلْحَقِّ** the truth **لَمَّا** when **جَاءَهُمْ** it has come to **إِنَّ** them **هَذَا** nothing **إِلَّا** but **سِحْرٌ مُبِينٌ** magic **مُبِينٌ** evident

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

وَمَا ءَاتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١١﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا  
مِعْشَارَ مَا ءَاتَيْنَهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٢﴾ قُلْ إِنَّمَا أَعْطِيَكُمْ بِوَجْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتَى  
وَفَرَدَى ثَرًا تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٣﴾ قُلْ مَا سَأَلْتُكُمْ  
مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٤﴾ قُلْ إِنْ رَبِّي بِقَدْرِ الْحَقِّ عَلِيمٌ الْغُيُوبِ ﴿١٥﴾

Scriptures وَمَا ءَاتَيْنَهُمْ (of) كُتُبٍ We had given them and not وَمَا to يَدْرُسُونَهَا We sent أَرْسَلْنَا nor وَمَا which they could study إِلَيْهِمْ We sent  
and denied وَكَذَّبَ any نَذِيرٍ before you قَبْلَكَ them have بَلَّغُوا and not وَمَا (were) before them الَّذِينَ those who  
We had granted to ءَاتَيْنَهُمْ (of) what مَا one tenth وَمِعْشَارَ received then how فَكَيْفَ My Messengers رُسُلِي yet they denied فَكَذَّبُوا those  
only إِنَّمَا say قُلْ My denial (punishment) نَكِيرِ ﴿١٢﴾ was كَانَ you stand أَعْطِيَكُمْ that أَنْ to one (thing) بِوَجْدَةٍ I exhort you  
then ثَرًا and singly وَفَرَدَى in pairs مَتَى for Allah's sake لِلَّهِ up in your companion مَا بِصَاحِبِكُمْ (there is) not  
any جِنَّةٍ madness إِنْ هُوَ only إِلَّا he (is) نَذِيرٌ but لَكُمْ a warner بَيْنَ يَدَيْ عَذَابٍ before شَدِيدٍ a torment  
مَا say قُلْ severe ﴿١٣﴾ to you of أَجْرٍ I might have asked of you سَأَلْتُكُمْ whatever  
my wage أَجْرِيَ (is) not إِنْ (is) for you لَكُمْ that فَهُوَ wage/reward

إِلَّا عَلَىٰ on Allah ﷻ and He ﷻ over كُلِّ every thing شَيْءٍ (is) Witness (٥٧) قُلْ say إِنَّ verily رَبِّي My lord يَقْدِرُ sends down بِالْحَقِّ the truth عَلَّمَ the All-Knower الْغَيْبِ (of) Unseen

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٥٨) قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ (٥٩) وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ (٦٠) وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ (٦١) وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ (٦٢) وَجَلَّ لِلَّهِ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ (٦٣)

قُلْ say جَاءَ the truth/reward الْحَقُّ and neither وَمَا يُبْدِئُ (anything) الْبَاطِلُ can create (anything) وَمَا يُعِيدُ (٥٨) قُلْ resurrect قُلْ say if ضَلَلْتُ I go astray فَإِنَّمَا I shall stray أَضِلُّ verily only عَلَىٰ (on) to نَفْسِي myself وَإِنِ اهْتَدَيْتُ and if فِيمَا I walk aright رَبِّي what reveals إِلَيَّ to me إِنَّهُ truly He سَمِيعٌ (is) قَرِيبٌ All-Hearer (٥٩) وَلَوْ تَرَىٰ and if تَرَىٰ you could see إِذْ when فَرَغُوا they will be terrified فَلَا so no قُوَّةَ escape وَأُخِذُوا and they will be seized مِنْ مَّكَانٍ a place قَرِيبٍ (٦٠) وَقَالُوا near وَمَا أَنَا we do believe بِهِ in it وَأَنَّىٰ and how could لَهُمُ the التَّنَاقُشُ they receive مِنْ مَّكَانٍ a place بَعِيدٍ (٦١) وَقَدْ far off (٦٢) وَجَلَّ لِلَّهِ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ (٦٣)

كَفَرُوا indeed they disbelieve يَدُ in it مِنْ قَبْلُ before وَيَقْدِرُونَ from مَكَانٍ about the Unseen بِالْغَيْبِ and they (used to) guess between بَيْنَهُمْ and a barrier will be set وَجِلٌ far ۞ a place as وَبَيْنَ them مَا they desire يَشْتَهُونَ that which before مِنْ قَبْلُ with the people of their kind بِأَشْيَاعِهِمْ was done لِيَتَنَبَّهُوا verily they كَانُوا have been فِي in شَكٍّ doubt مُرِيبٌ ۞ suspicious

49. Say (O Muhammad ﷺ): “*Al-Haqq* (the truth, i.e. the Qur’ân and Allâh’s Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything).” 50. Say: “If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).” 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): “We do believe (now);” but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur’ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

### سُورَةُ فَاطِرٍ

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَسْتُ لِلَّهِ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَاعِلُ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مثنًى وَتِلْكَ وَرَبِّعٌ بَزِيدٌ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۞ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞ بَنَى الْإِنْسَانَ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تُؤَفَّكَونَ ۞

لَسْتُ لِلَّهِ فَاطِرُ the Originator (is) due to Allah جَاعِلُ the earth and the heavens الْمَلَائِكَةِ Who made

or two wings أُنَجِّمَ with أُولَٰئِكَ messengers رُسُلًا angels  
 what مَا creation لَخَلْقِي in فِي He increases يَزِيدُ or four وَرَبِّعُ three  
 thing مَعَهُ every كُلِّ over عَلَى Allah اللَّهُ verily إِنَّ He wills يَشَاءُ  
 Allah اللَّهُ may grant يَفْتَحُ whatever مَا (is) Omnipotent ① قَدِيرٌ  
 can withhold مُمْسِكٌ none فَلَا Mercy رَحْمَةٍ of مِنْ to mankind لِلنَّاسِ  
 can withhold مُمْسِكٌ none فَلَا He may withhold يُمْسِكُ and whatever وَمَا it  
 (is) the All-Mighty الْعَزِيزُ and He وَهُوَ thereafter مِنْ بَعْدِهِ it grant  
 remember أَذْكُرُوا mankind النَّاسُ O يَا أَيُّهَا (is) the All-Wise ② الْحَكِيمُ  
 any مِنْ is there هَلْ upon you عَلَيْكُمْ (of) Allah اللَّهُ the Grace نِعْمَتِ  
 Who provides for you يَرْزُقُكُمْ Allah اللَّهُ other than خَيْرُ creator خَلْقِي  
 مِنْ (there is) no لَا and the earth وَالْأَرْضُ the sky السَّمَاءُ from  
 are you deceived ③ تَوَفَّكُونَ how then فَأَنَّى He هُوَ but إِلَّا god

**Sûrat Fâtir or Al-Malâ'ikah**  
**(The Originator of Creation, or**  
**The Angels) XXXV**

*In the Name of Allâh  
 the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَأَن يَكْذِبُوا فَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ وَلِىَ اللَّهُ تَرْجِعَ الْأُمُورَ ① يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ  
 الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ② إِنَّ الشَّيْطَانَ لَكُفْرٌ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ  
 السَّعِيرِ ③ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ④

وَأَن يَكْذِبُوا and if كَذَّبَتْ so surely they deny you فَقَدْ رُسُلٌ Messengers مِّن قَبْلِكَ before you وَلِىَ Allah اللَّهُ and to تَرْجِعَ



return ﴿١﴾ all matters **يَا أَيُّهَا** O mankind **إِنَّ** verily **وَعَدَ** let the promise **اللَّهِ** Allah **حَقٌّ** (is) true **فَلَا** so not **تَفْرِكُكُمْ** let deceive you **الْحَيَاةُ** life **الدُّنْيَا** the worldly **وَلَا** and not **يَفْرِكُكُمْ** deceive you **بِاللَّهِ** about Allah **الْفُرُودُ** Great Deceiver **إِنَّ** surely **الشَّيْطَانُ** Satan **لَكُمْ** to you **عَدُوٌّ** (is) an enemy **فَاتَّخِذُوهُ** so take him **إِنَّمَا** as an enemy **يَدْعُو** he invites **حِزْبَهُ** his party (followers) **لِيَكُونُوا** that they may become **مِنْ** of **أَصْحَابِ** the dwellers **السَّعِيرِ** ﴿٢﴾ (of) the blazing Fire **الَّذِينَ** those who **كَفَرُوا** disbelieve **لَهُمْ** for them **عَذَابٌ** a torment **سَدِيدٌ** (will be) a severe **وَالَّذِينَ** and those who **آمَنُوا** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds **لَهُمْ** for them **مَغْفِرَةٌ** great **وَأَجْرٌ** (will be) Forgiveness **كَبِيرٌ** ﴿٣﴾ and a reward

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٤﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبْرِحُ صَحَابًا فَسَقَنَهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَاهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٥﴾

أَفَمَنْ زُيِّنَ made fair seeming **لَهُ** to him **سُوءُ** the evil **عَمَلِهِ** so verily **فَإِنَّ** as good **حَسَنًا** so that he sees it **فَرَآهُ** (of) his deeds **اللَّهُ** Allah **يُضِلُّ** sends astray **مَنْ** whom **يَشَاءُ** He wills **وَيَهْدِي** and guides **مَنْ** whom **يَشَاءُ** He wills **فَلَا** so do not **تَذْهَبْ** destroy **نَفْسُكَ** yourself **عَلَيْهِمْ** for them **حَسْرَتٌ** in sorrow **إِنَّ** truly **اللَّهُ** Allah **وَالَّذِينَ** and (it is) **يَفْعَلُونَ** of what **يَسْأَلُونَ** (is) the All-Knower **وَالَّذِينَ** so that they raise **فَتُبْرِحُ** the winds **الرِّيحَ** sends **أَرْسَلَ** Who **اللَّهُ** Allah

up سحابًا the clouds فَتَنْفِثُ and We drive them إِلَى to بَلَدٍ a land مَيِّتٍ  
dead فَأَحْيَيْنَا and revive بِهَا therewith الْأَرْضَ the earth بَعْدَ after مَوْتِهَا  
its death كَذَلِكَ as such النُّشُورُ (will be) the Resurrection

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do! 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ  
لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُورُثُهُ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ  
مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

مَنْ whosoever كَانَ (was) يُرِيدُ the honour الْعِزَّةَ then to فَلِلَّهِ Allah (belongs) الْعِزَّةُ all جَمِيعًا to Him يَصْعَدُ ascend الْكَلِمُ  
the words الطَّيِّبُ goodly وَالْعَمَلُ the deeds الصَّالِحُ righteous يَرْفَعُهُ and those who يَمْكُرُونَ plot السَّيِّئَاتِ evils لَهُمْ  
a torment شَدِيدٌ a severe وَمَكْرُ and the plotting أُولَئِكَ (of) such هُوَ (it) يُورُثُهُ perishes وَاللَّهُ and Allah خَلَقَكُمْ did create you  
from تُرَابٍ dust ثُمَّ then مِنْ from نُطْفَةٍ semen ثُمَّ then جَعَلَكُمْ He أَزْوَاجًا pairs وَمَا not تَحْمِلُ and not أُنْثَى any  
female وَلَا nor تَضَعُ gives birth إِلَّا but بِعِلْمِهِ with His knowledge وَمَا any aged man يُعَمَّرُ is granted a long life  
nor يُنْقَضُ is cut off مِنْ from عُمرِهِ his life إِلَّا but فِي in (is) كِتَابٍ a Book إِنَّ surely ذَلِكَ عَلَى for اللَّهِ Allah يَسِيرٌ (is) easy ﴿١١﴾

10. Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allâh did create

you (Adam) from dust, then from *Nutfah* (male and female sexual discharge mixed drops of, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا  
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَرَى الْفُلْكَ فِيهِ مَوَاسِرَ لِيَبْتَغُوا مِنْ فَضْلِهِ وَلَكُمْ تَشْكُرُونَ ﴿١٢﴾ يُؤَلِّجُ اللَّيْلَ فِي  
النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ  
لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

وَمَا يَسْتَوِي the two seas الْبَحْرَانِ are alike هَذَا this عَذْبٌ (is) fresh فُرَاتٌ sweet سَائِغٌ and pleasant شَرَابُهُ and its drink (water) وَهَذَا and that مِلْحٌ salt أُجَاجٌ and bitter وَمِنْ and from كُلِّ each تَاكُلُونَ you eat لَحْمًا meat طَرِيًّا fresh and get تَسْتَخْرِجُونَ and ornaments حِلْيَةً and you see وَرَى you wear الْفُلْكَ the ships فِيهِ the ships مَوَاسِرَ on it and you may seek لِيَبْتَغُوا of مِنْ that you may seek فَضْلِهِ His bounty وَلَكُمْ and that you may give thanks تَشْكُرُونَ ﴿١٢﴾ He merges يُؤَلِّجُ the day النَّهَارَ and He merges يُؤَلِّجُ the day النَّهَارَ into night فِي the day into night اللَّيْلِ the night وَسَخَّرَ the night وَالْقَمَرَ the sun and He has subjected الشَّمْسَ and the moon كُلٌّ each يَجْرِي runs (its course) لِأَجَلٍ for a term مُسَمًّى appointed ذَلِكُمْ such (is) اللَّهُ Allah رَبُّكُمْ your Lord لَهُ for Him الْمُلْكُ the kingdom وَالَّذِينَ (is) تَدْعُونَ and those invoke مِنْ دُونِهِ instead of Him مَا not يَمْلِكُونَ even قِطْمِيرٍ the thin date-stone ﴿١٣﴾

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And

those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكَكُمْ وَلَا بَيْنَكُمْ  
مِثْلَ خَيْرٍ ﴿١١﴾ يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ  
بِخَلْقٍ جَدِيدٍ ﴿١٣﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٤﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلِهَا لَا يَحْمِلُ مِنْهُ  
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكِ فَإِنَّمَا يَتَرَكَ  
لِنَفْسِهِ وَلِلَّهِ الْمَصِيرُ ﴿١٥﴾

if you invoke them they hear not your call; and if (in case) they  
call and if they hear they could not grant it (your request) to you. And on the Day of  
Resurrection, they will disown your associating with them and none can inform you  
like Him Who is the All-Knower (of everything). O Muhammad (ﷺ) the All-Knower (of everything). O  
mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all  
needs), Worthy of all praise. (He) and Allah (He) is Rich (Free of all  
needs), Worthy of all praise. He willed if He could destroy you and bring  
about a new creation and bring about a creation new and not that and not that  
for Allah (is) hard (is) hard and not that and not that shall bear and not that  
bearer of burden and not that another's burden and if and if and if  
one heavily laden to one heavily laden to one heavily laden to one heavily laden  
lifted from it anything and not that and not that even though he be lifted  
near of kin only you can warn those who fear their Lord and offer prayer  
and he who purifies himself and he who purifies himself and he who purifies himself  
for his ownself and to Allah (is) the final return

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring

about a new creation. 17. And that is not hard for Allâh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allâh is the (final) Return (of all).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾ إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ ﴿٢٥﴾ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٦﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَتْ نَكِيرِ ﴿٢٧﴾

and the seeing **وَالْبَصِيرُ** ﴿١٩﴾ the blind **الْأَعْمَىٰ** are alike **يَسْتَوِي** and not **وَمَا** nor **وَلَا** the light **النُّورُ** ﴿٢٠﴾ and not **وَلَا** the darknesses **الظُّلُمَاتُ** nor **وَلَا** the shade **الظِّلُّ** and not **وَلَا** the sun's heat **الْحَرُورُ** ﴿٢١﴾ and not **وَمَا** are alike **يَسْتَوِي** nor **وَمَا** the living **الْأَحْيَاءُ** and not **وَلَا** the dead **الْأَمْوَاتُ** alike **إِنَّ** verily **اللَّهُ** Allah **يُسْمِعُ** whom **مَن** makes hear **يَشَاءُ** He wills **وَمَا** and not **أَنْتَ** you **يُسْمِعُ** make hear **مَن** those who are **فِي** in **الْقُبُورِ** ﴿٢٢﴾ graves **إِن** you **يُسْمِعُ** but **إِلَّا** you are **نَذِيرٌ** ﴿٢٣﴾ a Warner **إِنَّا** We **أَرْسَلْنَاكَ** verily sent **أَنْتَ** and not **أَلَا** a bearer of good news **بَشِيرًا** with the truth **وَنَذِيرًا** you **بِالْحَقِّ** had **خَلَا** but **إِلَّا** any **أُمَّةٍ** nation **وَمِن** and there not **وَإِن** Warner **فِيهَا** passed **نَذِيرٌ** ﴿٢٤﴾ among them **وَإِن** a Warner **يُكَذِّبُوكَ** and if they **نَذِيرٌ** among them **كَذَّبَ** so verily deny you **فَقَدْ** those who **الَّذِينَ** denied **مِن قَبْلِهِمْ** those who **جَاءَتْهُمْ** came to them **رُسُلُهُم** (were) before them and the clear signs **وَبِالْزُّبُرِ** and with Scriptures **وَبِالْكِتَابِ** and the Book **الْمُنِيرِ** ﴿٢٥﴾ giving light **ثُمَّ** then **أَخَذْتُ** I took hold **الَّذِينَ** (of) those who **كَفَرُوا** disbelieved **فَكَيْفَ** and how **كَانَتْ** was **نَكِيرِ** ﴿٢٦﴾ denial (punishment)

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). 20. Nor are (alike) darkness (disbelief) and light (belief in Islâmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make

hear those who are in graves. 23. You (O Muḥammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيَّتٌ سُودٌ ﴿٢٣﴾ وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٤﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٥﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُمْ غَفُورٌ شَكُورٌ ﴿٢٦﴾

أَلَمْ تَرَ do not تَرَ you see أَنَّ that اللَّهُ Allah أَنْزَلَ sends down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَأَخْرَجْنَا and We produce بِهِ and among وَمِنَ colours أَلْوَانُهَا of various مُخْتَلِفًا fruits ثَمَرَاتٍ therewith الْجِبَالِ the mountains جُدَدٌ (are) streaks (paths) بَيَضٌ white وَحُمْرٌ and intense وَمِنَ (of) varying أَلْوَانُهَا colours وَعَرَبِيَّتٌ and red سُودٌ ﴿٢٣﴾ and of النَّاسِ men وَالْدَّوَابِّ and beasts وَالْأَنْعَامِ and beasts (it is) كَذَلِكَ likewise إِنَّمَا (are) various أَلْوَانُهُمْ colours مُخْتَلِفٌ cattle only يَخْشَى Allah fear مِنَ Allah of عِبَادِهِ His slaves الْعُلَمَاءُ those who غَفُورٌ ﴿٢٤﴾ (is) All-Mighty عَزِيزٌ Allah verily إِنَّ have knowledge يَتْلُونَ those who كِتَابَ recite اللَّهُ (of) Allah وَأَقَامُوا prayer and offer الصَّلَاةَ and spend وَأَنفَقُوا مِمَّا and spend رَزَقْنَاهُمْ out of what سِرًّا secretly وَعَلَانِيَةً We have provided for them يَرْجُونَ and openly تِجَارَةً they hope for لَّن never تَبُورَ ﴿٢٥﴾ that will perish يُوفِّيَهُمْ that He may pay them in full أُجُورَهُمْ wages وَزِيدَهُم more and give them فَضْلِهِ His Grace مِنْ out of إِنَّهُمْ verily, He غَفُورٌ (is) Oft-Forgiving شَكُورٌ ﴿٢٦﴾ appreciate

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawâbb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٢٧﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتُونَ اللَّهَ بِذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٨﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجَلِّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٩﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا and that which إِلَيْكَ to you We revealed of الْكِتَابِ that which لِمَا confirming مُصَدِّقًا (is) the truth it هُوَ the Book of His slaves Allah الله verily إِنَّ before it بَيْنَ يَدَيْهِ (was) We then أَوْرَثْنَا All-Seer بَصِيرٌ (is) indeed All-Aware ثُمَّ أَوْرَثْنَا (to) those whom الَّذِينَ the Book الْكِتَابِ gave as inheritance then of them are some فَمِنْهُمْ Our slaves عِبَادِنَا of We chose and of them are some وَمِنْهُمْ their ownelves لِنَفْسِهِ who wrong ظَالِمٌ and of them are some وَمِنْهُمْ follow a middle course مُقْتَصِدٌ and of them are some سَابِقٌ in good deeds بِالْخَيْرَاتِ who (are) foremost (of) by leave يُؤْتُونَ the great جَنَّتُ the grace الْفَضْلُ is هُوَ that الْكَبِيرُ the great جَنَّتُ they will enter them يَدْخُلُونَهَا (of) Eternity عَدْنٍ Gardens they will be adorned فِيهَا with أَسَاوِرَ bracelets مِنْ ذَهَبٍ of gold وَلُؤْلُؤًا and pearls وَلِبَاسُهُمْ and their garments فِيهَا حَرِيرٌ therein (is) due لِلَّهِ All praise لَتَقْدُونَ and they will say وَقَالُوا (will be) silk (is) grief الْحَزْنَ from us عَنَّا Who أَذْهَبَ to Allah إِلَيْهِ Most غَفُورٌ our Lord رَبَّنَا verily شَكُورٌ is indeed Oft-Forgiving  
Ready to appreciate

31. And what We have revealed to you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. 32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ ﴿٣٧﴾

الَّذِي Who أَحَلَّنَا has lodged us (in) a home دَارَ the الْمُقَامَةِ that will last forever مِنْ out of فَضْلِهِ His Grace لَا not يَمَسُّنَا touch us فِيهَا therein نَصَبٌ toil وَلَا nor يَمَسُّنَا will touch us فِيهَا therein لُغُوبٌ weariness وَالَّذِينَ and those who كَفَرُوا disbelieve لَهُمْ for them نَارُ the Fire جَهَنَّمَ (will be) of Hell لَا neither يُقْضَىٰ it will be عَلَيْهِمْ completed on them فِيمَوتُوا so that they die وَلَا nor يُخَفَّفُ shall thus كَذَلِكَ its torment عَذَابِهَا (of) عَنْهُمْ be lightened for them مِنْ every كَافِرٍ disbeliever وَهُمْ and they يَصْطَرِخُونَ will cry فِيهَا therein رَبَّنَا our Lord أَخْرِجْنَا bring us out نَعْمَلْ we shall do صَالِحًا righteous deeds غَيْرَ not الَّذِي that which كُنَّا we used to نَعْمَلُ do أَوَلَمْ did not نُعَمِّرْكُم We give you life مَّا long enough يَتَذَكَّرُ that فِيهِ should receive admonition وَجَاءَكُمُ reflected تَذَكَّرَ whoever مَنْ therein and came to you النَّذِيرُ the warner فَذُوقُوا so taste you فَمَا (there is) not لِلظَّالِمِينَ for the wrong-doers مِنْ any نَاصِرٍ helper ﴿٣٧﴾



35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrongdoers) there is no helper."

إِنَّ اللَّهَ عَلَيْهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٥﴾ هُوَ الَّذِي جَعَلَ لَكُمُ خَلْقًا فِي الْأَرْضِ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُمْ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٦﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُم كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٣٧﴾

إِنَّ (of) the غَيْبُ (is) All-Knower عَلَيْهِ Allah verily  
 verily السَّمَوَاتِ (of) the heavens Unseen  
 وَالْأَرْضِ (of) the earth and the earth  
 عَلَيْهِ He (is) All-Knower بِذَاتِ of what  
 الصُّدُورِ ﴿٣٥﴾ in the the الَّذِي Who  
 جَعَلَ has made you خَلْقًا  
 فِي the earth in successors  
 مَن the earth the earth  
 كَفَرَ so whosoever كَفْرُهُمْ then on him (will be) كُفْرُهُ  
 وَلَا his disbelief  
 يَزِيدُ not increased الْكَافِرِينَ the disbelievers  
 كُفْرُهُمْ their disbelief  
 عِنْدُ and not وَلَا hatred مَقْتًا but  
 لَا their Lord رَيْبُهُمْ with (to)  
 يَزِيدُ and not وَلَا  
 كُفْرُهُم the disbelievers increases  
 الْكَافِرِينَ the disbelievers  
 خَسَارًا ﴿٣٦﴾ loss قُلْ say أَرَأَيْتُمْ what do you think (about) شُرَكَاءَكُم  
 الَّذِينَ partner gods  
 يَدْعُونَ to whom تَدْعُونَ you call upon  
 مِن دُونِ besides اللَّهِ  
 of the earth  
 أَرُونِي مَاذَا show me  
 خَلَقُوا what they have created  
 مِنَ of the earth  
 الْأَرْضِ the earth  
 أَمْ لَهُمْ شِرْكٌ have they  
 فِي any share  
 السَّمَوَاتِ in the heavens  
 أَمْ آتَيْنَهُم have We given them  
 كِتَابًا a Book  
 فَهُمْ so  
 عَلَى that they  
 بَيِّنَةٍ clear proof  
 مِّنْهُ therefrom بَلْ nay  
 إِنَّ some of them  
 الظَّالِمُونَ the wrong-doers  
 يَعِدُ nothing  
 بَعْضُهُم بَعْضًا promise  
 إِلَّا but غُرُورًا ﴿٣٧﴾ delusion

38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrongdoers) promise one another nothing but delusions."

﴿إِنَّ اللَّهَ يُمِصُّ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ ١١ ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِهْدَىٰ الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا شُغُورًا﴾ ١٢ ﴿أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن يَحْدِلْ سُنَّتَ اللَّهِ تَبْدِيلًا وَلَن يَحْدِلْ سُنَّتَ اللَّهِ تَحْوِيلًا﴾ ١٣ ﴿

﴿إِنَّ اللَّهَ verily Allâh يُمِصُّ grasps the heavens السَّمَوَاتِ and the earth أَنْ and the earth تَزُولَا lest وَلَئِنْ they should move away زَالَتَا and if إِنْ they were to move away that could أَمْسَكَهُمَا (there is) not He is كَان truly after Him إِنَّهُ one مِنْ any grasp them مِنْ بَعْدِهِ and they swore وَأَقْسَمُوا Oft-Forbearing غَفُورًا Most Forbearing بِاللَّهِ by Allah جَهْدَ their oath أَيْمَانِهِمْ most binding لَئِنْ that if جَاءَهُمْ came to them نَذِيرٌ a warner لَيَكُونُنَّ they would be أَهْدَىٰ more yet when فَلَمَّا (of) the nations أُمَمِ any than إِهْدَىٰ guided it increased in زَادَهُمْ nothing مَّا a warner نَذِيرٌ came to them جَاءَهُمْ them إِلَّا but شُغُورًا flight أَسْتَكْبَارًا (because of) arrogance فِي in the land الْأَرْضِ the land وَمَكْرَ and (their) plotting السَّيِّئِ (of) evil وَلَا but يَحِيقُ encompasses الْمَكْرُ plotting السَّيِّئِ the evil إِلَّا but بِأَهْلِهِ who makes it فَهَلْ then can يَنْظُرُونَ expect (anything) إِلَّا but سُنَّتَ will you find يَحْدِلْ so never فَلَن (of) former peoples الْأَوَّلِينَ the way لَسُنَّتِ for the Way اللَّهِ Allah (of) تَبْدِيلًا any change وَلَن and never يَحْدِلْ you will find لَسُنَّتِ for the Way اللَّهِ Allah (of) تَحْوِيلًا any turning off

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا قَدِيرًا ﴿٤١﴾ وَلَوْ يَوَاقِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْعَاهُ اللَّهُ كَيْفَ يُصِيرُ ﴿٤٢﴾

أَوَلَمْ يَسِيرُوا have they not traveled in the land فَيَنْظُرُوا (of) those الَّذِينَ the end عَاقِبَةُ was كَانَ how (terrible) كَيْفَ seen greater أَشَدَّ and they were وَكَانُوا (were) before them مَنْ قَبْلِهِمْ who مِنْهُمْ than them قُوَّةً in power وَمَا and not كَانَ is اللَّهُ Allah لِيُعْجِزَهُ the heavens السَّمَوَاتِ in thing شَيْءٍ any مَنْ that escapes Him وَلَا nor فِي in the earth الْأَرْضِ إِنَّهُمْ the earth He كَانُوا verily عَلِيمًا is قَدِيرًا ﴿٤١﴾ All-Omnipotent All-Knowing وَلَوْ and if يَوَاقِدُ they كَسَبُوا for that which النَّاسَ people بِمَا Allah punish تَرَكَ not مَا earned He would leave عَلَى on ظَهْرِهَا its surface مِنْ any دَابَّةٍ creature وَلَكِنْ but يُؤَخِّرُهُمْ He leaves them respite إِلَىٰ أَجَلٍ مُّسَمًّى term appointed فَإِذَا and when جَاءَ comes أَجَلُهُمْ of His slaves اللَّهُ Allah is يَسْعَاهُ their term فَلَا ﴿٤٢﴾ All-Seer

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allâh were to punish men for that which they earned,

He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

سُورَةُ الْيَاسِينِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْكَرِيمِ ۝ لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝

يَسْ ۝ full of wisdom ۝ الْحَكِيمِ by the Quran ۝ وَالْقُرْآنِ Ya-Sin ۝ إِنَّكَ truly you ۝ لَمِنَ (are) one of ۝ الْمُرْسَلِينَ the Messengers ۝ عَلَى on ۝ صِرَاطٍ the Straight Path ۝ تَنْزِيلَ straight ۝ مُسْتَقِيمٍ path ۝ الْكَرِيمِ the Most Merciful ۝ لِيُنذِرَ the Most Merciful ۝ قَوْمًا to warn ۝ لِيُنذِرَ a people ۝ فَوْمًا to warn ۝ الْقُرْآنِ the Most Merciful ۝ الْحَكِيمِ All-Mighty ۝ لِيُنذِرَ not ۝ مَا their forefathers ۝ آبَاؤُهُمْ were warned ۝ أُنذِرَ not ۝ فَهُمْ their forefathers ۝ غَافِلُونَ (are) heedless ۝ لَقَدْ indeed ۝ حَقَّ has proved true ۝ الْقَوْلُ the Word ۝ عَلَى against ۝ أَكْثَرِهِمْ most (of) them ۝ فَهُمْ so they ۝ لَا so they ۝ يُؤْمِنُونَ will believe ۝ إِنَّا We ۝ جَعَلْنَا verily ۝ فِي have put ۝ أَعْنَاقِهِمْ on ۝ أَغْلَالًا their necks ۝ فَهِيَ iron collars ۝ إِلَى up to ۝ الْأَذْقَانِ the ۝ مُقْمَحُونَ so that they ۝ فَهُمْ chins ۝ وَجَعَلْنَا (are) made stiff-reached ۝ سَدًّا in front of them ۝ بَيْنِ (from) ۝ أَيْدِيهِمْ and We have put ۝ سَدًّا behind them ۝ خَلْفَهُمْ and from ۝ وَمِنْ barrier ۝ فَهُمْ a barrier ۝ فَأَغْشَيْنَاهُمْ so We have covered them up ۝ لَا so they ۝ يُبْصِرُونَ cannot ۝ see ۝

### Sûrat Yâ-Sîn XXXVI

In the Name of Allâh  
the Most Gracious, the Most Merciful

1. Yâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most

Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنََ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَارٍ مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ to them and it is the same ١٠ they ١١ they ١٢ they ١٣ they ١٤ they ١٥ they ١٦ they ١٧ they ١٨ they ١٩ they ٢٠ they ٢١ they ٢٢ they ٢٣ they ٢٤ they ٢٥ they ٢٦ they ٢٧ they ٢٨ they ٢٩ they ٣٠ they ٣١ they ٣٢ they ٣٣ they ٣٤ they ٣٥ they ٣٦ they ٣٧ they ٣٨ they ٣٩ they ٤٠ they ٤١ they ٤٢ they ٤٣ they ٤٤ they ٤٥ they ٤٦ they ٤٧ they ٤٨ they ٤٩ they ٥٠ they ٥١ they ٥٢ they ٥٣ they ٥٤ they ٥٥ they ٥٦ they ٥٧ they ٥٨ they ٥٩ they ٦٠ they ٦١ they ٦٢ they ٦٣ they ٦٤ they ٦٥ they ٦٦ they ٦٧ they ٦٨ they ٦٩ they ٧٠ they ٧١ they ٧٢ they ٧٣ they ٧٤ they ٧٥ they ٧٦ they ٧٧ they ٧٨ they ٧٩ they ٨٠ they ٨١ they ٨٢ they ٨٣ they ٨٤ they ٨٥ they ٨٦ they ٨٧ they ٨٨ they ٨٩ they ٩٠ they ٩١ they ٩٢ they ٩٣ they ٩٤ they ٩٥ they ٩٦ they ٩٧ they ٩٨ they ٩٩ they ١٠٠ they ١٠١ they ١٠٢ they ١٠٣ they ١٠٤ they ١٠٥ they ١٠٦ they ١٠٧ they ١٠٨ they ١٠٩ they ١١٠ they ١١١ they ١١٢ they ١١٣ they ١١٤ they ١١٥ they ١١٦ they ١١٧ they ١١٨ they ١١٩ they ١٢٠ they ١٢١ they ١٢٢ they ١٢٣ they ١٢٤ they ١٢٥ they ١٢٦ they ١٢٧ they ١٢٨ they ١٢٩ they ١٣٠ they ١٣١ they ١٣٢ they ١٣٣ they ١٣٤ they ١٣٥ they ١٣٦ they ١٣٧ they ١٣٨ they ١٣٩ they ١٤٠ they ١٤١ they ١٤٢ they ١٤٣ they ١٤٤ they ١٤٥ they ١٤٦ they ١٤٧ they ١٤٨ they ١٤٩ they ١٥٠ they ١٥١ they ١٥٢ they ١٥٣ they ١٥٤ they ١٥٥ they ١٥٦ they ١٥٧ they ١٥٨ they ١٥٩ they ١٦٠ they ١٦١ they ١٦٢ they ١٦٣ they ١٦٤ they ١٦٥ they ١٦٦ they ١٦٧ they ١٦٨ they ١٦٩ they ١٧٠ they ١٧١ they ١٧٢ they ١٧٣ they ١٧٤ they ١٧٥ they ١٧٦ they ١٧٧ they ١٧٨ they ١٧٩ they ١٨٠ they ١٨١ they ١٨٢ they ١٨٣ they ١٨٤ they ١٨٥ they ١٨٦ they ١٨٧ they ١٨٨ they ١٨٩ they ١٩٠ they ١٩١ they ١٩٢ they ١٩٣ they ١٩٤ they ١٩٥ they ١٩٦ they ١٩٧ they ١٩٨ they ١٩٩ they ٢٠٠ they ٢٠١ they ٢٠٢ they ٢٠٣ they ٢٠٤ they ٢٠٥ they ٢٠٦ they ٢٠٧ they ٢٠٨ they ٢٠٩ they ٢١٠ they ٢١١ they ٢١٢ they ٢١٣ they ٢١٤ they ٢١٥ they ٢١٦ they ٢١٧ they ٢١٨ they ٢١٩ they ٢٢٠ they ٢٢١ they ٢٢٢ they ٢٢٣ they ٢٢٤ they ٢٢٥ they ٢٢٦ they ٢٢٧ they ٢٢٨ they ٢٢٩ they ٢٣٠ they ٢٣١ they ٢٣٢ they ٢٣٣ they ٢٣٤ they ٢٣٥ they ٢٣٦ they ٢٣٧ they ٢٣٨ they ٢٣٩ they ٢٤٠ they ٢٤١ they ٢٤٢ they ٢٤٣ they ٢٤٤ they ٢٤٥ they ٢٤٦ they ٢٤٧ they ٢٤٨ they ٢٤٩ they ٢٥٠ they ٢٥١ they ٢٥٢ they ٢٥٣ they ٢٥٤ they ٢٥٥ they ٢٥٦ they ٢٥٧ they ٢٥٨ they ٢٥٩ they ٢٦٠ they ٢٦١ they ٢٦٢ they ٢٦٣ they ٢٦٤ they ٢٦٥ they ٢٦٦ they ٢٦٧ they ٢٦٨ they ٢٦٩ they ٢٧٠ they ٢٧١ they ٢٧٢ they ٢٧٣ they ٢٧٤ they ٢٧٥ they ٢٧٦ they ٢٧٧ they ٢٧٨ they ٢٧٩ they ٢٨٠ they ٢٨١ they ٢٨٢ they ٢٨٣ they ٢٨٤ they ٢٨٥ they ٢٨٦ they ٢٨٧ they ٢٨٨ they ٢٨٩ they ٢٩٠ they ٢٩١ they ٢٩٢ they ٢٩٣ they ٢٩٤ they ٢٩٥ they ٢٩٦ they ٢٩٧ they ٢٩٨ they ٢٩٩ they ٣٠٠ they ٣٠١ they ٣٠٢ they ٣٠٣ they ٣٠٤ they ٣٠٥ they ٣٠٦ they ٣٠٧ they ٣٠٨ they ٣٠٩ they ٣١٠ they ٣١١ they ٣١٢ they ٣١٣ they ٣١٤ they ٣١٥ they ٣١٦ they ٣١٧ they ٣١٨ they ٣١٩ they ٣٢٠ they ٣٢١ they ٣٢٢ they ٣٢٣ they ٣٢٤ they ٣٢٥ they ٣٢٦ they ٣٢٧ they ٣٢٨ they ٣٢٩ they ٣٣٠ they ٣٣١ they ٣٣٢ they ٣٣٣ they ٣٣٤ they ٣٣٥ they ٣٣٦ they ٣٣٧ they ٣٣٨ they ٣٣٩ they ٣٤٠ they ٣٤١ they ٣٤٢ they ٣٤٣ they ٣٤٤ they ٣٤٥ they ٣٤٦ they ٣٤٧ they ٣٤٨ they ٣٤٩ they ٣٥٠ they ٣٥١ they ٣٥٢ they ٣٥٣ they ٣٥٤ they ٣٥٥ they ٣٥٦ they ٣٥٧ they ٣٥٨ they ٣٥٩ they ٣٦٠ they ٣٦١ they ٣٦٢ they ٣٦٣ they ٣٦٤ they ٣٦٥ they ٣٦٦ they ٣٦٧ they ٣٦٨ they ٣٦٩ they ٣٧٠ they ٣٧١ they ٣٧٢ they ٣٧٣ they ٣٧٤ they ٣٧٥ they ٣٧٦ they ٣٧٧ they ٣٧٨ they ٣٧٩ they ٣٨٠ they ٣٨١ they ٣٨٢ they ٣٨٣ they ٣٨٤ they ٣٨٥ they ٣٨٦ they ٣٨٧ they ٣٨٨ they ٣٨٩ they ٣٩٠ they ٣٩١ they ٣٩٢ they ٣٩٣ they ٣٩٤ they ٣٩٥ they ٣٩٦ they ٣٩٧ they ٣٩٨ they ٣٩٩ they ٤٠٠ they ٤٠١ they ٤٠٢ they ٤٠٣ they ٤٠٤ they ٤٠٥ they ٤٠٦ they ٤٠٧ they ٤٠٨ they ٤٠٩ they ٤١٠ they ٤١١ they ٤١٢ they ٤١٣ they ٤١٤ they ٤١٥ they ٤١٦ they ٤١٧ they ٤١٨ they ٤١٩ they ٤٢٠ they ٤٢١ they ٤٢٢ they ٤٢٣ they ٤٢٤ they ٤٢٥ they ٤٢٦ they ٤٢٧ they ٤٢٨ they ٤٢٩ they ٤٣٠ they ٤٣١ they ٤٣٢ they ٤٣٣ they ٤٣٤ they ٤٣٥ they ٤٣٦ they ٤٣٧ they ٤٣٨ they ٤٣٩ they ٤٤٠ they ٤٤١ they ٤٤٢ they ٤٤٣ they ٤٤٤ they ٤٤٥ they ٤٤٦ they ٤٤٧ they ٤٤٨ they ٤٤٩ they ٤٥٠ they ٤٥١ they ٤٥٢ they ٤٥٣ they ٤٥٤ they ٤٥٥ they ٤٥٦ they ٤٥٧ they ٤٥٨ they ٤٥٩ they ٤٦٠ they ٤٦١ they ٤٦٢ they ٤٦٣ they ٤٦٤ they ٤٦٥ they ٤٦٦ they ٤٦٧ they ٤٦٨ they ٤٦٩ they ٤٧٠ they ٤٧١ they ٤٧٢ they ٤٧٣ they ٤٧٤ they ٤٧٥ they ٤٧٦ they ٤٧٧ they ٤٧٨ they ٤٧٩ they ٤٨٠ they ٤٨١ they ٤٨٢ they ٤٨٣ they ٤٨٤ they ٤٨٥ they ٤٨٦ they ٤٨٧ they ٤٨٨ they ٤٨٩ they ٤٩٠ they ٤٩١ they ٤٩٢ they ٤٩٣ they ٤٩٤ they ٤٩٥ they ٤٩٦ they ٤٩٧ they ٤٩٨ they ٤٩٩ they ٥٠٠ they ٥٠١ they ٥٠٢ they ٥٠٣ they ٥٠٤ they ٥٠٥ they ٥٠٦ they ٥٠٧ they ٥٠٨ they ٥٠٩ they ٥١٠ they ٥١١ they ٥١٢ they ٥١٣ they ٥١٤ they ٥١٥ they ٥١٦ they ٥١٧ they ٥١٨ they ٥١٩ they ٥٢٠ they ٥٢١ they ٥٢٢ they ٥٢٣ they ٥٢٤ they ٥٢٥ they ٥٢٦ they ٥٢٧ they ٥٢٨ they ٥٢٩ they ٥٣٠ they ٥٣١ they ٥٣٢ they ٥٣٣ they ٥٣٤ they ٥٣٥ they ٥٣٦ they ٥٣٧ they ٥٣٨ they ٥٣٩ they ٥٤٠ they ٥٤١ they ٥٤٢ they ٥٤٣ they ٥٤٤ they ٥٤٥ they ٥٤٦ they ٥٤٧ they ٥٤٨ they ٥٤٩ they ٥٥٠ they ٥٥١ they ٥٥٢ they ٥٥٣ they ٥٥٤ they ٥٥٥ they ٥٥٦ they ٥٥٧ they ٥٥٨ they ٥٥٩ they ٥٦٠ they ٥٦١ they ٥٦٢ they ٥٦٣ they ٥٦٤ they ٥٦٥ they ٥٦٦ they ٥٦٧ they ٥٦٨ they ٥٦٩ they ٥٧٠ they ٥٧١ they ٥٧٢ they ٥٧٣ they ٥٧٤ they ٥٧٥ they ٥٧٦ they ٥٧٧ they ٥٧٨ they ٥٧٩ they ٥٨٠ they ٥٨١ they ٥٨٢ they ٥٨٣ they ٥٨٤ they ٥٨٥ they ٥٨٦ they ٥٨٧ they ٥٨٨ they ٥٨٩ they ٥٩٠ they ٥٩١ they ٥٩٢ they ٥٩٣ they ٥٩٤ they ٥٩٥ they ٥٩٦ they ٥٩٧ they ٥٩٨ they ٥٩٩ they ٦٠٠ they ٦٠١ they ٦٠٢ they ٦٠٣ they ٦٠٤ they ٦٠٥ they ٦٠٦ they ٦٠٧ they ٦٠٨ they ٦٠٩ they ٦١٠ they ٦١١ they ٦١٢ they ٦١٣ they ٦١٤ they ٦١٥ they ٦١٦ they ٦١٧ they ٦١٨ they ٦١٩ they ٦٢٠ they ٦٢١ they ٦٢٢ they ٦٢٣ they ٦٢٤ they ٦٢٥ they ٦٢٦ they ٦٢٧ they ٦٢٨ they ٦٢٩ they ٦٣٠ they ٦٣١ they ٦٣٢ they ٦٣٣ they ٦٣٤ they ٦٣٥ they ٦٣٦ they ٦٣٧ they ٦٣٨ they ٦٣٩ they ٦٤٠ they ٦٤١ they ٦٤٢ they ٦٤٣ they ٦٤٤ they ٦٤٥ they ٦٤٦ they ٦٤٧ they ٦٤٨ they ٦٤٩ they ٦٥٠ they ٦٥١ they ٦٥٢ they ٦٥٣ they ٦٥٤ they ٦٥٥ they ٦٥٦ they ٦٥٧ they ٦٥٨ they ٦٥٩ they ٦٦٠ they ٦٦١ they ٦٦٢ they ٦٦٣ they ٦٦٤ they ٦٦٥ they ٦٦٦ they ٦٦٧ they ٦٦٨ they ٦٦٩ they ٦٧٠ they ٦٧١ they ٦٧٢ they ٦٧٣ they ٦٧٤ they ٦٧٥ they ٦٧٦ they ٦٧٧ they ٦٧٨ they ٦٧٩ they ٦٨٠ they ٦٨١ they ٦٨٢ they ٦٨٣ they ٦٨٤ they ٦٨٥ they ٦٨٦ they ٦٨٧ they ٦٨٨ they ٦٨٩ they ٦٩٠ they ٦٩١ they ٦٩٢ they ٦٩٣ they ٦٩٤ they ٦٩٥ they ٦٩٦ they ٦٩٧ they ٦٩٨ they ٦٩٩ they ٧٠٠ they ٧٠١ they ٧٠٢ they ٧٠٣ they ٧٠٤ they ٧٠٥ they ٧٠٦ they ٧٠٧ they ٧٠٨ they ٧٠٩ they ٧١٠ they ٧١١ they ٧١٢ they ٧١٣ they ٧١٤ they ٧١٥ they ٧١٦ they ٧١٧ they ٧١٨ they ٧١٩ they ٧٢٠ they ٧٢١ they ٧٢٢ they ٧٢٣ they ٧٢٤ they ٧٢٥ they ٧٢٦ they ٧٢٧ they ٧٢٨ they ٧٢٩ they ٧٣٠ they ٧٣١ they ٧٣٢ they ٧٣٣ they ٧٣٤ they ٧٣٥ they ٧٣٦ they ٧٣٧ they ٧٣٨ they ٧٣٩ they ٧٤٠ they ٧٤١ they ٧٤٢ they ٧٤٣ they ٧٤٤ they ٧٤٥ they ٧٤٦ they ٧٤٧ they ٧٤٨ they ٧٤٩ they ٧٥٠ they ٧٥١ they ٧٥٢ they ٧٥٣ they ٧٥٤ they ٧٥٥ they ٧٥٦ they ٧٥٧ they ٧٥٨ they ٧٥٩ they ٧٦٠ they ٧٦١ they ٧٦٢ they ٧٦٣ they ٧٦٤ they ٧٦٥ they ٧٦٦ they ٧٦٧ they ٧٦٨ they ٧٦٩ they ٧٧٠ they ٧٧١ they ٧٧٢ they ٧٧٣ they ٧٧٤ they ٧٧٥ they ٧٧٦ they ٧٧٧ they ٧٧٨ they ٧٧٩ they ٧٨٠ they ٧٨١ they ٧٨٢ they ٧٨٣ they ٧٨٤ they ٧٨٥ they ٧٨٦ they ٧٨٧ they ٧٨٨ they ٧٨٩ they ٧٩٠ they ٧٩١ they ٧٩٢ they ٧٩٣ they ٧٩٤ they ٧٩٥ they ٧٩٦ they ٧٩٧ they ٧٩٨ they ٧٩٩ they ٨٠٠ they ٨٠١ they ٨٠٢ they ٨٠٣ they ٨٠٤ they ٨٠٥ they ٨٠٦ they ٨٠٧ they ٨٠٨ they ٨٠٩ they ٨١٠ they ٨١١ they ٨١٢ they ٨١٣ they ٨١٤ they ٨١٥ they ٨١٦ they ٨١٧ they ٨١٨ they ٨١٩ they ٨٢٠ they ٨٢١ they ٨٢٢ they ٨٢٣ they ٨٢٤ they ٨٢٥ they ٨٢٦ they ٨٢٧ they ٨٢٨ they ٨٢٩ they ٨٣٠ they ٨٣١ they ٨٣٢ they ٨٣٣ they ٨٣٤ they ٨٣٥ they ٨٣٦ they ٨٣٧ they ٨٣٨ they ٨٣٩ they ٨٤٠ they ٨٤١ they ٨٤٢ they ٨٤٣ they ٨٤٤ they ٨٤٥ they ٨٤٦ they ٨٤٧ they ٨٤٨ they ٨٤٩ they ٨٥٠ they ٨٥١ they ٨٥٢ they ٨٥٣ they ٨٥٤ they ٨٥٥ they ٨٥٦ they ٨٥٧ they ٨٥٨ they ٨٥٩ they ٨٦٠ they ٨٦١ they ٨٦٢ they ٨٦٣ they ٨٦٤ they ٨٦٥ they ٨٦٦ they ٨٦٧ they ٨٦٨ they ٨٦٩ they ٨٧٠ they ٨٧١ they ٨٧٢ they ٨٧٣ they ٨٧٤ they ٨٧٥ they ٨٧٦ they ٨٧٧ they ٨٧٨ they ٨٧٩ they ٨٨٠ they ٨٨١ they ٨٨٢ they ٨٨٣ they ٨٨٤ they ٨٨٥ they ٨٨٦ they ٨٨٧ they ٨٨٨ they ٨٨٩ they ٨٩٠ they ٨٩١ they ٨٩٢ they ٨٩٣ they ٨٩٤ they ٨٩٥ they ٨٩٦ they ٨٩٧ they ٨٩٨ they ٨٩٩ they ٩٠٠ they ٩٠١ they ٩٠٢ they ٩٠٣ they ٩٠٤ they ٩٠٥ they ٩٠٦ they ٩٠٧ they ٩٠٨ they ٩٠٩ they ٩١٠ they ٩١١ they ٩١٢ they ٩١٣ they ٩١٤ they ٩١٥ they ٩١٦ they ٩١٧ they ٩١٨ they ٩١٩ they ٩٢٠ they ٩٢١ they ٩٢٢ they ٩٢٣ they ٩٢٤ they ٩٢٥ they ٩٢٦ they ٩٢٧ they ٩٢٨ they ٩٢٩ they ٩٣٠ they ٩٣١ they ٩٣٢ they ٩٣٣ they ٩٣٤ they ٩٣٥ they ٩٣٦ they ٩٣٧ they ٩٣٨ they ٩٣٩ they ٩٤٠ they ٩٤١ they ٩٤٢ they ٩٤٣ they ٩٤٤ they ٩٤٥ they ٩٤٦ they ٩٤٧ they ٩٤٨ they ٩٤٩ they ٩٥٠ they ٩٥١ they ٩٥٢ they ٩٥٣ they ٩٥٤ they ٩٥٥ they ٩٥٦ they ٩٥٧ they ٩٥٨ they ٩٥٩ they ٩٦٠ they ٩٦١ they ٩٦٢ they ٩٦٣ they ٩٦٤ they ٩٦٥ they ٩٦٦ they ٩٦٧ they ٩٦٨ they ٩٦٩ they ٩٧٠ they ٩٧١ they ٩٧٢ they ٩٧٣ they ٩٧٤ they ٩٧٥ they ٩٧٦ they ٩٧٧ they ٩٧٨ they ٩٧٩ they ٩٨٠ they ٩٨١ they ٩٨٢ they ٩٨٣ they ٩٨٤ they ٩٨٥ they ٩٨٦ they ٩٨٧ they ٩٨٨ they ٩٨٩ they ٩٩٠ they ٩٩١ they ٩٩٢ they ٩٩٣ they ٩٩٤ they ٩٩٥ they ٩٩٦ they ٩٩٧ they ٩٩٨ they ٩٩٩ they ١٠٠٠ they

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said

that the town was Antioch (Antâkiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٤﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَهُكُمْ لَمُرْسَلُونَ ﴿١٥﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٦﴾ قَالُوا إِنَّا نَطَّيَّرُكُمْ بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَسَّخَرَنَّ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٧﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّشْرِقُونَ ﴿١٨﴾

قَالُوا they said مَا not أَنْتُمْ you (are) إِلَّا but بَشَرٌ human beings  
مِثْلُنَا like ourselves وَمَا and not أَنزَلَ the Most الرَّحْمَنُ has sent down  
يُنَزِّلُ any شَيْءٍ thing مِنْ Gracious  
لَمُرْسَلُونَ to you إِلَهُكُمْ we know  
إِنَّا knows  
عَلَيْنَا our duty (is) إِلَّا but الْبَلَاغُ to convey (the Message) الْمُبِينُ  
clear قَالُوا they said إِنَّا verily نَطَّيَّرُكُمْ we see an evil omen  
you لَئِن if لَّمْ not تَنْتَهُوا you cease لَنَرْجُمَنَّكُمْ we will surely stone you  
وَلَيَسَّخَرَنَّ a torment عَذَابٌ from us مِنَّا and will touch you  
أَلِيمٌ painful قَالُوا they (Messengers) said طَائِرُكُمْ your evil omens  
مَعَكُمْ (are) with you أَإِنْ because ذُكِّرْتُمْ you are admonished  
بَلْ you are admonished قَوْمٌ but you أَنْتُمْ nay  
transgressing مُّشْرِقُونَ (are) a people

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. "And our duty is only to convey plainly (the Message)." 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَفْقَهُوا أَلَمْ يَكُنِ الْأَوَّلُونَ لَكُمْ مَوَدَّةً وَمَا لَكُمْ لَا تُعْبُدُونَ اللَّهَ الَّذِي فَطَرَكُمْ وَأَلْبَسَكُمْ أَفَلَا تَتَّقُونَ ﴿٢٠﴾ أَلَمْ يَكُنِ الْأَوَّلُونَ لَكُمْ مَوَدَّةً وَمَا لَكُمْ لَا تُعْبُدُونَ اللَّهَ الَّذِي فَطَرَكُمْ وَأَلْبَسَكُمْ أَفَلَا تَتَّقُونَ ﴿٢١﴾ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَلَا تَقْرَبُوا مَعَاصِيَ اللَّهِ إِنَّكُمْ تُرْجَعُونَ إِلَيْهِ ﴿٢٢﴾ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَلَا تَقْرَبُوا مَعَاصِيَ اللَّهِ إِنَّكُمْ تُرْجَعُونَ إِلَيْهِ ﴿٢٣﴾ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَلَا تَقْرَبُوا مَعَاصِيَ اللَّهِ إِنَّكُمْ تُرْجَعُونَ إِلَيْهِ ﴿٢٤﴾ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَلَا تَقْرَبُوا مَعَاصِيَ اللَّهِ إِنَّكُمْ تُرْجَعُونَ إِلَيْهِ ﴿٢٥﴾

وَجَاءَهُ (of) the farthest part أَقْصَا from مِنْ and (there) came رَجُلٌ the town  
 O my people بَقَوْهُ he said قَالَ running بَسَعَى a man رَجُلٌ the town  
 those مَنْ follow اتَّبِعُوا the Messengers الْمُرْسَلِينَ ﴿٢٠﴾ follow  
 and they وَهُمْ any wages أَسْأَلُ ask of you يَسْأَلُكُمْ not لَا who  
 تُهْتَدُونَ ﴿٢١﴾ (are) rightly guided وَمَا and why لِي and why should I لَا not أَتَّبِعُ  
 and to Whom وَلِلَّهِ has created me فَطَرَنِي Him Who إِلَهِی worship  
 besides Him مِنْ دُونِهِ shall I take أَتَّخِذُ you shall be returned تُرْجَعُونَ ﴿٢٢﴾  
 إِلَهِكَ gods إِنْ if يُرِيدُ intends me الرَّحْمَنُ the Most Gracious بِضُرٍّ  
 their intercession سَفَعَتْهُمْ me عَنْ will avail تَنْفِي not لَا any harm  
 شَيْئًا anything وَلَا nor يُفْعِدُونَ ﴿٢٣﴾ they can save me إِنْ I verily إِنْ  
 then لَنِي (should) be in ضَلَالٍ error ثُبِينِ ﴿٢٤﴾ plain إِنْتِ I verily ءَامَنْتُ  
 it قَدْ so listen to me فَاسْمَعُونِ ﴿٢٥﴾ in your Lord رَبِّكُمْ I have believed  
 was said أَدْخِلْ enter الْجَنَّةَ Paradise قَالَ he said بَلَيَّتْ would that قَوْمِي  
 my people يَعْلَمُونَ ﴿٢٦﴾ knew بِمَا that غَفَرَ has forgiven لِي me رَبِّي  
 the honored ones الْمُكْرَمِينَ ﴿٢٧﴾ of مِنْ and made me وَجَعَلَنِي my Lord

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *alihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

وَمَا أُنزِلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

وَمَا أُنزِلْنَا عَلَى قَوْمِهِمْ against عَلَى We sent down and not وَمَا بَعْدِهِ مِنْ after him (from) جُنْدٍ a host from السَّمَاءِ heaven وَمَا كُنَّا nor We مُنْزِلِينَ ﴿٢٨﴾ إِنْ sent down but كَانَتْ it was إِلَّا only صَيْحَةً one shout وَاحِدَةً then هُمْ they all خَامِدُونَ ﴿٢٩﴾ يَحْسَرَةُ alas عَلَى for الْعِبَادِ (mankind) the slaves مَا not يَأْتِيهِمْ came to them رَسُولٍ Messenger إِلَّا but كَانُوا they used to at يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ do not يَرَوْا they see كَمْ how many أَهْلَكْنَا the generations of قَبْلَهُمْ before them We have destroyed أَنَّهُمْ they will يَرْجِعُونَ ﴿٣١﴾ لَا to them verily they إِلَيْهِمْ generations before Us all جَمِيعٌ then لَمَّا all and surely وَلَنْ return and a sign وَآيَةٌ ﴿٣٢﴾ will be brought لَهُمْ and a sign for them الْأَرْضُ the dead أَحْيَيْنَاهَا the dead and We brought forth وَأَخْرَجْنَا We gave it life and We bring forth from it حَبًّا grains فَمِنْهُ so that thereof يَأْكُلُونَ ﴿٣٣﴾ they eat

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saiyah* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all — everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمْ الْبَلَدُ الْمَيِّتُ فَتَنْزِلُ مِنْهُ السَّيْلُ فَإِذَا هُمْ فِيهَا مُغْتَابُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾



وَجَعَلْنَا of gardens جَنَّاتٍ therein فِيهَا and We have made وَاعْتَبِرْ date-palm and We have caused to gush وَفَجَّرْنَا and grapes so that يَأْكُلُوا springs of water of the الْعِثُورِ of therein فِيهَا forth made عَمِلَتْهُ and not وَمَا the fruits thereof of ثَمَرِهِ they may eat اَيْدِيهِمْ it give thanks بَشْكُرُونَ will they not أَفَلَا their hands سُبْحَانَ the الَّذِي glory be to خَلَقَ Him Who الْأَزْوَاجَ has created كُلُّهَا all مِمَّا of that which تَنْبِتُ الْأَرْضُ produces the earth وَمِنْ not لَا and of that which وَمِمَّا their own kind أَنْفُسِهِمْ as well as of يَعْلَمُونَ they know وَمَايَةٌ a sign لَهُمْ and a sign أَلَيْلُ the night and behold نَسَخْ therefrom the Day الْفَجَارِ We withdraw هُمْ they are مُظْلِمُونَ in darkness وَالشَّمْسُ and the sun تَجْرِي runs لِمُسْتَقَرٍّ on its fixed course for a term قَدِيرٌ that is ذَٰلِكَ for it أَلْعَلِيمِ of the All-Mighty a decree the All-Knowing

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ ۚ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝ وَمَا يَأْتِيهِمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ۝ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ۝ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ۝ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝

وَالْقَمَرَ قَدَرْتَهُ and the moon مَنَازِلَ We have measured its positions حَتَّىٰ till عَادَ it returns كَالْعُرْجُونِ like the dried curved date stalk الْقَدِيرِ the old لَا the sun الشَّمْسُ not يَنْبَغِي permitted لَهَا to تُدْرِكَ the moon الْقَمَرَ overtake the night اللَّيْلُ nor سَابِقُ the day النَّهَارِ outstrip وَكُلٌّ the day in فَلَكٍ an orbit

We **يَسْبَحُونَ** that **آيَاتُ** for them **لَهُمْ** and a sign **وَآيَةٌ** float **فَوْاتٍ** the laden **الْمَشْحُونِ** ship **أَفْلَاحٍ** in **فِي** their offspring **بُورَتِهِمْ** bore **وَخَلَقْنَا** its like **مِثْلِهِ** from **مِنْ** for them **لَهُمْ** and We have created **وَمَا** We shall **نَرْفَعُهُمْ** We will **نُشَاءُ** and if **وَلِنْ** they ride **يَرْكَبُونَ** what **وَلَا** there will be for them **لَهُمْ** shout **صَرِيحٌ** and no **فَلَا** drown them **هُمْ** nor **يُفْقَدُونَ** they **إِلَّا** will be saved **رَحْمَةً** a mercy **وَمِنَّا** from us **وَمَتَاعًا** and as an enjoyment **لِإِنْ** for **حِينَ** a while **وَإِذَا** of that which **مَا** beware **اتَّقُوا** to them **لَهُمْ** it is said **فِيْلَ** and when **بَيْنَ أَيْدِيكُمْ** is **وَمَا** before you **خَلْفَكُمْ** and that which **لَعَلَّكُمْ** behind you **تَرْحَمُونَ** in order that **يُمْرَضِينَ** you may receive mercy

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ **وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أطعمهم إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ** وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ **مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ** فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ

وَمَا تَأْتِيهِمْ from among **آيَاتُ** a sign **وَمَا** and not **تَأْتِيهِمْ** come to them **مِنْ** of their Lord **رَبِّهِمْ** the signs **آيَاتُ** of **إِلَّا** but **كَانُوا** they did **عَنْهَا** to **لَهُمْ** it is said **فِيْلَ** and when **وَإِذَا** turn away **يُمْرَضِينَ** from it **اللَّهُ** Allah has provided you **رَزَقَكُمْ** of what **مِمَّا** spend **أَنْفِقُوا** them

قَالَ الَّذِينَ كَفَرُوا those who disbelieve الَّذِينَ to those who آمنوا believe أَنظِمُ shall we feed مَنْ those whom لَوْ if بَشَاءَ will الله but أَنظِمَهُ Allah only أَنْتَ you are إِلَّا He would have fed him plain وَيَقُولُونَ error ٥٧ in ضَلَالٍ this أَلْوَعْدُ promise will be fulfilled إِنْ if كُنْتُمْ you are صَادِقِينَ ٥٨ a single shout صَيْحَةً but إِلَّا they await يَنْظُرُونَ not مَا truthful تَأْخُذُهُمْ which will seize them وَهُمْ while they are يَخِصِّمُونَ ٥٩ to make تَوَصَّيَةٌ they will be able بَسْطِيعُونَ then, not وَلَا disputing they will يَرْجِعُونَ ٦٠ their family إِلَى nor وَلَا bequest return

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saiyah* (shout) which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor they will return to their family.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ٥١ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ٥٢ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ٥٣ قَالُوا لَمْ نَظْلَمْ نَفْسًا شَيْئًا وَلَا نُنْجِزُ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ فَكِهِونَ ٥٥ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكِعُونَ ٥٦ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ٥٧ سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ٥٨ وَأَمْسَرُوا الْيَوْمَ أَنفُسَ الْمُجْرِمُونَ ٥٩

and behold وَنُفِخَ the Trumpet, الصُّورِ in فِي and will be blown هُمْ they هُمُ from the graves الْأَجْدَاثِ إِلَىٰ to رَبِّهِمْ their Lord يَنْسِلُونَ ٥١ قَالُوا will come out quickly يَوَيْلَنَا they will say مَنْ بَعَثَنَا who raised us up مِنْ مَرْقَدِنَا from our place of sleep هَذَا our place of sleep الرَّحْمَنُ had promised وَعَدَ what this is only إِنْ the Messengers الْمُرْسَلُونَ ٥٢ and spoke the truth وَصَدَقَ

so behold **فَإِذَا** a single **وَحِيدَةً** shout **صَوْتَةً** but **إِلَّا** will be **كَانَتْ**  
**هُمْ** they **جَمِيعٌ** all **لَدَيْنَا** before us **مُحْضَرُونَ** will be brought up  
 a thing **شَيْئًا** a soul **نَفْسٌ** will be wronged **تُظْلَمُ** none **لَا** this Day  
 that which **مَا** except **إِلَّا** you be requitted **تُجْزَوْنَ** and not **وَلَا**  
 the dwellers **كَسَبْتُمْ** you used to do **تَعْمَلُونَ** **إِنَّ** verily **أَصْحَابَ**  
 the **الْجَنَّةِ** of Paradise **الْيَوْمَ** that Day **فِي** in **سُغُلٍ** will be busy **فَيَكْبَهُونَ**  
 pleasant **مِنْ** joyful things **وَأَزْوَاجُهُمْ** and their wives **فِي** in **ظِلَالٍ**  
 they will have **عَلَى** on **الْأَرَامِكِ** thrones **مُتَّكِئِينَ** reclining **لَهُمْ**  
 whatever **مَا** and they will have **وَلَهُمْ** fruits **فَكِهَةٌ** therein  
 A Lord **يَدْعُونَ** they ask for **سَلَامٌ** peace **قَوْلًا** a word **مِنْ** from **رَبِّهِ**  
**نَجِيبٍ** Most Merciful **وَأَنْتَرُوا** and get you apart **الْيَوْمَ** this Day **أَيُّهَا**  
 criminals, sinners **الْمُجْرِمُونَ**

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saiyah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requitted anything except that which you used to do. 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful. 59. (It will be said): "And O you the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

﴿أَلَمْ أَعْهِدْ إِلَيْكُمْ بَنِيَّ مَاذِمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (١١) وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ  
 مُسْتَقِيمٌ ﴿١٢﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَبِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿١٣﴾ هَذَا وَجْهُهُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٤﴾  
 أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٥﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا  
 يَكْسِبُونَ ﴿١٦﴾ وَلَوْ نَشَاءُ لَمَمَسْتُمُوهَا أَعْيُنُهُمْ فُلَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿١٧﴾

﴿أَلَمْ أَعْهِدْ﴾ I ordain **إِلَيْكُمْ** for you **بَنِيَّ** O Children **مَاذِمَ** of **أَدَمَ** Adam **أَنْ** that **لَا** not **تَعْبُدُوا** you should worship **الشَّيْطَانَ** Satan **إِنَّهُ**

and that رَانَ a plain مُبِينٌ an enemy عَدُوٌّ to you لَكُمُ verily he  
 a اَعْبُدُونِي Path صِرَاطٌ this is هَذَا you should worship Me  
 a جِيلًا of you مِنْكُمْ he led astray اَضَلَّ and indeed وَلَقَدْ straight  
 understand تَعْلَمُونَ you تَكُونُوا did not اَقْلَمَ a great كَثِيرًا multitude  
 هَذِهِ this is جَهَنَّمَ Hell اَلَّتِي which كُنْتُمْ you were تُوعَدُونَ  
 you كُنْتُمْ for what بِمَا this Day الْيَوْمَ burn therein اَضَلَّوْكُمْ promised  
 We shall seal up نَخْنَعُهُ this Day الْيَوْمَ to disbelieve نَكْفُرُونَ used  
 عَلَيَّ (on) اَفْوَاهِهِمْ their mouths وَكَلِمَاتٍ and will speak to Us اَيُّدِيهِمْ  
 to اَيُّدِيهِمْ their hands وَتَشْهَدُ and will bear witness اَرْجُلُهُمْ their legs بِمَا  
 We will نَشَاءُ and if وَلَوْ to earn يَكْسِبُونَ they used كَانُوا what  
 their eyes اَعْيُنِهِمْ over عَلَيَّ We would surely have wiped out لَطَمْنَا  
 how فَاسْتَبَقُوا for the path الصِّرَاطِ so that they would struggle فَاسْتَبَقُوا  
 they see يَبْصُرُونَ then

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabarî*) 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٠﴾ وَمَنْ نُّعِذْهُ  
 نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦١﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٢﴾ لِيُذَكِّرَ  
 مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٦٣﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمِلَتْ أَيْدِيْنَا أَنْعَمَّا فَهَمُّ لَهَا  
 مَلِكُونَ ﴿٦٤﴾

وَلَوْ نَشَاءُ it had been Our will لَمَسَخْنَاهُمْ then not فَمَا their places مَكَانَتِهِمْ in transformed them  
 nor وَلَا to go forward مُضِيًّا they would have been able اسْتَطَاعُوا

يَرْجِعُونَ ﴿٦٧﴾ and he whom وَمَنْ they could have returned back  
 creation أَلْقَىٰ in We reverse him تُصَكِّتُهُ We grant long life  
 أَفَلَا will not then يَقُولُونَ ﴿٦٨﴾ and not وَمَا they understand  
 for لَهُ is it befitting يَكُنِّي nor وَمَا poetry أَلْفَعَر have taught him  
 and Quran وَقُرْآنَ Reminder ذَكَر only this is هُوَ not إِنَّ him  
 to him مَنْ that he, or it, may give warning أَسْنَدِر a plain مُبِينٌ ﴿٦٩﴾  
 whom كَانَ is /was حَيًّا living وَحَيِّ and that may be justified أَلْقَوْلُ  
 word عَلَى against الْكَافِرِينَ ﴿٧٠﴾ the disbelievers أَوَّلَهُ do not يَرَوْنَ  
 see أَنَا We that خَلَقْنَا have created لَهُمْ for them وَمَا of what عَمِلَتْ  
 have created أَيْدِيَنَا Our hands أُنْعَمَّا the cattle فَهُمْ so they لَهَا  
 they are the owners تَلِكُونَ ﴿٧١﴾

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân. 70. That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ  
 إِلَهَةً لَّهُمْ لَعَلَّهُمْ يُبْصِرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْخَضَرُونَ ﴿٧٥﴾ فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا  
 يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ and We have subdued them لَهُمْ and they have taken  
 وَمِنْهَا they have for riding رَكُوبُهُمْ and some of them يَأْكُلُونَ ﴿٧٢﴾  
 and they have وَلَهُمْ they eat مَنَافِعُ in them فِيهَا and they have وَمَشَارِبٌ  
 أَفَلَا drinks (milk) يَشْكُرُونَ ﴿٧٣﴾ will not then وَاتَّخَذُوا they be grateful  
 مِنْ دُونِ besides اللَّهِ Allah إِلَهَةً gods لَعَلَّهُمْ and they have taken  
 يُبْصِرُونَ hoping that they might be لَا helped ﴿٧٤﴾ they do not  
 وَهُمْ help them لَهُمْ and they جُنْدٌ for them

تُخْفَرُونَ ﴿٧٥﴾ grieve you بِمَزْنِكَ so let not لَا be brought forward  
 they conceal يُبْرُونَ what مَا We know نَعْلَمُ verily إِنَّا their speech  
 man أَلَيْسَ see بَرِّ does not أَوَلَمْ they reveal ﴿٧٦﴾ and what وَمَا  
 mixed male and نُطْفَةٍ from مِنْ have created him that We أَنَا  
 opponent مُبِينٌ ﴿٧٧﴾ He is هُوَ so then فَإِذَا female discharge  
 an open

72. And We have subdued them unto them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْطِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٥﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٦﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُؤْفَقُونَ ﴿٧٧﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٧٨﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٧٩﴾ فَسُبْحَنَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾

وَضَرَبَ and forgets وَنَسِيَ a parable مَثَلًا for us لَنَا and he puts  
 to الْعِظَمَ will give life يُعْطِي who مَنْ he says قَالَ his own creation  
 have rotted away and became رَمِيمٌ when they وَهِيَ these bones  
 قُلْ dust يُحْيِيهَا He (Who) will give life to them الَّذِي أَنشَأَهَا  
 of every بِكُلِّ and He is وَهُوَ time مَرَّةٍ the first أَوَّلَ created them  
 produces جَعَلَ He Who الَّذِي the All-Knower ﴿٧٦﴾ creation خَلَقَ  
 لَكُمْ for you مِّنَ الشَّجَرِ الْأَخْضَرِ the green نَارًا fire فَإِذَا  
 is it not أَوَلَيْسَ kindle ﴿٧٧﴾ therewith تُؤْفَقُونَ ﴿٧٧﴾ you أَنْتُمْ so when  
 and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created خَلَقَ He Who  
 بِقَدِيرٍ Able عَلَىٰ أَن يَخْلُقَ to مِثْلَهُمْ create بَلَىٰ the like of them  
 The ﴿٧٨﴾ الْعَلِيمُ the Supreme Creator الْخَلَّاقُ and He is وَهُوَ indeed

He **أَرَادَ** when **إِذَا** His Command **أَمْرُهُ** verily **إِنَّمَا** All-Knowing and **فَبِكُورٍ** **كُنْ** to it **لَهُ** say **يَقُولُ** to **أَنْ** a thing **سَيَبْئَاتٍ** intends in Whose hand **بِيَدِهِ** He, Who **الَّذِي** so glorified be **تُسَبِّحُنَ** it is and to Him **وَالَيْهِ** thing **شَيْءٍ** of every **كُلِّ** is the dominion **مُلْكُوتُ** **تَرْجُوعُونَ** you shall be returned

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" 79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

## سُورَةُ الصَّافَّاتِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ① فَالَّتِي جَرَّتْ نَحْرًا ② فَالَّتِي لَيْسَتْ ذِكْرًا ③ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ④ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ⑤ وَرَبُّ الْمَشْرِقِ ⑥ إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكُوْكِبِ ⑦ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ⑧

in rows **صَفًّا** ① By those (angels) arranged **وَالصَّافَّاتِ** in a good way **نَحْرًا** ② by those (angels) who drive the clouds **فَالَّتِي جَرَّتْ** **ذِكْرًا** ③ by those (angels) who bring the Book **إِنَّ إِلَهُكُمْ** verily **لَوَاحِدٌ** ④ the Book **رَبُّ** is indeed One **السَّمَوَاتِ** your God **وَالْأَرْضِ** and of the earth **وَمَا** and all that **بَيْنَهُمَا** is between them **وَرَبُّ** verily We **إِنَّا** of every point of the suns rising **وَالْمَشْرِقِ** ⑤ and Lord **زَيْنَّا** have adorned **السَّمَاءَ** the near **الدُّنْيَا** heaven **بِزِينَةِ** with beauty **الْكُوْكِبِ** ⑥ (of) the stars **وَحِفْظًا** and to guard **مِّنْ** every **كُلِّ** against **شَيْطَانٍ** rebellious **مَّارِدٍ** ⑧ devil

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind (*Tafsir Ibn Kathîr*) 4. Verily, your *Ilâh* (God) is





وَقَالُوا <sup>(١٥)</sup> magic سِحْرٌ but إِلَّا this is هَٰذَا nothing and they say <sup>(١٦)</sup> evident لَدُنَّا is it when <sup>(١٧)</sup> we are dead وَكُنَّا and have become <sup>(١٨)</sup> dust وَهَٰذَا and bones <sup>(١٩)</sup> shall we (then) verily لَدُنَّا be resurrected <sup>(٢٠)</sup> of old الْأَوَّلُونَ our fathers <sup>(٢١)</sup> and also رُءُوسًا resurrected it will be <sup>(٢٢)</sup> be humiliated ذُخِرُونَ and you shall then <sup>(٢٣)</sup> yes, وَآتَمَّ they <sup>(٢٤)</sup> so when <sup>(٢٥)</sup> a single وَحِيدَةً shout <sup>(٢٦)</sup> (it is) مِنْ only <sup>(٢٧)</sup> this is هَٰذَا woe to us <sup>(٢٨)</sup> they will say وَقَالُوا will be staring <sup>(٢٩)</sup> بَظُلْمٍ of the Day <sup>(٣٠)</sup> the Day <sup>(٣١)</sup> of Recompense <sup>(٣٢)</sup> مَكَّا this is <sup>(٣٣)</sup> to deny كُنْتُمْ in it <sup>(٣٤)</sup> you used <sup>(٣٥)</sup> which كُنْتُمْ together <sup>(٣٦)</sup> did wrong عَلَيْهِم those who <sup>(٣٧)</sup> assemble الَّذِينَ <sup>(٣٨)</sup> they were كَانُوا and what <sup>(٣٩)</sup> with their companions <sup>(٤٠)</sup> and lead them on <sup>(٤١)</sup> اللَّهُ Allah <sup>(٤٢)</sup> instead of <sup>(٤٣)</sup> worshipping <sup>(٤٤)</sup> to <sup>(٤٥)</sup> of <sup>(٤٦)</sup> <sup>(٤٧)</sup> <sup>(٤٨)</sup> <sup>(٤٩)</sup> <sup>(٥٠)</sup> <sup>(٥١)</sup> <sup>(٥٢)</sup> <sup>(٥٣)</sup> <sup>(٥٤)</sup> <sup>(٥٥)</sup> <sup>(٥٦)</sup> <sup>(٥٧)</sup> <sup>(٥٨)</sup> <sup>(٥٩)</sup> <sup>(٦٠)</sup> <sup>(٦١)</sup> <sup>(٦٢)</sup> <sup>(٦٣)</sup> <sup>(٦٤)</sup> <sup>(٦٥)</sup> <sup>(٦٦)</sup> <sup>(٦٧)</sup> <sup>(٦٨)</sup> <sup>(٦٩)</sup> <sup>(٧٠)</sup> <sup>(٧١)</sup> <sup>(٧٢)</sup> <sup>(٧٣)</sup> <sup>(٧٤)</sup> <sup>(٧٥)</sup> <sup>(٧٦)</sup> <sup>(٧٧)</sup> <sup>(٧٨)</sup> <sup>(٧٩)</sup> <sup>(٨٠)</sup> <sup>(٨١)</sup> <sup>(٨٢)</sup> <sup>(٨٣)</sup> <sup>(٨٤)</sup> <sup>(٨٥)</sup> <sup>(٨٦)</sup> <sup>(٨٧)</sup> <sup>(٨٨)</sup> <sup>(٨٩)</sup> <sup>(٩٠)</sup> <sup>(٩١)</sup> <sup>(٩٢)</sup> <sup>(٩٣)</sup> <sup>(٩٤)</sup> <sup>(٩٥)</sup> <sup>(٩٦)</sup> <sup>(٩٧)</sup> <sup>(٩٨)</sup> <sup>(٩٩)</sup> <sup>(١٠٠)</sup> <sup>(١٠١)</sup> <sup>(١٠٢)</sup> <sup>(١٠٣)</sup> <sup>(١٠٤)</sup> <sup>(١٠٥)</sup> <sup>(١٠٦)</sup> <sup>(١٠٧)</sup> <sup>(١٠٨)</sup> <sup>(١٠٩)</sup> <sup>(١١٠)</sup> <sup>(١١١)</sup> <sup>(١١٢)</sup> <sup>(١١٣)</sup> <sup>(١١٤)</sup> <sup>(١١٥)</sup> <sup>(١١٦)</sup> <sup>(١١٧)</sup> <sup>(١١٨)</sup> <sup>(١١٩)</sup> <sup>(١٢٠)</sup> <sup>(١٢١)</sup> <sup>(١٢٢)</sup> <sup>(١٢٣)</sup> <sup>(١٢٤)</sup> <sup>(١٢٥)</sup> <sup>(١٢٦)</sup> <sup>(١٢٧)</sup> <sup>(١٢٨)</sup> <sup>(١٢٩)</sup> <sup>(١٣٠)</sup> <sup>(١٣١)</sup> <sup>(١٣٢)</sup> <sup>(١٣٣)</sup> <sup>(١٣٤)</sup> <sup>(١٣٥)</sup> <sup>(١٣٦)</sup> <sup>(١٣٧)</sup> <sup>(١٣٨)</sup> <sup>(١٣٩)</sup> <sup>(١٤٠)</sup> <sup>(١٤١)</sup> <sup>(١٤٢)</sup> <sup>(١٤٣)</sup> <sup>(١٤٤)</sup> <sup>(١٤٥)</sup> <sup>(١٤٦)</sup> <sup>(١٤٧)</sup> <sup>(١٤٨)</sup> <sup>(١٤٩)</sup> <sup>(١٥٠)</sup> <sup>(١٥١)</sup> <sup>(١٥٢)</sup> <sup>(١٥٣)</sup> <sup>(١٥٤)</sup> <sup>(١٥٥)</sup> <sup>(١٥٦)</sup> <sup>(١٥٧)</sup> <sup>(١٥٨)</sup> <sup>(١٥٩)</sup> <sup>(١٦٠)</sup> <sup>(١٦١)</sup> <sup>(١٦٢)</sup> <sup>(١٦٣)</sup> <sup>(١٦٤)</sup> <sup>(١٦٥)</sup> <sup>(١٦٦)</sup> <sup>(١٦٧)</sup> <sup>(١٦٨)</sup> <sup>(١٦٩)</sup> <sup>(١٧٠)</sup> <sup>(١٧١)</sup> <sup>(١٧٢)</sup> <sup>(١٧٣)</sup> <sup>(١٧٤)</sup> <sup>(١٧٥)</sup> <sup>(١٧٦)</sup> <sup>(١٧٧)</sup> <sup>(١٧٨)</sup> <sup>(١٧٩)</sup> <sup>(١٨٠)</sup> <sup>(١٨١)</sup> <sup>(١٨٢)</sup> <sup>(١٨٣)</sup> <sup>(١٨٤)</sup> <sup>(١٨٥)</sup> <sup>(١٨٦)</sup> <sup>(١٨٧)</sup> <sup>(١٨٨)</sup> <sup>(١٨٩)</sup> <sup>(١٩٠)</sup> <sup>(١٩١)</sup> <sup>(١٩٢)</sup> <sup>(١٩٣)</sup> <sup>(١٩٤)</sup> <sup>(١٩٥)</sup> <sup>(١٩٦)</sup> <sup>(١٩٧)</sup> <sup>(١٩٨)</sup> <sup>(١٩٩)</sup> <sup>(٢٠٠)</sup> <sup>(٢٠١)</sup> <sup>(٢٠٢)</sup> <sup>(٢٠٣)</sup> <sup>(٢٠٤)</sup> <sup>(٢٠٥)</sup> <sup>(٢٠٦)</sup> <sup>(٢٠٧)</sup> <sup>(٢٠٨)</sup> <sup>(٢٠٩)</sup> <sup>(٢١٠)</sup> <sup>(٢١١)</sup> <sup>(٢١٢)</sup> <sup>(٢١٣)</sup> <sup>(٢١٤)</sup> <sup>(٢١٥)</sup> <sup>(٢١٦)</sup> <sup>(٢١٧)</sup> <sup>(٢١٨)</sup> <sup>(٢١٩)</sup> <sup>(٢٢٠)</sup> <sup>(٢٢١)</sup> <sup>(٢٢٢)</sup> <sup>(٢٢٣)</sup> <sup>(٢٢٤)</sup> <sup>(٢٢٥)</sup> <sup>(٢٢٦)</sup> <sup>(٢٢٧)</sup> <sup>(٢٢٨)</sup> <sup>(٢٢٩)</sup> <sup>(٢٣٠)</sup> <sup>(٢٣١)</sup> <sup>(٢٣٢)</sup> <sup>(٢٣٣)</sup> <sup>(٢٣٤)</sup> <sup>(٢٣٥)</sup> <sup>(٢٣٦)</sup> <sup>(٢٣٧)</sup> <sup>(٢٣٨)</sup> <sup>(٢٣٩)</sup> <sup>(٢٤٠)</sup> <sup>(٢٤١)</sup> <sup>(٢٤٢)</sup> <sup>(٢٤٣)</sup> <sup>(٢٤٤)</sup> <sup>(٢٤٥)</sup> <sup>(٢٤٦)</sup> <sup>(٢٤٧)</sup> <sup>(٢٤٨)</sup> <sup>(٢٤٩)</sup> <sup>(٢٥٠)</sup> <sup>(٢٥١)</sup> <sup>(٢٥٢)</sup> <sup>(٢٥٣)</sup> <sup>(٢٥٤)</sup> <sup>(٢٥٥)</sup> <sup>(٢٥٦)</sup> <sup>(٢٥٧)</sup> <sup>(٢٥٨)</sup> <sup>(٢٥٩)</sup> <sup>(٢٦٠)</sup> <sup>(٢٦١)</sup> <sup>(٢٦٢)</sup> <sup>(٢٦٣)</sup> <sup>(٢٦٤)</sup> <sup>(٢٦٥)</sup> <sup>(٢٦٦)</sup> <sup>(٢٦٧)</sup> <sup>(٢٦٨)</sup> <sup>(٢٦٩)</sup> <sup>(٢٧٠)</sup> <sup>(٢٧١)</sup> <sup>(٢٧٢)</sup> <sup>(٢٧٣)</sup> <sup>(٢٧٤)</sup> <sup>(٢٧٥)</sup> <sup>(٢٧٦)</sup> <sup>(٢٧٧)</sup> <sup>(٢٧٨)</sup> <sup>(٢٧٩)</sup> <sup>(٢٨٠)</sup> <sup>(٢٨١)</sup> <sup>(٢٨٢)</sup> <sup>(٢٨٣)</sup> <sup>(٢٨٤)</sup> <sup>(٢٨٥)</sup> <sup>(٢٨٦)</sup> <sup>(٢٨٧)</sup> <sup>(٢٨٨)</sup> <sup>(٢٨٩)</sup> <sup>(٢٩٠)</sup> <sup>(٢٩١)</sup> <sup>(٢٩٢)</sup> <sup>(٢٩٣)</sup> <sup>(٢٩٤)</sup> <sup>(٢٩٥)</sup> <sup>(٢٩٦)</sup> <sup>(٢٩٧)</sup> <sup>(٢٩٨)</sup> <sup>(٢٩٩)</sup> <sup>(٣٠٠)</sup> <sup>(٣٠١)</sup> <sup>(٣٠٢)</sup> <sup>(٣٠٣)</sup> <sup>(٣٠٤)</sup> <sup>(٣٠٥)</sup> <sup>(٣٠٦)</sup> <sup>(٣٠٧)</sup> <sup>(٣٠٨)</sup> <sup>(٣٠٩)</sup> <sup>(٣١٠)</sup> <sup>(٣١١)</sup> <sup>(٣١٢)</sup> <sup>(٣١٣)</sup> <sup>(٣١٤)</sup> <sup>(٣١٥)</sup> <sup>(٣١٦)</sup> <sup>(٣١٧)</sup> <sup>(٣١٨)</sup> <sup>(٣١٩)</sup> <sup>(٣٢٠)</sup> <sup>(٣٢١)</sup> <sup>(٣٢٢)</sup> <sup>(٣٢٣)</sup> <sup>(٣٢٤)</sup> <sup>(٣٢٥)</sup> <sup>(٣٢٦)</sup> <sup>(٣٢٧)</sup> <sup>(٣٢٨)</sup> <sup>(٣٢٩)</sup> <sup>(٣٣٠)</sup> <sup>(٣٣١)</sup> <sup>(٣٣٢)</sup> <sup>(٣٣٣)</sup> <sup>(٣٣٤)</sup> <sup>(٣٣٥)</sup> <sup>(٣٣٦)</sup> <sup>(٣٣٧)</sup> <sup>(٣٣٨)</sup> <sup>(٣٣٩)</sup> <sup>(٣٤٠)</sup> <sup>(٣٤١)</sup> <sup>(٣٤٢)</sup> <sup>(٣٤٣)</sup> <sup>(٣٤٤)</sup> <sup>(٣٤٥)</sup> <sup>(٣٤٦)</sup> <sup>(٣٤٧)</sup> <sup>(٣٤٨)</sup> <sup>(٣٤٩)</sup> <sup>(٣٥٠)</sup> <sup>(٣٥١)</sup> <sup>(٣٥٢)</sup> <sup>(٣٥٣)</sup> <sup>(٣٥٤)</sup> <sup>(٣٥٥)</sup> <sup>(٣٥٦)</sup> <sup>(٣٥٧)</sup> <sup>(٣٥٨)</sup> <sup>(٣٥٩)</sup> <sup>(٣٦٠)</sup> <sup>(٣٦١)</sup> <sup>(٣٦٢)</sup> <sup>(٣٦٣)</sup> <sup>(٣٦٤)</sup> <sup>(٣٦٥)</sup> <sup>(٣٦٦)</sup> <sup>(٣٦٧)</sup> <sup>(٣٦٨)</sup> <sup>(٣٦٩)</sup> <sup>(٣٧٠)</sup> <sup>(٣٧١)</sup> <sup>(٣٧٢)</sup> <sup>(٣٧٣)</sup> <sup>(٣٧٤)</sup> <sup>(٣٧٥)</sup> <sup>(٣٧٦)</sup> <sup>(٣٧٧)</sup> <sup>(٣٧٨)</sup> <sup>(٣٧٩)</sup> <sup>(٣٨٠)</sup> <sup>(٣٨١)</sup> <sup>(٣٨٢)</sup> <sup>(٣٨٣)</sup> <sup>(٣٨٤)</sup> <sup>(٣٨٥)</sup> <sup>(٣٨٦)</sup> <sup>(٣٨٧)</sup> <sup>(٣٨٨)</sup> <sup>(٣٨٩)</sup> <sup>(٣٩٠)</sup> <sup>(٣٩١)</sup> <sup>(٣٩٢)</sup> <sup>(٣٩٣)</sup> <sup>(٣٩٤)</sup> <sup>(٣٩٥)</sup> <sup>(٣٩٦)</sup> <sup>(٣٩٧)</sup> <sup>(٣٩٨)</sup> <sup>(٣٩٩)</sup> <sup>(٤٠٠)</sup> <sup>(٤٠١)</sup> <sup>(٤٠٢)</sup> <sup>(٤٠٣)</sup> <sup>(٤٠٤)</sup> <sup>(٤٠٥)</sup> <sup>(٤٠٦)</sup> <sup>(٤٠٧)</sup> <sup>(٤٠٨)</sup> <sup>(٤٠٩)</sup> <sup>(٤١٠)</sup> <sup>(٤١١)</sup> <sup>(٤١٢)</sup> <sup>(٤١٣)</sup> <sup>(٤١٤)</sup> <sup>(٤١٥)</sup> <sup>(٤١٦)</sup> <sup>(٤١٧)</sup> <sup>(٤١٨)</sup> <sup>(٤١٩)</sup> <sup>(٤٢٠)</sup> <sup>(٤٢١)</sup> <sup>(٤٢٢)</sup> <sup>(٤٢٣)</sup> <sup>(٤٢٤)</sup> <sup>(٤٢٥)</sup> <sup>(٤٢٦)</sup> <sup>(٤٢٧)</sup> <sup>(٤٢٨)</sup> <sup>(٤٢٩)</sup> <sup>(٤٣٠)</sup> <sup>(٤٣١)</sup> <sup>(٤٣٢)</sup> <sup>(٤٣٣)</sup> <sup>(٤٣٤)</sup> <sup>(٤٣٥)</sup> <sup>(٤٣٦)</sup> <sup>(٤٣٧)</sup> <sup>(٤٣٨)</sup> <sup>(٤٣٩)</sup> <sup>(٤٤٠)</sup> <sup>(٤٤١)</sup> <sup>(٤٤٢)</sup> <sup>(٤٤٣)</sup> <sup>(٤٤٤)</sup> <sup>(٤٤٥)</sup> <sup>(٤٤٦)</sup> <sup>(٤٤٧)</sup> <sup>(٤٤٨)</sup> <sup>(٤٤٩)</sup> <sup>(٤٥٠)</sup> <sup>(٤٥١)</sup> <sup>(٤٥٢)</sup> <sup>(٤٥٣)</sup> <sup>(٤٥٤)</sup> <sup>(٤٥٥)</sup> <sup>(٤٥٦)</sup> <sup>(٤٥٧)</sup> <sup>(٤٥٨)</sup> <sup>(٤٥٩)</sup> <sup>(٤٦٠)</sup> <sup>(٤٦١)</sup> <sup>(٤٦٢)</sup> <sup>(٤٦٣)</sup> <sup>(٤٦٤)</sup> <sup>(٤٦٥)</sup> <sup>(٤٦٦)</sup> <sup>(٤٦٧)</sup> <sup>(٤٦٨)</sup> <sup>(٤٦٩)</sup> <sup>(٤٧٠)</sup> <sup>(٤٧١)</sup> <sup>(٤٧٢)</sup> <sup>(٤٧٣)</sup> <sup>(٤٧٤)</sup> <sup>(٤٧٥)</sup> <sup>(٤٧٦)</sup> <sup>(٤٧٧)</sup> <sup>(٤٧٨)</sup> <sup>(٤٧٩)</sup> <sup>(٤٨٠)</sup> <sup>(٤٨١)</sup> <sup>(٤٨٢)</sup> <sup>(٤٨٣)</sup> <sup>(٤٨٤)</sup> <sup>(٤٨٥)</sup> <sup>(٤٨٦)</sup> <sup>(٤٨٧)</sup> <sup>(٤٨٨)</sup> <sup>(٤٨٩)</sup> <sup>(٤٩٠)</sup> <sup>(٤٩١)</sup> <sup>(٤٩٢)</sup> <sup>(٤٩٣)</sup> <sup>(٤٩٤)</sup> <sup>(٤٩٥)</sup> <sup>(٤٩٦)</sup> <sup>(٤٩٧)</sup> <sup>(٤٩٨)</sup> <sup>(٤٩٩)</sup> <sup>(٥٠٠)</sup> <sup>(٥٠١)</sup> <sup>(٥٠٢)</sup> <sup>(٥٠٣)</sup> <sup>(٥٠٤)</sup> <sup>(٥٠٥)</sup> <sup>(٥٠٦)</sup> <sup>(٥٠٧)</sup> <sup>(٥٠٨)</sup> <sup>(٥٠٩)</sup> <sup>(٥١٠)</sup> <sup>(٥١١)</sup> <sup>(٥١٢)</sup> <sup>(٥١٣)</sup> <sup>(٥١٤)</sup> <sup>(٥١٥)</sup> <sup>(٥١٦)</sup> <sup>(٥١٧)</sup> <sup>(٥١٨)</sup> <sup>(٥١٩)</sup> <sup>(٥٢٠)</sup> <sup>(٥٢١)</sup> <sup>(٥٢٢)</sup> <sup>(٥٢٣)</sup> <sup>(٥٢٤)</sup> <sup>(٥٢٥)</sup> <sup>(٥٢٦)</sup> <sup>(٥٢٧)</sup> <sup>(٥٢٨)</sup> <sup>(٥٢٩)</sup> <sup>(٥٣٠)</sup> <sup>(٥٣١)</sup> <sup>(٥٣٢)</sup> <sup>(٥٣٣)</sup> <sup>(٥٣٤)</sup> <sup>(٥٣٥)</sup> <sup>(٥٣٦)</sup> <sup>(٥٣٧)</sup> <sup>(٥٣٨)</sup> <sup>(٥٣٩)</sup> <sup>(٥٤٠)</sup> <sup>(٥٤١)</sup> <sup>(٥٤٢)</sup> <sup>(٥٤٣)</sup> <sup>(٥٤٤)</sup> <sup>(٥٤٥)</sup> <sup>(٥٤٦)</sup> <sup>(٥٤٧)</sup> <sup>(٥٤٨)</sup> <sup>(٥٤٩)</sup> <sup>(٥٥٠)</sup> <sup>(٥٥١)</sup> <sup>(٥٥٢)</sup> <sup>(٥٥٣)</sup> <sup>(٥٥٤)</sup> <sup>(٥٥٥)</sup> <sup>(٥٥٦)</sup> <sup>(٥٥٧)</sup> <sup>(٥٥٨)</sup> <sup>(٥٥٩)</sup> <sup>(٥٦٠)</sup> <sup>(٥٦١)</sup> <sup>(٥٦٢)</sup> <sup>(٥٦٣)</sup> <sup>(٥٦٤)</sup> <sup>(٥٦٥)</sup> <sup>(٥٦٦)</sup> <sup>(٥٦٧)</sup> <sup>(٥٦٨)</sup> <sup>(٥٦٩)</sup> <sup>(٥٧٠)</sup> <sup>(٥٧١)</sup> <sup>(٥٧٢)</sup> <sup>(٥٧٣)</sup> <sup>(٥٧٤)</sup> <sup>(٥٧٥)</sup> <sup>(٥٧٦)</sup> <sup>(٥٧٧)</sup> <sup>(٥٧٨)</sup> <sup>(٥٧٩)</sup> <sup>(٥٨٠)</sup> <sup>(٥٨١)</sup> <sup>(٥٨٢)</sup> <sup>(٥٨٣)</sup> <sup>(٥٨٤)</sup> <sup>(٥٨٥)</sup> <sup>(٥٨٦)</sup> <sup>(٥٨٧)</sup> <sup>(٥٨٨)</sup> <sup>(٥٨٩)</sup> <sup>(٥٩٠)</sup> <sup>(٥٩١)</sup> <sup>(٥٩٢)</sup> <sup>(٥٩٣)</sup> <sup>(٥٩٤)</sup> <sup>(٥٩٥)</sup> <sup>(٥٩٦)</sup> <sup>(٥٩٧)</sup> <sup>(٥٩٨)</sup> <sup>(٥٩٩)</sup> <sup>(٦٠٠)</sup> <sup>(٦٠١)</sup> <sup>(٦٠٢)</sup> <sup>(٦٠٣)</sup> <sup>(٦٠٤)</sup> <sup>(٦٠٥)</sup> <sup>(٦٠٦)</sup> <sup>(٦٠٧)</sup> <sup>(٦٠٨)</sup> <sup>(٦٠٩)</sup> <sup>(٦١٠)</sup> <sup>(٦١١)</sup> <sup>(٦١٢)</sup> <sup>(٦١٣)</sup> <sup>(٦١٤)</sup> <sup>(٦١٥)</sup> <sup>(٦١٦)</sup> <sup>(٦١٧)</sup> <sup>(٦١٨)</sup> <sup>(٦١٩)</sup> <sup>(٦٢٠)</sup> <sup>(٦٢١)</sup> <sup>(٦٢٢)</sup> <sup>(٦٢٣)</sup> <sup>(٦٢٤)</sup> <sup>(٦٢٥)</sup> <sup>(٦٢٦)</sup> <sup>(٦٢٧)</sup> <sup>(٦٢٨)</sup> <sup>(٦٢٩)</sup> <sup>(٦٣٠)</sup> <sup>(٦٣١)</sup> <sup>(٦٣٢)</sup> <sup>(٦٣٣)</sup> <sup>(٦٣٤)</sup> <sup>(٦٣٥)</sup> <sup>(٦٣٦)</sup> <sup>(٦٣٧)</sup> <sup>(٦٣٨)</sup> <sup>(٦٣٩)</sup> <sup>(٦٤٠)</sup> <sup>(٦٤١)</sup> <sup>(٦٤٢)</sup> <sup>(٦٤٣)</sup> <sup>(٦٤٤)</sup> <sup>(٦٤٥)</sup> <sup>(٦٤٦)</sup> <sup>(٦٤٧)</sup> <sup>(٦٤٨)</sup> <sup>(٦٤٩)</sup> <sup>(٦٥٠)</sup> <sup>(٦٥١)</sup> <sup>(٦٥٢)</sup> <sup>(٦٥٣)</sup> <sup>(٦٥٤)</sup> <sup>(٦٥٥)</sup> <sup>(٦٥٦)</sup> <sup>(٦٥٧)</sup> <sup>(٦٥٨)</sup> <sup>(٦٥٩)</sup> <sup>(٦٦٠)</sup> <sup>(٦٦١)</sup> <sup>(٦٦٢)</sup> <sup>(٦٦٣)</sup> <sup>(٦٦٤)</sup> <sup>(٦٦٥)</sup> <sup>(٦٦٦)</sup> <sup>(٦٦٧)</sup> <sup>(٦٦٨)</sup> <sup>(٦٦٩)</sup> <sup>(٦٧٠)</sup> <sup>(٦٧١)</sup> <sup>(٦٧٢)</sup> <sup>(٦٧٣)</sup> <sup>(٦٧٤)</sup> <sup>(٦٧٥)</sup> <sup>(٦٧٦)</sup> <sup>(٦٧٧)</sup> <sup>(٦٧٨)</sup> <sup>(٦٧٩)</sup> <sup>(٦٨٠)</sup> <sup>(٦٨١)</sup> <sup>(٦٨٢)</sup> <sup>(٦٨٣)</sup> <sup>(٦٨٤)</sup> <sup>(٦٨٥)</sup> <sup>(٦٨٦)</sup> <sup>(٦٨٧)</sup> <sup>(٦٨٨)</sup> <sup>(٦٨٩)</sup> <sup>(٦٩٠)</sup> <sup>(٦٩١)</sup> <sup>(٦٩٢)</sup> <sup>(٦٩٣)</sup> <sup>(٦٩٤)</sup> <sup>(٦٩٥)</sup> <sup>(٦٩٦)</sup> <sup>(٦٩٧)</sup> <sup>(٦٩٨)</sup> <sup>(٦٩٩)</sup> <sup>(٧٠٠)</sup> <sup>(٧٠١)</sup> <sup>(٧٠٢)</sup> <sup>(٧٠٣)</sup> <sup>(٧٠٤)</sup> <sup>(٧٠٥)</sup> <sup>(٧٠٦)</sup> <sup>(٧٠٧)</sup> <sup>(٧٠٨)</sup> <sup>(٧٠٩)</sup> <sup>(٧١٠)</sup> <sup>(٧١١)</sup> <sup>(٧١٢)</sup> <sup>(٧١٣)</sup> <sup>(٧١٤)</sup> <sup>(٧١٥)</sup> <sup>(٧١٦)</sup> <sup>(٧١٧)</sup> <sup>(٧١٨)</sup> <sup>(٧١٩)</sup> <sup>(٧٢٠)</sup> <sup>(٧٢١)</sup> <sup>(٧٢٢)</sup> <sup>(٧٢٣)</sup> <sup>(٧٢٤)</sup> <sup>(٧٢٥)</sup> <sup>(٧٢٦)</sup> <sup>(٧٢٧)</sup> <sup>(٧٢٨)</sup> <sup>(٧٢٩)</sup> <sup>(٧٣٠)</sup> <sup>(٧٣١)</sup> <sup>(٧٣٢)</sup> <sup>(٧٣٣)</sup> <sup>(٧٣٤)</sup> <sup>(٧٣٥)</sup> <sup>(٧٣٦)</sup> <sup>(٧٣٧)</sup> <sup>(٧٣٨)</sup> <sup>(٧٣٩)</sup> <sup>(٧٤٠)</sup> <sup>(٧٤١)</sup> <sup>(٧٤٢)</sup> <sup>(٧٤٣)</sup> <sup>(٧٤٤)</sup> <sup>(٧٤٥)</sup> <sup>(٧٤٦)</sup> <sup>(٧٤٧)</sup> <sup>(٧٤٨)</sup> <sup>(٧٤٩)</sup> <sup>(٧٥٠)</sup> <sup>(٧٥١)</sup> <sup>(٧٥٢)</sup> <sup>(٧٥٣)</sup> <sup>(٧٥٤)</sup> <sup>(٧٥٥)</sup> <sup>(٧٥٦)</sup> <sup>(٧٥٧)</sup> <sup>(٧٥٨)</sup> <sup>(٧٥٩)</sup> <sup>(٧٦٠)</sup> <sup>(٧٦١)</sup> <sup>(٧٦٢)</sup> <sup>(٧٦٣)</sup> <sup>(٧٦٤)</sup> <sup>(٧٦٥)</sup> <sup>(٧٦٦)</sup> <sup>(٧٦٧)</sup> <sup>(٧٦٨)</sup> <sup>(٧٦٩)</sup> <sup>(٧٧٠)</sup> <sup>(٧٧١)</sup> <sup>(٧٧٢)</sup> <sup>(٧٧٣)</sup> <sup>(٧٧٤)</sup> <sup>(٧٧٥)</sup> <sup>(٧٧٦)</sup> <sup>(٧٧٧)</sup> <sup>(٧٧٨)</sup> <sup>(٧٧٩)</sup> <sup>(٧٨٠)</sup> <sup>(٧٨١)</sup> <sup>(٧٨٢)</sup> <sup>(٧٨٣)</sup> <sup>(٧٨٤)</sup> <sup>(٧٨٥)</sup> <sup>(٧٨٦)</sup> <sup>(٧٨٧)</sup> <sup>(٧٨٨)</sup> <sup>(٧٨٩)</sup> <sup>(٧٩٠)</sup> <sup>(٧٩١)</sup> <sup>(٧٩٢)</sup> <sup>(٧٩٣)</sup> <sup>(٧٩٤)</sup> <sup>(٧٩٥)</sup> <sup>(٧٩٦)</sup> <sup>(٧٩٧)</sup> <sup>(٧٩٨)</sup> <sup>(٧٩٩)</sup> <sup>(٨٠٠)</sup> <sup>(٨٠١)</sup> <sup>(٨٠٢)</sup> <sup>(٨٠٣)</sup> <sup>(٨٠٤)</sup> <sup>(٨٠٥)</sup> <sup>(٨٠٦)</sup> <sup>(٨٠٧)</sup> <sup>(٨٠٨)</sup> <sup>(٨٠٩)</sup> <sup>(٨١٠)</sup> <sup>(٨١١)</sup> <sup>(٨١٢)</sup> <sup>(٨١٣)</sup> <sup>(٨١٤)</sup> <sup>(٨١٥)</sup> <sup>(٨١٦)</sup> <sup>(٨١٧)</sup> <sup>(٨١٨)</sup> <sup>(٨١٩)</sup> <sup>(٨٢٠)</sup> <sup>(٨٢١)</sup> <sup>(٨٢٢)</sup> <sup>(٨٢٣)</sup> <sup>(٨٢٤)</sup> <sup>(٨٢٥)</sup> <sup>(٨٢٦)</sup> <sup>(٨٢٧)</sup> <sup>(٨٢٨)</sup> <sup>(٨٢٩)</sup> <sup>(٨٣٠)</sup> <sup>(٨٣١)</sup> <sup>(٨٣٢)</sup> <sup>(٨٣٣)</sup> <sup>(٨٣٤)</sup> <sup>(٨٣٥)</sup> <sup>(٨٣٦)</sup> <sup>(٨٣٧)</sup> <sup>(٨٣٨)</sup> <sup>(٨٣٩)</sup> <sup>(٨٤٠)</sup> <sup>(٨٤١)</sup> <sup>(٨٤٢)</sup> <sup>(٨٤٣)</sup> <sup>(٨٤٤)</sup> <sup>(٨٤٥)</sup> <sup>(٨٤٦)</sup> <sup>(٨٤٧)</sup> <sup>(٨٤٨)</sup> <sup>(٨٤٩)</sup> <sup>(٨٥٠)</sup> <sup>(٨٥١)</sup> <sup>(٨٥٢)</sup> <sup>(٨٥٣)</sup> <sup>(٨٥٤)</sup> <sup>(٨٥٥)</sup> <sup>(٨٥٦)</sup> <sup>(٨٥٧)</sup> <sup>(٨٥٨)</sup> <sup>(٨٥٩)</sup> <sup>(٨٦٠)</sup> <sup>(٨٦١)</sup> <sup>(٨٦٢)</sup> <sup>(٨٦٣)</sup> <sup>(٨٦٤)</sup> <sup>(٨٦٥)</sup> <sup>(٨٦٦)</sup> <sup>(٨٦٧)</sup> <sup>(٨٦٨)</sup> <sup>(٨٦٩)</sup> <sup>(٨٧٠)</sup> <sup>(٨٧١)</sup> <sup>(٨٧٢)</sup> <sup>(٨٧٣)</sup> <sup>(٨٧٤)</sup> <sup>(٨٧٥)</sup> <sup>(٨٧٦)</sup> <sup>(٨٧٧)</sup> <sup>(٨٧٨)</sup> <sup>(٨٧٩)</sup> <sup>(٨٨٠)</sup> <sup>(٨٨١)</sup> <sup>(٨٨٢)</sup> <sup>(٨٨٣)</sup> <sup>(٨٨٤)</sup> <sup>(٨٨٥)</sup> <sup>(٨٨٦)</sup> <sup>(٨٨٧)</sup> <sup>(٨٨٨)</sup> <sup>(٨٨٩)</sup> <sup>(٨٩٠)</sup> <sup>(٨٩١)</sup> <sup>(٨٩٢)</sup> <sup>(٨٩٣)</sup> <sup>(٨٩٤)</sup> <sup>(٨٩٥)</sup> <sup>(٨٩٦)</sup> <sup>(٨٩٧)</sup> <sup>(٨٩٨)</sup> <sup>(٨٩٩)</sup> <sup>(٩٠٠)</sup> <sup>(٩٠١)</sup> <sup>(٩٠٢)</sup> <sup>(٩٠٣)</sup> <sup>(٩٠٤)</sup> <sup>(٩٠٥)</sup> <sup>(٩٠٦)</sup> <sup>(٩٠٧)</sup> <sup>(٩٠٨)</sup> <sup>(٩٠٩)</sup> <sup>(٩١٠)</sup> <sup>(٩١١)</sup> <sup>(٩١٢)</sup> <sup>(٩١٣)</sup> <sup>(٩١٤)</sup> <sup>(٩١٥)</sup> <sup>(٩١٦)</sup> <sup>(٩١٧)</sup> <sup>(٩١٨)</sup> <sup>(٩١٩)</sup> <sup>(٩٢٠)</sup> <sup>(٩٢١)</sup> <sup>(٩٢٢)</sup> <sup>(٩٢٣)</sup> <sup>(٩٢٤)</sup> <sup>(٩٢٥)</sup> <sup>(٩٢٦)</sup> <sup>(٩٢٧)</sup> <sup>(٩٢٨)</sup> <sup>(٩٢٩)</sup> <sup>(٩٣٠)</sup> <sup>(٩٣١)</sup> <sup>(٩٣٢)</sup> <sup>(٩٣٣)</sup> <sup>(٩٣٤)</sup> <sup>(٩٣٥)</sup> <sup>(٩٣٦)</sup> <sup>(٩٣٧)</sup> <sup>(٩٣٨)</sup> <sup>(٩٣٩)</sup> <sup>(٩٤٠)</sup> <sup>(٩٤١)</sup> <sup>(٩٤٢)</sup> <sup>(٩٤٣)</sup> <sup>(٩٤٤)</sup> <sup>(٩٤٥)</sup> <sup>(٩٤٦)</sup> <sup>(٩٤٧)</sup> <sup>(٩٤٨)</sup> <sup>(٩٤٩)</sup> <sup>(٩٥٠)</sup> <sup>(٩٥١)</sup> <sup>(٩٥٢)</sup> <sup>(٩٥٣)</sup> <sup>(٩٥٤)</sup> <sup>(٩٥٥)</sup> <sup>(٩٥٦)</sup> <sup>(٩٥٧)</sup> <sup>(٩٥٨)</sup> <sup>(٩٥٩)</sup> <sup>(٩٦٠)</sup> <sup>(٩٦١)</sup> <sup>(٩٦٢)</sup> <sup>(٩٦٣)</sup> <sup>(٩٦٤)</sup> <sup>(٩٦٥)</sup> <sup>(٩٦٦)</sup> <sup>(٩٦٧)</sup> <sup>(٩٦٨)</sup> <sup>(٩٦٩)</sup> <sup>(٩٧٠)</sup> <sup>(٩٧١)</sup> <sup>(٩٧٢)</sup> <sup>(٩٧٣)</sup> <sup>(٩٧٤)</sup> <sup>(٩٧٥)</sup> <sup>(٩٧٦)</sup> <sup>(٩٧٧)</sup> <sup>(٩٧٨)</sup> <sup>(٩٧٩)</sup> <sup>(٩٨٠)</sup> <sup>(٩٨١)</sup> <sup>(٩٨٢)</sup> <sup>(٩٨٣)</sup> <sup>(٩٨٤)</sup> <sup>(٩٨٥)</sup> <sup>(٩٨٦)</sup> <sup>(٩٨٧)</sup> <sup>(٩٨٨)</sup> <sup>(٩٨٩)</sup> <sup>(٩٩٠)</sup> <sup>(٩٩١)</sup> <sup>(٩٩٢)</sup> <sup>(٩٩٣)</sup> <sup>(٩٩٤)</sup> <sup>(٩٩٥)</sup> <sup>(٩٩٦)</sup> <sup>(٩٩٧)</sup> <sup>(٩٩٨)</sup> <sup>(٩٩٩)</sup> <sup>(١٠٠٠)</sup> <sup>(١٠٠١)</sup> <sup>(١٠٠٢)</sup> <sup>(١٠٠٣)</sup> <sup>(١٠٠٤)</sup> <sup>(١٠٠٥)</sup> <sup>(١٠٠٦)</sup> <sup>(١٠٠٧)</sup> <sup>(١٠٠٨)</sup> <sup>(١٠٠٩)</sup> <sup>(١٠١٠)</sup> <sup>(١٠١١)</sup> <sup>(١٠١٢)</sup> <sup>(١٠١٣)</sup> <sup>(١٠١٤)</sup> <sup>(١٠١٥)</sup> <sup>(١٠١٦)</sup> <sup>(١٠١٧)</sup> <sup>(١٠١٨)</sup> <sup>(١٠١٩)</sup> <sup>(١٠٢٠)</sup> <sup>(١٠٢١)</sup> <sup>(١٠٢٢</sup>

right قَالُوا they will say بَلَىٰ nay لَنْ not تَكُونُوا you were مُؤْمِنِينَ ﴿٢٥﴾  
 any over you عَلَيْكُمْ for us لَمْ was كَانَ and not وَمَا believers  
 authority بَلَىٰ nay but كُنْتُمْ you were قَوْمًا طَٰغِيْنَ ﴿٢٦﴾ people  
 the قَوْلِ against us عَلَيْنَا so has become justified فَحَقَّ transgressing  
 shall certainly لَدَائِبُهُمْ that verily we إِنَّا of our Lord رِسَالَتُنَا Word  
 we were ourselves كُنَّا verily إِنَّا so we led you astray تَذُقُوا taste  
 in that Day يَوْمَئِذٍ then verily they will be فَأَنَّهُمْ astray عَنِ ﴿٢٧﴾  
 sharing الْمُعَذِّبِ the torment مُشْتَرِكُونَ ﴿٢٨﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islâmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٢٩﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٠﴾ وَيَقُولُونَ إِنَّا لَا نَزِدُّ إِلَهُكُمُ إِلَّا إِلَهُنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣١﴾ بَلَىٰ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٢﴾ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٣﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلَصِينَ ﴿٣٥﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٣٦﴾ فَوَكَهَهُمْ مَّكْرُمُونَ ﴿٣٧﴾ فِي جَنَّتِ النَّعِيمِ ﴿٣٨﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٣٩﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ﴿٤٠﴾ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤١﴾

إِنَّا كَذَٰلِكَ certainly نَفْعَلُ that is how بِالْمُجْرِمِينَ ﴿٢٩﴾ with sinners  
 إِنَّهُمْ they were كَانُوا verily, إِذَا when قِيلَ it was said لَهُمْ to them  
 لَا god إِلَه there is no (none has the right to be worshipped) إِلَّا  
 رَفَعُوا they puffed themselves up with pride يَسْتَكْبِرُونَ ﴿٣٠﴾ Allah اللَّهُ but  
 our gods إِلَهُنَا going to abandon لَدَائِبُهُمْ are we إِنَّا and they say  
 he has come جَاءَ nay بَلَىٰ mad مَجْنُونٍ ﴿٣١﴾ for the sake of a poet لِشَاعِرٍ  
 the بِالْحَقِّ and he confirmed وَصَدَّقَ with the truth الْمُرْسَلِينَ ﴿٣٢﴾

torment ألمعاب are going to taste لذائعُ verily you إنا messengers  
 الأليم ٣٨ you will be requited تُجزى and nothing وما the painful  
 slaves عباد save إلا do تعملون ٣٩ you used to كُنتُم what ما except  
 for them will be لهم those أولئك the chosen الْمُتَخَصِّصِينَ ٤٠ of Allāh  
 and they shall be رزقُ fruits فوكة a known مَقْلُومٌ ٤١ provision  
 on تُكْرَمُونَ ٤٢ of Delight النعيم the Gardens جَنَّاتٍ in فِي honored  
 مُتَرَبِّعِينَ ٤٣ thrones مُتَقَابِلِينَ ٤٤ facing one another بِلَالٍ  
 brought around عَلَيْهِم white بَيْضَةً a spring مَعِينٍ ٤٥ from مِنْ a cup يَكُأْنَ (unto them)  
 to the drinkers لِشَرِيبٍ ٤٦ delicious

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: *Lâ ilâha illallâh* (none has the right "to be worshipped but Allāh),” they puffed themselves up with pride (i.e. denied it). 36. And (they) said: “Are we going to abandon our *âlihah* (gods) for the sake of a mad poet?” 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh’s religion — Islāmic Monotheism and this Qur’ân) and he confirms the Messengers (before him who brought Allāh’s religion — Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh’s disobedience which you used to do in this world) 40. Save the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine — 46. White, delicious to the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ٣٨ وَعِنْدَهُمْ قَصِيرَاتُ الْظُرْفِ عَيْنٌ ٣٩ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ٤٠ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٤١ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ٤٢ يَقُولُ أَهَؤُلَاءِ لَئِن لَّمْ يَكُنِ الْمُصْدِقِينَ ٤٣ أَوْ ذَا مِنَّا وَكُنَّا تَرَائِبًا وَعِظْمًا إِنَّا لَمَعِدُونَ ٤٤ قَالَ هَلْ أُنتُمْ مُّظْلَمُونَ ٤٥

لَا neither فِيهَا in that غَوْلٌ is hurt, headache or sin  
 عَنْهَا they suffer intoxication يُنْزَفُونَ ٣٨  
 their قَصِيرَاتُ (will be) chaste women restraining  
 عَيْنٌ ٣٩ with wide and beautiful eyes  
 كَأَنَّهُنَّ ٤٠ so will turn بَعْضُهُمْ some of them  
 قَائِلٌ ٤١ preserved مَّكْنُونٌ ٤٢ eggs

عَلَىٰ بَعْضِ others ۖ يَسْأَلُونَ ﴿٦٠﴾ will say قَالَ mutually questioning  
 a قَرِينٌ ﴿٦١﴾ for me لِي had كَانَ verily I إِنِّي of them وَتَنَّهُم a speaker  
 among لَيْنَ are you أَمْ تَكَ who used to say يَقُولُ companion  
 and become وَكُنَّا we die إِنَّمَا that when لَئِنَّا those who believe  
 indeed to receive لَنَكِيدَنَّ ﴿٦٢﴾ shall we وَإِنَّا and bones دُخَانًا dust  
 look تَنْظُرُونَ ﴿٦٣﴾ you أَنتَ will هَلْ he said قَالَ reward or punishment  
 down

**47.** Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. **48.** And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. **49.** (Delicate and pure) as if they were (hidden) eggs (well) preserved. **50.** Then they will turn to one another, mutually questioning. **51.** A speaker of them will say: "Verily, I had a companion (in the world), **52.** Who used to say: "Are you among those who believe (in resurrection after death). **53.** "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" **54.** (The speaker) said: "Will you look down?"

فَاطْلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ كِدَتْ لَتَزُونِي ۖ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٦﴾ أَمَّا نَحْنُ  
بِمَيْتِنَا ۖ ﴿٥٨﴾ إِلَّا مَوْتُنَا الْأَوَّلَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَهَوُ الْفُورِ الْعَظِيمِ ﴿٦٠﴾ لِيُثِلَ هَذَا فَايَعْمَلِ الْعَمَلُونَ ﴿٦١﴾  
أَذَلِكَ خَيْرٌ تُزَلُّ أَمْ شَجَرَةُ الزُّرْقُمِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾  
طَلَعَهَا كَانَتْ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

فَاطْلَعَ so he looked قَرَبَهُ and في in the midst الْجَحِيمِ ﴿٥٦﴾  
 of the Fire قَالَ he said تَاللَّهِ إِنَّ كِدَّكَ you have almost لَتَرْوِينَّ ﴿٥٧﴾  
 ruined me وَلَوْلَا the Grace رَبِّي the Grace of my Lord يَمُمُّ had it not been for  
 those who لَكُنْتُ I would certainly have been among الْمُخَضَّرِينَ ﴿٥٨﴾  
 are brought forth أَنَا we بِمَوْتَيْنِ ﴿٥٩﴾ to die إِلَّا  
 except مَوْتِنَا our death الْأَوَّلُ first وَمَا and not نَحْنُ we shall بِمُعَذِّبِينَ ﴿٦٠﴾  
 truly be punished إِنَّ هَذَا this is لَمْوْ (it is) indeed الْقَوْرُ success  
 the supreme لِيُثَلَّ of this هَذَا for the likes الْعَظِيمِ ﴿٦١﴾  
 the workers أَعْمِلُونَ ﴿٦٢﴾ is that خَيْرٌ better نَزَلَا entertainment أَمْ

We made **جَعَلْنَاهَا** truly **إِنَّ** tree of Zaqqum **الزَّقُّومَ** the tree **شَجَرَةً** or **فَشَنَّا** it **لِلظَّالِمِينَ** a trial **إِنَّهَا** for the wrong-doers **شَجَرَةً** of the **الْجَحِيمِ** the bottom **فِي** in **تَنْجُ** that springs a tree **طَلْمَهَا** Hell-Fire the **رُؤُوسُ** are like **كَأَنَّهُ** its sprouts of fruit-stalks **الشَّيَاطِينِ** heads of devils

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allâh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say!) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)? 63. Truly, We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayâtîn* (devils);

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا قَائِلُونَ **مِنْهَا** the bellies **الْبُطُونَ** **ثُمَّ** then **إِنَّ** لَهُمْ عَلَيْهِمْ **لَشَوْبًا** on top of that **مِنْ** a mixture **جَحِيمٍ** of **ثُمَّ** then **إِنْ** مَرَجَعَهُمْ **لَإِلَى** their return **الْجَحِيمِ** the flaming Fire of Hell **إِنَّهُمْ** the fathers **حَالِينَ** on the wrong path **فَهُمْ** so they **عَلَى** on **مَآثِرِهِمْ** their footsteps **وَلَقَدْ** made haste to follow **بِهِمْ** before them **أَكْثَرُ** most **الْأَوَّلِينَ** among them **مُنْذِرِينَ** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ** of **الْمُنْذِرِينَ** the end **عَذَابُهُ** was **كَأَن** how **كَيْفَ** then see **فَانْظُرْ** of Allah **عِبَادَ** slaves **إِلَّا** those who were warned

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا قَائِلُونَ and fill thereof they will eat **ثُمَّ** so truly they **الْبُطُونَ** of it **ثُمَّ** the bellies **إِنَّ** then **لَهُمْ** verily **ثُمَّ** then **إِنْ** **لَشَوْبًا** on top of that **مِنْ** a mixture **جَحِيمٍ** of **ثُمَّ** then **إِنْ** **مَرَجَعَهُمْ** verily **لَإِلَى** their return **الْجَحِيمِ** the flaming Fire of Hell **إِنَّهُمْ** the fathers **حَالِينَ** on the wrong path **فَهُمْ** so they **عَلَى** on **مَآثِرِهِمْ** their footsteps **وَلَقَدْ** made haste to follow **بِهِمْ** before them **أَكْثَرُ** most **الْأَوَّلِينَ** among them **مُنْذِرِينَ** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ** of **الْمُنْذِرِينَ** the end **عَذَابُهُ** was **كَأَن** how **كَيْفَ** then see **فَانْظُرْ** of Allah **عِبَادَ** slaves **إِلَّا** those who were warned

الْمُخْلِصِينَ ﴿٧٦﴾ the chosen وَلَقَدْ invoked Us نَادَيْنَا and indeed and the best indeed فَلَنِعْمَ ﴿٧٧﴾ Noah and the مُجِيبُونَ ﴿٧٨﴾ We are of those to answer وَجَبَّتْهُ and We rescued him وَأَهْلَهُ and his family مِنْ and his family الْكُرْبِ the great الْمَظِيمِ ﴿٧٩﴾ distress the great وَجَعَلْنَا the survivors الْبَاقِينَ ﴿٨٠﴾ they are مِّنْ progeny

66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allâh (faithful, obedient and true believers of Islâmic Monotheism). 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾ وَإِنْ مِنْ شَيْعِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَفَكُلًا إِلَهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

generations to الْآخِرِينَ ﴿٧٨﴾ among فِي for him عَلَيْهِ and We left وَرَكْنَا among فِي Noah نُوحٍ upon peace سَلَّمَ come in later times We reward نَجْزِي thus كَذَلِكَ ﴿٧٩﴾ mankind and jinns الْعَالَمِينَ ﴿٨٠﴾ الْمُحْسِنِينَ ﴿٨١﴾ Our عِبَادِنَا one of مِنْ verily he was إِنَّ the good-doers الْمُؤْمِنِينَ ﴿٨٢﴾ We drowned أَغْرَقْنَا then الْمُؤْمِنِينَ ﴿٨٣﴾ believing ثُمَّ others وَإِنْ ﴿٨٤﴾ and verily شَيْعِهِ among مِنْ and verily لَإِبْرَاهِيمَ ﴿٨٥﴾ (was) Abraham إِذْ جَاءَ رَبَّهُ he came رَبَّهُ ﴿٨٦﴾ when جَاءَ he said قَالَ he said قَالَ he said رَبِّهِ ﴿٨٧﴾ a pure سَلِيمٍ ﴿٨٨﴾ with heart سَلِيمٍ ﴿٨٩﴾ Lord you تَعْبُدُونَ ﴿٩٠﴾ what is it مَاذَا and to his people وَقَوْمِهِ ﴿٩١﴾ his father إِلَهَةً دُونَ اللَّهِ other than دُونَ gods إِلَهَةً is it a falsehood أَفَكُلًا worship تَعْبُدُونَ ﴿٩٢﴾ that you seek

78. And left for him (a goodly remembrance) among the later generations: 79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Ālamîn (mankind, jinn and all that exists)!" 80. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 81. Verily, he [Nûh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nûh's (Noah's)] way (Islâmic Monotheism) was Ibrâhîm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: "What is it that which you worship? 86. "Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?"

فَمَا ظَنُّكَ رَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰ آلِهِمِمْ ﴿٩١﴾ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩٢﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٣﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٤﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٥﴾ قَالَ أَعْبُدُوا مَا تَنْحِتُونَ ﴿٩٦﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٧﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٨﴾

of ﴿٨٧﴾ about the Lord رَبِّ do you think ظَنُّكَ then what فَمَا the ﴿٨٨﴾ at في a glance نَظَرَ then he looked the worlds ﴿٨٩﴾ so they تَوَلَّوْا am sick سَقِيمٌ verily I إِنِّي and he said فَقَالَ stars then he فَرَاغَ and departed مُدْبِرِينَ away from him عَنْهُ turned will you not أَلَا and said فَقَالَ their gods آلِهِمِمْ to إِلَىٰ turned ﴿٩٢﴾ eat مَا what is the matter لَكُمْ with you that لَا not تَنطِقُونَ ﴿٩٣﴾ striking ضَرْبًا upon them عَلَيْهِمْ then he turned فَرَاغَ you speak out towards him إِلَيْهِ then they came فَأَقْبَلُوا with his right hand ﴿٩٤﴾ بِالْيَمِينِ what مَا do you worship أَعْبُدُوا he said قَالَ hastening ﴿٩٥﴾ يَزْفُونَ and وَمَا created you خَلَقَكُمْ while Allah وَاللَّهُ you carve ﴿٩٦﴾ تَنْحِتُونَ what تَعْمَلُونَ ﴿٩٧﴾ you do قَالُوا they said ابْنُوا for him لَهُ build بُيُوتًا the blazing fire الْجَحِيمِ ﴿٩٨﴾ into فِي and throw him فَاَلْقُوهُ building

87. "Then what think you about the Lord of the 'Ālamîn (mankind, jinn, and all that exists)?" 88. Then he cast a glance at the stars, 89. And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast]." 90. So they turned away from him, and departed (for fear of the disease). 91. Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)? 92. "What is the



matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allâh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٣﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٤﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٩٥﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٩٦﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ﴿٩٧﴾ قَالَ يَبْنَؤُ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٩٨﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٩٩﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٠﴾

but We **جَعَلْنَاهُمُ** a plot **كَيْدًا** against him **بِهِ** so they plotted **فَارَادُوا**  
**الْأَسْفَلِينَ** made them **الْأَسْفَلِينَ** the lowest **وَقَالَ** and he said **إِنِّي** verily I **ذَاهِبٌ**  
**رَبِّي** My Lord **سَيِّدِينَ** My Lord **إِلَىٰ** to **رَبِّي** He will guide me **رَبِّ** My Lord  
**هَبْ** Lord **لِي** grant **مِنْ** (for) me **الصَّالِحِينَ** the righteous **فَبَشَّرْنَاهُ**  
**حَلِيمٍ** of a boy **غُلَامٍ** so We gave him the glad tidings  
**السَّعْيَ** with him **مَعَهُ** he was old enough **بَلَغَ** and when **لَمَّا**  
**يَبْنَؤُ** he said **إِنِّي** O my son **أَرَىٰ** verily I have seen **فِي** in **الْمَنَامِ**  
**أَذْبَحُكَ** that **أَنِّي** the sleep (a dream) **فَانْظُرْ** I am slaughtering you  
**يَبْنَؤُ** he said **قَالَ** do you think **تَرَىٰ** what **مَاذَا** look  
**سَتَجِدُنِي** you are commanded **تُؤْمَرُ** what **مَا** do **أَفْعَلُ**  
**الْجَبِينِ** of **الصَّادِقِينَ** Allah **إِنْ** if **شَاءَ** wills **اللَّهُ** then, **لَمَّا** the patient  
**وَتَلَّهُ** they had both submitted themselves **أَسْلَمَا** when  
**وَنَدَيْنَاهُ** on his forehead **إِبْرَاهِيمَ** him prostrate  
**يَا إِبْرَاهِيمُ** that **أَنْ** him  
**O Abraham!**

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on

his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Abraham!

فَدَصَدَقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٤﴾ إِنَّ هَذَا لَهُوَّ الْبَلَاءُ الْمُبِينُ ﴿١٠٥﴾ وَكَذَبْتَهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٦﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٧﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٨﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٠﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنْ الصَّالِحِينَ ﴿١١١﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٢﴾ وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَارُونَ ﴿١١٣﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٤﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٥﴾

thus كَذَلِكَ verily إِنَّا the dream الرُّؤْيَا you fulfilled صَدَقْتَ verily فَدَصَدَقْتَ that هَذَا verily إِنَّ the good-doers الْمُحْسِنِينَ We reward نَجْزِي and We وَكَذَبْتَهُ the manifest الْمُبِينُ trial الْبَلَاءُ is indeed وَتَرَكْنَا a great عَظِيمٍ with sacrifice بِذَبْحٍ ransomed him and We left عَلَيْهِ for him فِي among الْآخِرِينَ the generations (to come) in كَذَلِكَ Abraham إِبْرَاهِيمَ upon عَلَيْهِ (but) peace سَلَامٌ later time verily he إِنَّ the good-doers الْمُحْسِنِينَ We reward نَجْزِي indeed and وَبَشَّرْنَاهُ believing الْمُؤْمِنِينَ Our slaves عِبَادِنَا one of مِنْ was a prophet نَبِيًّا of Ishâq إِسْحَاقَ We gave him the glad tidings from الصَّالِحِينَ the righteous وَبَارَكْنَا and We blessed عَلَيْهِ him وَعَلَى and (on) إِسْحَاقَ and of إِسْحَاقَ وَمِنْ and of ذُرِّيَّتِهِمَا their progeny مُحْسِنٌ and some who do right ظَالِمٌ and some wrong لِنَفْسِهِ themselves مُبِينٌ We gave Our Grace مَنَّا and indeed وَلَقَدْ plainly ﴿١١٣﴾ and We saved them وَجَعَلْنَاهُمَا and Aaron هَارُونَ ﴿١١٤﴾ وَمُوسَى Moses and their people قَوْمَهُمَا and مِنْ the الْكَرْبِ distress الْعَظِيمِ the they هُمُ so they became فَكَانُوا and helped them وَنَصَرْنَاهُمْ great the victors الْغَالِبِينَ ﴿١١٥﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers. See 2:112). 106. Verily, that indeed was a manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كَبش — a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. "Salâm (peace) be upon Ibrâhîm (Abraham)!" 110. Thus indeed do We reward the *Muhsinûn* (good-doers. See V.2:112). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the

righteous. 113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

وَأَيَّدْنَاهُمَا بِالْكِتَابِ الْمُسْتَقِيمِ ﴿١١٣﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٤﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِ ﴿١١٥﴾ سَلَامًا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٦﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٧﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٨﴾ وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ ﴿١١٩﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٠﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢١﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٢﴾ فَكَذَّبُوهُ فَأَنْتُم لِمُحْضَرُونُ ﴿١٢٣﴾

the clear ﴿١١٣﴾ Scripture الْكِتَابِ and We gave them وَأَيَّدْنَاهُمَا  
and guided them هَدَيْنَاهُمَا the right الصِّرَاطَ and guided them  
the generations (to ﴿١١٥﴾ among فِي for them عَلَيْهِمَا We left  
Moses مُوسَىٰ upon peace سَلَامًا come) in the later times  
We reward وَهَارُونَ ﴿١١٦﴾ and Aaron إِنَّا كَذَلِكَ verily  
the good-doers الْمُحْسِنِينَ ﴿١١٧﴾ إِنَّهُمْ مِنْ عِبَادِنَا of  
was believing وَإِنَّ إِلْيَاسَ لَمِنْ الْمُؤْمِنِينَ ﴿١١٨﴾ and verily  
to he said قَالَ when إِذْ the Messengers الْمُرْسَلِينَ ﴿١١٩﴾  
will you not أَلا his people تَتَّقُونَ ﴿١٢٠﴾ fear (Allah) أَتَدْعُونَ  
the Best أَحْسَنَ and forsake وَتَذَرُونَ Ba'l (idol) call upon  
and the Lord رَبَّ your Lord رَبَّكُمْ Allah اللَّه of creators  
but they denied فَكَذَّبُوهُ (the early) ﴿١٢٢﴾ you fathers of  
will be brought forth لِمُحْضَرُونُ ﴿١٢٣﴾ so they certainly him

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "Salâm (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!" 121. Verily, thus do We reward the *Muhsinûn* (good-doers. See V.2:112). 122. Verily, they were two of Our believing slaves. 123. And verily, Ilyâs (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allâh? 125. "Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allâh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَرَكَعًا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ بَعَثْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّا لَنُرَوِّنُهُمْ مَّتَصِحِينَ ﴿١٣٧﴾ وَيَأْتِلُ أَفْلا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

إِلَّا the chosen of Allah slaves عِبَادَ except ١٢٨ وَرَكَعًا the chosen generations (to ١٢٩ among في for him عَلَيْهِ and We left ١٣٠ Elias ١٣١ upon عَلَى peace be سَلَامٌ come) in later times ١٣٢ the good-doers الْمُحْسِنِينَ We reward نَجْزِي thus كَذَلِكَ verily ١٣٣ the good-doers الْمُحْسِنِينَ Our slaves الْمُؤْمِنِينَ ١٣٤ believing ١٣٥ one of ١٣٦ Lot لُوطًا and verily ١٣٧ the Messengers ١٣٨ was one of ١٣٩ Lot لُوطًا and verily ١٤٠ بَعَثْنَاهُ When ١٤١ his family وَأَهْلَهُ We saved him ١٤٢ all ١٣٤ and his family أَجْمَعِينَ ١٣٥ an old woman (who was) عَجُوزًا except ١٣٦ those ١٣٧ among في an old woman (who was) عَجُوزًا except ١٣٨ the ١٣٩ We destroyed دَمَرْنَا then ١٤٠ who remained behind ١٤١ the ١٣٦ We destroyed دَمَرْنَا then ١٣٧ who remained behind ١٣٨ in ١٣٩ by them مَّتَصِحِينَ ١٤٠ you pass عَلَيْهِمْ ١٤١ and verily you ١٣٧ and verily you ١٣٨ rest ١٣٩ and at night ١٣٨ and at night ١٣٩ will you not ١٣٨ will you not ١٣٩ then ١٣٨ then ١٣٩ the ١٣٩ was one of ١٣٩ Jonah يُونُسَ and verily ١٣٩ reflect ١٣٩ Messengers ١٣٩ when ١٣٩ he ran أَبَقَ ١٣٩ to الْفُلِّ the ship ١٣٩ the ship ١٣٩ among ١٣٩ and he was ١٣٩ فَكَانَ He casted lots ١٣٩ فَسَاهَمَ the laden ١٣٩ ١٣٩ the losers ١٣٩ فَالْتَقَمَهُ then swallowed him ١٣٩ الْحُوتُ the Fish ١٣٩ وَهُوَ ١٣٩ while he ١٣٩

128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "Salām (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only. See V.2:112). 132. Verily, he was one of Our believing slaves. 133. And verily, Lût (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And, verily, Yûnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the

losers. 142. Then a (big) fish swallowed him as he had done an act worthy of blame.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٢﴾ لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٣﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٤﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٥﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلَافٍ أَوْ يَزِيدُونَ ﴿١٤٦﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٧﴾ فَاسْتَفْتِهِمْ أَلَرَّبُّكَ أَلَبَنَاتٌ وَلَهُمُ الْبُتُونَ ﴿١٤٨﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْسَانًا وَهُمْ شَاهِدُونَ ﴿١٤٩﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥٠﴾

those <sup>١٤٢</sup> of <sup>١٤٣</sup> was <sup>١٤٤</sup> that he <sup>١٤٥</sup> Had it not been <sup>١٤٦</sup> <sup>١٤٧</sup> <sup>١٤٨</sup> <sup>١٤٩</sup> <sup>١٥٠</sup>  
 its <sup>١٤٢</sup> in <sup>١٤٣</sup> He would have indeed remained <sup>١٤٤</sup> who glorify  
 of Resurrection <sup>١٤٥</sup> the Day <sup>١٤٦</sup> till <sup>١٤٧</sup> belly (the whale)  
 while <sup>١٤٨</sup> on the naked shore <sup>١٤٩</sup> but We cast him forth <sup>١٥٠</sup>  
 over him <sup>١٤٢</sup> and We caused to grow <sup>١٤٣</sup> he was sick <sup>١٤٤</sup>  
 and We <sup>١٤٥</sup> of <sup>١٤٦</sup> a plant (tree) <sup>١٤٧</sup>  
 sent him <sup>١٤٨</sup> or <sup>١٤٩</sup> hundreded <sup>١٥٠</sup>  
 and We gave them <sup>١٤٢</sup> and they believed <sup>١٤٣</sup> even more  
 are <sup>١٤٤</sup> then ask them <sup>١٤٥</sup> a while <sup>١٤٦</sup> for <sup>١٤٧</sup> enjoyment  
 sons <sup>١٤٨</sup> and for them <sup>١٤٩</sup> daughters <sup>١٥٠</sup> for your Lord  
 or <sup>١٤٢</sup> We create <sup>١٤٣</sup> the angels <sup>١٤٤</sup> females <sup>١٤٥</sup> while they  
 they are <sup>١٤٦</sup> were witnesses <sup>١٤٧</sup> verily <sup>١٤٨</sup> <sup>١٤٩</sup> <sup>١٥٠</sup>  
 that they say <sup>١٤٢</sup> their falsehood <sup>١٤٣</sup> of

143. Had he not been of them who glorify Allâh, 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. 145. But We cast him forth on the naked shore while he was sick, 146. And We caused a plant of gourd to grow over him. 147. And We sent him to a hundred thousand (people) or even more. 148. And they believed; so We gave them enjoyment for a while. 149. Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" 150. Or did We create the angels female while they were witnesses? 151. Verily, it is of their falsehood that they (Quraish pagans) say.

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥١﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٢﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٣﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٤﴾ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٥﴾ فَأَتُوا بِكُرْبِهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٦﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَهَبًا ﴿١٥٧﴾ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفَاعِلِينَ ﴿١٦٢﴾ إِلَّا مَن هُوَ صَالٍ

الْجَحِيمِ ﴿١٥٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٥٤﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٥٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٥٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٥٧﴾

وَلَدَ Allah ﷻ has begotten and verily they لَكَذِبُونَ ﴿١٥٣﴾ they over (rather عَلَى daughters البَنَاتِ has He chosen أَصْطَفَى are liars than) (أَلْبَسِينَ ﴿١٥٤﴾ sons مَا لَكُمْ what is the matter with you كَيْفَ how فَتَعْبَهُونَ ﴿١٥٥﴾ do you decide أَفَلَا will you not then remember تَذَكَّرُونَ ﴿١٥٦﴾ or لَكُمْ is there for you سُلْطٰنٌ authority مُبِينٌ ﴿١٥٧﴾ اِقْرَأُوا a plain فَاتُوا or bring بِكِتَابِكُمْ your Book إِن if كُنْتُمْ you are صٰدِقُونَ ﴿١٥٨﴾ truthful وَجَعَلُوا and they have invented بَيْنَهُمْ and بَيْنَ between him وَبَيْنَ the كِنْسَةَ the jinns the كِنْسَةَ a kinship وَلَقَدْ but indeed عَلِمَتْ knew well the كِنْسَةَ indeed will be brought for account لَنُحْضَرُونَ ﴿١٥٩﴾ that they إِنَّهُمْ jinns they attribute يَصِفُونَ ﴿١٦٠﴾ from what عَمَّا Allah ﷻ glorified be سُبْحٰنَ unto him إِلَّا except عِبَادَ the slaves Allah ﷻ of المُنْصَلِحِينَ ﴿١٦١﴾ you and those whom وَمَا so verily you نَزَّلَكُمْ chosen لَا تَعْبُدُونَ ﴿١٦٢﴾ worship مَا cannot أَنْتُمْ you عَلَيْهِ over him يَفْتِنِينَ ﴿١٦٣﴾ lead astray إِلَّا and those whom هُمْ who are صٰلٍ to burn الْجَحِيمِ ﴿١٦٤﴾ in Hell وَمَا there is not of us إِلَّا but لَهُ he has مَقَامٌ place مَّعْلُومٌ ﴿١٦٥﴾ a وَنَا stand in rows الصَّافُونَ ﴿١٦٦﴾ we (angels) and verily وَنَا known and verily لَنَحْنُ and they الْمُسَبِّحُونَ ﴿١٦٧﴾ we glorify وَإِن who and indeed لَقَالُوا they used لَيَقُولُونَ ﴿١٦٨﴾ to say

152. "Allâh has begotten (offspring — the angels being the daughters of Allâh)?" And, verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified be Allâh! (He is free) from what they attribute unto Him! 160. Except the slaves of Allâh, whom He chooses (for His mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh). 161. So, verily, you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٦﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٧﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٦٨﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِإِِبَادِنَا الْمُرْسَلِينَ ﴿١٦٩﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٠﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧١﴾ فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٢﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٣﴾ أَقِيعَدَانِيَا يَسْتَعْجِلُونَ ﴿١٧٤﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٥﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٦﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٧﴾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٨﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٧٩﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

لَوْ أَنَّ (that) عِنْدَنَا we had ذِكْرًا a reminder مِنَ from the الْأَوَّلِينَ (of) men of old لَكُنَّا we would have indeed been عِبَادَ Allah's slaves الْمُخْلَصِينَ the chosen Allah فَكَفَرُوا but they disbelieve بِهِ in it فَسَوْفَ has come to know and they will يَعْلَمُونَ and they will سَبَقَتْ and verily وَلَقَدْ come to know the كَلِمَتُنَا Our Word لِإِِبَادِنَا for our slaves الْمُرْسَلِينَ the Messengers إِنَّهُمْ that they verily لَهُمُ surely they are الْمَنْصُورُونَ Our hosts (soldiers) وَإِنَّ جُنَدَنَا and verily وَهُمْ victorious تَوَلَّ from them عَنْهُمْ so turn away حَتَّى the victors الْغَالِبُونَ they are and they shall فَسَوْفَ and watch them وَأَبْصِرْهُمْ a while حِينٍ for they seek يَسْتَعْجِلُونَ do (they) on Our torment أَقِيعَدَانِيَا see into their courtyard بِسَاحَتِهِمْ it descends نَزَلَ then when فَإِذَا to hasten for those who فَسَاءَ then evil will be صَبَاحُ the morning الْمُنْذَرِينَ for عَنْهُمْ so turn away حَتَّى away from them حِينٍ for وَأَبْصِرْ a while and watch فَسَوْفَ they shall يُبْصِرُونَ see سُبْحَنَ of Honor and Power رَبِّكَ your Lord رَبِّ glorified be and peace. وَسَلَامٌ they attribute unto Him عَمَّا from what يَصِفُونَ see سُبْحَنَ upon the Messengers الْمُرْسَلِينَ and all praise be وَلِلَّهِ the Lord الْحَمْدُ to Allah رَبِّ of all worlds الْعَالَمِينَ

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh), 169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!" 170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad ﷺ, and all that he brought — the Divine Revelation), so they will come to know! 171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily, would be made triumphant, 173. And that

Our hosts! they verily, would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our Torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! 181. And peace be on the Messengers! 182. And all the praises and thanks be to Allâh, Lord of the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ الصَّٰدِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْفُرْمَانِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَيُفَاقِقُونَ ﴿٢﴾ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَنْفِرْ مِنْهُمْ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٣﴾ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٤﴾ وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٥﴾

صَّ Sad وَالْفُرْمَانِ full of ذِي by the Quran الذِّكْرِ reminding بَلِ nay  
الَّذِينَ الَّذِينَ كَفَرُوا those who كَفَرُوا in فِي disbelieve are عِزِّهِمْ false pride وَيُفَاقِقُونَ ﴿٢﴾  
كَمْ We have destroyed أَهْلَكْنَا how many كَمْ and opposition  
وَلَا تَنْفِرْ when they cried out فَنَادَوا generations مِنْ قَرْنٍ before them  
وَعَجَبًا for escape مَنَاصٍ ﴿٣﴾ time جَاءَهُمْ there was no longer  
أَنْ جَاءَهُمْ that جَاءَهُمْ a warner مُنْذِرٌ has come to them  
هَذَا the disbelievers الْكَافِرُونَ and said وَقَالَ among themselves  
سَاحِرٌ كَذَّابٌ ﴿٣﴾ a sorcerer أَجَعَلَ a liar أَجَعَلَ all gods الْآلِهَةَ  
وَاحِدًا into god إِلَهًا وَاحِدًا this is هَذَا verily إِنَّ one  
عُجَابٌ a thing لَشَيْءٌ this is هَذَا  
الْمَلَأُ the leaders الَّذِينَ among them  
وَاصْبِرُوا go on that امْشُوا your gods  
أَلِهَتِكُمْ to عَلَى and remain constant  
يُرَادُ a thing لَشَيْءٌ this is هَذَا verily إِنَّ designed

### Sûrat Sâd XXXVIII

In the Name of Allâh  
the Most Gracious, the Most Merciful

1. Sâd [These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but



Allâh (Alone) knows their meanings.] By the Qur'ân full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!"

مَا سَمِعْنَا بِهَذَا فِي آلِهَةٍ الْأَخْرَى إِنْ هَذَا إِلَّا أَنْخِلَاقٌ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنُودًا هَٰؤُلَاءِ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

مَا we have heard not سَمِعْنَا the like of this هَذَا among the religion of later days الْآخِرَةِ of later days nothing هَذَا but لَا but أَنْخِلَاقٌ the to him عَلَيْهِ has been sent down أَمْ an invention in they are هُمْ nay but بَلْ among us بَيْنِنَا from Reminder مِنْ about ذِكْرِي doubt مِنْ not لَمَّا nay but بَلْ My Reminder they have tasted عَذَابِ ﴿٨﴾ or أَمْ My torment ﴿٩﴾ of the Mercy رَحْمَةِ the treasures of your Lord الْعَزِيزِ of the Real Bestower الْوَهَّابِ ﴿٩﴾ All-Mighty for them لَهُمْ or أَمْ the Real Bestower ﴿٩﴾ All-Mighty and what وَمَا and the earth وَالْأَرْضِ of the heavens السَّمَوَاتِ the domain with بَيْنَهُمَا (if so), let them ascend up فَلْيَرْتَقُوا is between them defeated هَٰؤُلَاءِ they are there هَٰؤُلَاءِ host جُنُودًا means الْأَسْبَابِ ﴿١٠﴾ of the confederates مِنَ الْأَحْزَابِ ﴿١١﴾

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (*Tafsir Al-Qurtubi*) 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allâh's Message) they will be a defeated host like

the Confederates of the old times (who were defeated).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْلَىٰ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

كَذَّبَتْ قَبْلَهُمْ denied قَوْمُ before them قَوْمُ of Noah نُوحٍ and وَعَادٌ Ad and فِرْعَوْنُ Pharaoh ذُو الْأَوْتَادِ the owner of stakes وَثَمُودُ and the dwellers وَأَصْحَابُ of Lot لُوطٍ and the people قَوْمُ Thamud لَيْلَىٰ of the wood أُولَٰئِكَ the confederates such were الْأَحْزَابُ the Messengers الرُّسُلُ denied كَذَّبَ but each of them إِلَّا not wait فَحَقَّ therefore justified عِقَابِ My Torment وَمَا and not يَنْظُرُ and not هَٰؤُلَاءِ these only صَيْحَةً shout وَاحِدَةً a single لَهَا not مِنْ it has فَوَاقٍ of pause of ending وَقَالُوا and they say رَبَّنَا Our Lord عَجِّلْ before قِطَّنَا to us قَبْلَ our account/reward يَوْمِ the Day الْحِسَابِ of Reckoning أَصْبِرْ on be patient عَلَىٰ what يَقُولُونَ they say وَادْكُرْ and remember عَبْدَنَا Our slave دَاوُدَ David ذَا the endued الْأَيْدِ with power إِنَّهُ verily he was أَوَّابٌ ever سَخَّرْنَا have made الْجِبَالَ oft-returning in repentance إِنَّا We سَخَّرْنَا have made الْجِبَالَ the mountains مَعَهُ with him يُسَبِّحْنَ glorify Our praise بِالْعَشِيِّ in the evening وَالْإِشْرَاقِ and after sunrise

12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. 14. Not one of them but belied the Messengers; therefore My Torment was justified. 15. And these only wait for a single *Saiḥah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). 18. Verily,

We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّدْنَاهُ الْحِكْمَةَ وَقَصَلْنَا لَلِطَافِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَخْرَجَ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُ وَاهِدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

وَالطَّيْرِ and the birds مَحْشُورَةً assembled كُلٌّ all لَهُ with him أَوَّابٌ ﴿١٩﴾ and did turn شَدَدْنَا We made strong مُلْكَهُ his kingdom وَأَيَّدْنَاهُ and We gave him الْحِكْمَةَ wisdom وَقَصَلْنَا and sound judgement لَلِطَافِ ﴿٢٠﴾ in the news نَبَأُ reached you أَتَاكَ and has هَلْ speech (decision) الْخَصْمِ they climbed over تَسَوَّرُوا when إِذْ of the litigants David دَاوُدَ upon عَلَى they entered in دَخَلُوا when إِذْ the chamber فَفَزِعَ and he was terrified مِنْهُمْ and they said قَالُوا of them لَا they not تَخَفْ on fear خَصِمَانِ two litigants بَيْنَ has wronged بَعْضِنَا one of us عَلَى with truth بِالْحَقِّ between us يَتَنَا therefore, judge فَأَخْرَجَ the other نَشْطِطُ and not وَاهِدِنَا be unjust إِلَى and guide us سَوَاءِ to the Right Way الصِّرَاطِ ﴿٢٢﴾ إِنَّ this is هَذَا my brother أَخِي while I وَلِيَ ewe (female sheep) نَعْجَةٌ ninety-nine he has تِسْعٌ وَتِسْعُونَ one فَقَالَ and he said وَاحِدَةٌ ewe نَعْجَةٌ have وَعَزَّنِي me and he overpowered me in الْخِطَابِ ﴿٢٣﴾ speech

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsir Al-Qurtubî*)  
 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room); 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجِيكَ إِنْ نَجَايَهُ. وَإِنْ كَثِيرًا مِّنَ الظَّالِمِ لِيَنبِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَكَ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّغَابٍ ﴿٢٥﴾ بِنَدَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

قَالَ (David) said لَقَدْ (he) indeed ظَلَمَكَ he has wronged you بِسُؤَالِ in demanding  
 and verily إِنْ your ewe نَجَايَهُ to his ewes وَإِنْ كَثِيرًا many of الظَّالِمِ partners لِيَنبِيَ oppress بَعْضُهُمْ عَلَى (on) one  
 and do another إِلَّا الَّذِينَ except those who ءَامَنُوا believe وَعَمِلُوا and righteous deeds وَقَلِيلٌ مَا and few هُمْ  
 and فَاسْتَغْفَرَ We have tried him فَتَنَّا that David دَاوُدُ guessed and fell down وَخَرَّ of his Lord رَبِّهِ he sought forgiveness  
 رَاكِعًا and turned in repentance وَأَنَابَ ﴿٢٤﴾ so We forgave and turned in repentance فَغَفَرْنَا لَهُ  
 him that وَإِنَّ لَكَ عِندَنَا for him and verily لَزُلْفَىٰ to us وَحُسْنَ access and a good مَّغَابٍ ﴿٢٥﴾ return بِنَدَاوُدَ O David! إِنَّا  
 We جَعَلْنَاكَ verily خَلِيفَةً have placed you فِي a successor عَلَى the earth فَاحْكُم so judge you بَيْنَ men بِالْحَقِّ in truth وَلَا  
 your desire فَيُضِلَّكَ follow الْهَوَىٰ and not تَتَّبِعِ those who verily الَّذِينَ of Allah إِنَّ عَنِ you  
 from سَبِيلِ the Path اللَّهُ Allah's Path سَبِيلِ from wander astray يَضِلُّونَ Eَن Allah's Path لَهُمْ  
 them عَذَابٌ شَدِيدٌ a severe torment بِمَا because نَسُوا they forget يَوْمَ  
 the Day of الْحِسَابِ ﴿٢٦﴾ Reckoning

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh

(shall) have a severe torment, because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطُلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿١٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ السَّافِقِينَ كَالْفُجَّارِ ﴿١٨﴾ كَذَّبَ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَذَّبُوا ءِثْمَهُمْ وَلِيَسْذَكَّرَ أُولُو الْأَلْبَابِ ﴿١٩﴾ وَوَهَبْنَا لِذَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٢٠﴾

وَمَا خَلَقْنَا the heaven السَّمَاءَ We created and not وَمَا خَلَقْنَا the earth وَالْأَرْضَ in between them بَيْنَهُمَا and all that وَمَا خَلَقْنَا without purpose بَطُلًا that is ظَنُّ the consideration الَّذِينَ of those who كَفَرُوا disbelieve مِنَ from النَّارِ the Fire أَمْ يَجْعَلُ or shall We treat (make) الَّذِينَ those who ءَامَنُوا as those كَالْمُفْسِدِينَ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe shall We treat يَجْعَلُ or أَمْ earth الْأَرْضِ on فِي who are corrupters this is a كَذَّبَ as criminals كَالْفُجَّارِ the righteous persons أَنْزَلْنَاهُ Book إِلَيْكَ which We have sent down مُبْرَكٌ full of blessings وَلِيَسْذَكَّرَ over its Verses ءِثْمَهُ that they may ponder and وَلِيَسْذَكَّرَ understandings أُولُو الْأَلْبَابِ men of understanding وَوَهَبْنَا how excellent نِعَمَ Solomon سُلَيْمَانَ to David يَاوُدَ We have granted the عَبْدُ (a) slave إِنَّهُ verily he أَوَّابٌ was ever oft-returning in repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious. See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِقَتُ الْفَجَاءُ ﴿٢١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٢٢﴾ رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوفِ وَالْأَعْنَاقِ ﴿٢٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٢٤﴾ قَالَ رَبِّ

أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

in the الْعِشِيِّ before him عَلَيْهِ there were displayed عُرِضَ when إِذْ the well-trained of highest breed الْخِيَادُ horses أَلْصَقْنَتْ evening فَقَالَ and he said إِنَّي (Alas) verily, I أَحْبَبْتُ did love حُبَّ love الْحَقِيرِ of the good عَنْ instead of ذَكَرَ remembering رَبِّي My Lord حَتَّى in بِالْجَبَابِ and (the sun) had hidden تَوَارَتْ till the time was over in the veil (of night) رُدُّوْهَا bring them (horses) عَلَيَّ back to me فَطَفِقَ over their legs مَسَحًا then he began to pass his hand بِالسُّوقِ We did try فَتَنَّا and indeed وَلَقَدْ and their necks وَالْأَعْنَاقِ Solomon وَالْقَيْنَا and We placed عَلَى on كُرْسِيِّهِ his throne جَسَدًا a body ثُمَّ a body أَنَابَ then he did return قَالَ he said رَبِّ my Lord أَغْفِرْ a kingdom as مُلْكًا upon me لِي and bestow وَهَبْ me لِي forgive after me لَا such لَا يَنْبَغِي shall not belong لِأَحَدٍ to any other مِّنْ بَعْدِي to any other so We فَسَخَّرْنَا the Bestower الْوَهَّابُ you are أَنْتَ verily إِنَّكَ subjected لَهُ to him الرِّيحَ the wind تَجْرِي it blew بِأَمْرِهِ to his order رُخَاءً gently حَيْثُ wherever أَصَابَ he willed

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my '*Asr* prayer)" till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾ وَأَخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَّهُمُ عَذَابًا لَّزْلَةً وَحَسَنَ مَّثَابٍ ﴿٤٠﴾ وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسْنِي الشَّيْطَانُ يَنْصُبْ عَلَيَّ وَعَذَابٍ ﴿٤١﴾ أَرَاكَ بِرَبِّكَ هَذَا مُغْتَسِلٌ بَارِدٍ وَشَرَابٍ ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾

of الشَّيَاطِينِ every kind كُلِّ and also the devils from the jinns and builder وَعَوَاصٍ and diver وَمَاخِرِينَ and (also) others مُقَرَّنِينَ bound in fetters الْأَصْفَادِ in so spend you مَاتَنُّ Our gift هَذَا this is account will be asked حِسَابٍ no withhold أَوْ or أَمْسِكَ or أَمْسِكَ a near access لَرَفَقٍ with us عِنْدَنَا for him كُمْ verily مَنَابٍ ٤٠ final return وَادْكُرْ and remember عَبْدَنَا Our slave أَيُّوبَ Job إذِ when نَادَى he invoked رَبَّهُ his Lord أَنِّي that verily مَسَّنِيَ and torment وَعَذَابٍ ٤١ with distress بَنَصِبَ Satan الشَّيْطَانُ touched me أَرْكُضُ (the ground) بِرِجْلِكَ strike with your foot هَذَا this is (a مُتَنَسِّلٌ and drink وَشَرَابٍ ٤٢ cool بَارِدٌ spring of water) to wash in and the like thereof وَمِثْلَهُمْ his family أَهْلَهُ We gave لَهُ Mercy رَحْمَةً along with them and a Reminder وَذِكْرٍ from us مَنَا Mercy رَحْمَةً along with them who understand الْأَلْبَابِ ٤٣ for those لَأُولَى

37. And also the *Shayâfîn* (devils) from the jinn (including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allâh said to Sulaimân (Solomon)]: "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!" 42. (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَحُذِّ يَدُوكَ ضَعْفًا فَأَضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ٤٠ وَادْكُرْ عَبْدَنَا إِيْرَهُيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَنْصَارِ ٤١ إِنَّا اخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ٤٢ وَلَهُمْ عِنْدَنَا لِيْنُ الْمُصْطَفَيْنِ الْآخِيَارِ ٤٣ وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ ٤٤

وَحُذِّ and take يَدُوكَ in your hand ضَعْفًا a bundle of branches فَأَضْرِبْ break your oath وَلَا and not تَحْنُتْ and strike وَجَدْنَاهُ We found him صَابِرًا patient نِعَمَ how excellent الْعَبْدِ (a) slave إِنَّهُ verily he أَوَّابٌ ٤٣ was ever oft-returning in repentance

وَأَذْكُرْ عِبْدَنَا Abraham and remember and رَاسِخُونَ Isaaq and Jacob أُولَى (all) owners of strength وَالْأَبْصَارِ ﴿١٥﴾ We did أَنْفَضْتُمْ verily إِنَّا and also of religious understanding the بِكَرَى by granting them a good thing choose them and وَعِدْنَا and verily they are رِثَتِهِمْ of the home الدَّارِ ﴿١٦﴾ remembrance and the best الْأَخْيَارِ ﴿١٧﴾ and the best and the best رِثَتِهِمْ and the best الْأَخْيَارِ ﴿١٨﴾ Us لَيْنَ of those الْمُصْطَفَيْنَ chosen of those الْأَخْيَارِ ﴿١٩﴾ remember and the best الْأَخْيَارِ ﴿٢٠﴾ among and all are وَكُلٌّ

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismâ'il (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿١٥﴾ جَنَّاتٍ عَدْنٍ مُّفْتَحَةً لَّهُمْ الْأَبْوَابُ ﴿١٦﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفِكَهْمَ كَثِيرٍ وَشَرَابٍ ﴿١٧﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْغُرُبَاتِ أَرْبَابٌ ﴿١٨﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿١٩﴾ إِنَّ هَذَا لِرِزْقِنَا مَا لَكُمْ مِنْ تَفَادٍ ﴿٢٠﴾ هَذَا وَإِلَى اللَّطِيفِينَ لَشَرٌّ مَآبٍ ﴿٢١﴾ جَهَنَّمَ بَصُلُوهَا فَيَنْسَ الْإِهَادُ ﴿٢٢﴾ هَذَا فَلْيَذُوقُوهُ حَبِيرٌ وَعَسَاقُ ﴿٢٣﴾ وَآخِرُ مِنْ شِكَايَةِ أَرْوَجُ ﴿٢٤﴾

هَذَا ذِكْرٌ وَإِنَّ a Reminder وَإِنَّ لِلْمُتَّقِينَ and verily لَحُسْنَ people this is حَسَنٌ Gardens جَنَّاتٍ final return مَآبٍ ﴿١٥﴾ is a good people whose doors الْأَبْوَابُ ﴿١٦﴾ for them لَّهُمْ which are open مُفْتَحَةً everlasting therein فِيهَا they will recline يَدْعُونَ therein فِيهَا they will call بِفِكَهْمَ for fruits كَثِيرٍ and drinks وَشَرَابٍ ﴿١٧﴾ in abundance قَصِيرَاتُ the غُرُبَاتِ أَرْبَابٌ ﴿١٨﴾ and with them will be their الْغُرُبَاتِ chaste females restraining أَرْبَابٌ ﴿١٩﴾ equal in age هَذَا مَا تُوعَدُونَ what is this هَذَا equal in age لِيَوْمِ of Reckoning الْحِسَابِ ﴿٢٠﴾ for the Day promised



finish ﴿٥٠﴾ any من for it لم not ما Our provision لِرِزْقَا this is  
 will نَسْرَ for the transgressors لِلطَّٰغِيْنَ and verily وَكَذٰلِكَ this is so  
 ﴿٥١﴾ where they will burn بَصَلَوتَهَا Hell جَهَنَّمَ return ﴿٥٢﴾ be an evil  
 then let تَبَدُّوْهُ this is so هٰذَا is that place to rest ﴿٥٣﴾ and worst  
 and dirty wound ﴿٥٤﴾ وَعَسَاقُ a boiling fluid حَبِيْثٌ them taste it  
 similar شَكْلِهٖ of من and other (torments) وَمَاخَرُ discharge (pus)  
 (all together) in pairs ﴿٥٥﴾ kind

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) is a good final return (Paradise), — 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqûn* — the pious. See V.2:2) are promised for the Day of Reckoning! 54. (It will be said to them)! Verily, this is Our provision which will never finish. 55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger (ﷺ)— disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind — all together!

هٰذَا فَوْجٌ مُّقْتَصِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهُمْ اِذْهُمْ صَالُوا النَّارِ ﴿٥٠﴾ قَالُوْا بَلْ اَنْشُرَ لَا مَرْحَبًا بِكُمْ اَنْشُرَ قَدْ مَثُمُوْهُ لَنَا فِتْنٰسٌ  
 اَفْكَرًا ﴿٥١﴾ قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَرَدُّهُ عَذَابًا مُّضَعَفًا ﴿٥٢﴾ وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
 الْاَشْرَارِ ﴿٥٣﴾ اَتَّخَذْتُمْ سِغْرِيَّآ اَمْ زَاغَتْ عَنْهُمْ الْاَبْصَارُ ﴿٥٤﴾ اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٥٥﴾ قُلْ اِنَّمَا اَنَا مُنذِرٌ وَمَا مِّنْ  
 اِلٰهٍ اِلَّا اَللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٥٦﴾

مَنْهَا فَوْجٌ مُّقْتَصِمٌ a troop مَّعَكُمْ entering مَّعَكُمْ no لَا with you مَرْحَبًا  
 in النَّارِ they shall burn صَالُوا verily اِذْهُمْ for them اِذْهُمْ welcome  
 welcome مَرْحَبًا no لَا you (too) اَنْشُرَ nay بَلْ they say قَالُوا the Fire  
 بِكُمْ for you اَنْشُرَ it is you قَدْ مَثُمُوْهُ who brought this فِتْنٰسٌ upon us  
 our Lord رَبَّنَا they said قَالُوا the place to stay in اَفْكَرًا so evil is  
 مَنْ whoever قَدَّمَ brought لَنَا upon us هٰذَا this فَرَدُّهُ add to him عَذَابًا  
 and they said قَالُوا the Fire اِنَّ النَّارِ in فِي a double مُّضَعَفًا a torment

مَا what is the matter لَنَا with us لَا not نَرَى we see رِجَالًا men كَذَّابِينَ the bad ones  
 نَعُدُّهُمْ we used to count (them) بَيْنَ among الْأَشْرَارِ ﴿٥٩﴾ the bad ones  
 أَلَتَّخَذْتَهُمْ did we take them سِخْرِيًّا or أَمْ as an object of mockery زَاغَتْ  
 that is ذَلِكْ verily إِنْ eyes الْأَبْصَارُ ﴿٦٠﴾ them عَنْهُمْ failed to percieve  
 الْحَقَّ the very truth نَحَاسُمُ the mutual dispute أَهْلِ of the people النَّارِ ﴿٦١﴾  
 and there وَمَا a warner مُنذِرٌ I am أَنَا only إِنَّمَا say قُلْ of the Fire  
 إِلَهَ any مِنْ is not إِلَّا god إِلَهَ except اللَّهُ Allah الْوَاحِدُ the One الْقَهَّارُ ﴿٦٢﴾  
 the Irresistible

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth — the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْفَقْرُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ  
 بِاللَّامِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٧١﴾  
 فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُمُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ  
 وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

رَبِّ the Lord السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and all  
 that بَيْنَهُمَا the الْعَزِيزُ the All-Mighty الْفَقْرُ ﴿٦٦﴾ the  
 قُلْ Oft-Forgiving نَبَأٌ that is عَظِيمٌ ﴿٦٧﴾ a great أَنْتُمْ you  
 عَنْهُ from which مُعْرِضُونَ ﴿٦٨﴾ you turn away مَا كَانَ I had لِي was  
 مِنْ any عِلْمٍ knowledge بِاللَّامِ of the chiefs (angels) الْأَعْلَى on high  
 when يَخْتَصِمُونَ ﴿٦٩﴾ they were disputing إِنْ not يُوحَىٰ has been inspired  
 إِلَيَّ to me إِلَّا except أَنَّمَا that only أَنَا I am نَذِيرٌ a warner مُبِينٌ ﴿٧٠﴾  
 إِذْ plain قَالَ when رَبُّكَ your Lord الْمَلَائِكَةَ to the angels

clay طين ﴿٦٦﴾ from مِن a man بَشَرًا I am going to create خَلِّقُ verily  
 فَإِنَّا and breathed وَنَفَخْتُ I have fashioned him سَوَّيْتُمْ so when  
 to him لَمْ then fall down فَسَجَدُوا My soul رُوحِي from مِن into him  
 the angels الْمَلَائِكَةُ so prostrated فَسَجَدَ prostrate (to him) ﴿٦٧﴾  
 كُفُّوا عَنْهُمْ إِلَّا together أَجْمَعُونَ ﴿٦٨﴾ all of them he إِبْلِيسَ Iblis اِسْتَكْبَرَ  
 the disbelievers الْكَافِرِينَ ﴿٦٩﴾ of مِن and was one وَكَانَ was proud

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'ân) is a great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

قَالَ إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اِسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٦٦﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتُمْ مِنْ طِينٍ ﴿٦٧﴾ قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٦٨﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٦٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٠﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٧١﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٧٢﴾

from أَن prevents you مَنَعَكَ what مَا O Iblis! إِبْلِيسَ (Allah) said قَالَ  
 with both بِإِيْدِي I created خَلَقْتُ to one whom لِمَا prostrating تَسْجُدَ  
 of مِن are you كُنْتَ or أَمْ are you too proud اِسْتَكْبَرْتَ My Hands  
 الْعَالِينَ ﴿٦٦﴾ the high exalted قَالَ (Iblis) said أَنَا خَيْرٌ مِنْهُ better  
 and you وَخَلَقْتُمْ fire نَّارٍ from مِن you created me خَلَقْنِي than he  
 then get out فَاهْرُجْ Allah said قَالَ clay طين ﴿٦٧﴾ from مِن created him  
 and verily you فَإِنَّكَ رَجِيمٌ ﴿٦٨﴾ for verily you رَجِيمٌ ﴿٦٨﴾ are outcast  
 of الدِّينِ ﴿٦٩﴾ the Day يَوْمِ till إِلَى My Curse لَعْنَتِي on you عَلَيْكَ  
 then give me فَأَنْظِرْنِي My Lord رَبِّ (Iblis) said قَالَ Recompense  
 (when people) are resurrected يُبْعَثُونَ ﴿٧٠﴾ the Day يَوْمِ till إِلَى respite  
 those allowed الْمُنْظَرِينَ ﴿٧١﴾ of مِن verily you are فَإِنَّكَ ﴿٧١﴾ Allah said قَالَ  
 appointed الْمَعْلُومِ ﴿٧٢﴾ of the time الْوَقْتِ the Day يَوْمِ till إِلَى respite

75. (Allâh) said: "O *Iblis* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblis* (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." 77. (Allâh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblis* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allâh) said: "Verily, you are of those allowed respite 81. "Till the Day of the time appointed."

قَالَ فِعْرِيكَ لَا تُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يَبْعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَأُ بَعْدَ حِينٍ ﴿٨٨﴾

I shall surely **لَا تُغْوِيَنَّهُمْ** by your Might then **فِعْرِيكَ** (*Iblis*) said **قَالَ** all **أَجْمَعِينَ** mislead them **إِلَّا** except **عِبَادَكَ** Your slaves **مِنْهُمْ** amongst them **الْمُخْلَصِينَ** the chosen **قَالَ** (Allah) said **فَالْحَقُّ** the truth **وَالْحَقُّ** and the truth **أَقُولُ** I say **لَأَمْلَأَنَّ** that I shall fill **جَهَنَّمَ** Hell **مِنْكَ** with you **وَمَنْ** and those who **يَبْعَكَ** followed you **مِنْهُمْ** them **أَجْمَعِينَ** all **قُلْ** say **مَا** not **أَسْأَلُكُمْ** I ask of you **عَلَيْهِ** for this **مِنْ** any **أَجْرٍ** wage **وَمَا** nor **أَنَا** I am **يَنْ** one of **الْمُتَكَلِّفِينَ** the fakers **ذِكْرٌ** a Reminder **لِلْعَالَمِينَ** (imposters) **إِنَّ** nothing **هُوَ** it is **إِلَّا** but **ذِكْرٌ** its news **نَبَأُ** and you shall certainly know **وَلَنَعْلَمَنَّ** for all (worlds) **بَعْدَ** after **حِينٍ** a while

82. [*Iblis* (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." 84. (Allâh) said: "The truth is — and the truth I say — 85. That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ân) is only a Reminder for all the '*Ālamîn* (mankind and jinn). 88. "And you shall certainly know the truth of it after a while".



only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ أَيْلٌ عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارُ عَلَى أَيْلٍ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٦﴾ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَنْزَلَ بِخَلْقِكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

and the earth **خَلَقَ** the heavens **السَّمَوَاتِ** He has created **بِالْحَقِّ** with the truth **يَكُوِّرُ** **أَيْلٌ** He makes overtake **النَّهَارِ** the day **وَيَكُوِّرُ** the day **وَسَخَّرَ** the night **أَيْلٍ** over the sun **الشَّمْسَ** and He subjected **وَالْقَمَرَ** the moon **كُلٌّ** each **يَجْرِي** is running **لِأَجَلٍ مُّسَمًّى** for term **أَلَا هُوَ** verily He is **الْعَزِيزُ** the All-Mighty **الْغَفُورُ ﴿٦﴾** the Oft-Forgiving **خَلَقَكُمْ** He created you **مِنْ نَفْسٍ وَاحِدَةٍ** from a single person (Adam) **ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً** then made from it its wife [Hawwâ' (Eve)] and He has sent down for you of cattle eight pairs **أَنْزَلَ بِخَلْقِكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ** He creates you in the wombs of your mothers **خَلْقًا مِنْ بَعْدِ خَلْقٍ** of your mothers after creation **فِي ظُلُمَاتٍ ثَلَاثٍ** three veils of darkness **ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾** such is Allah but your Lord His is the Kingdom no god but He how then are you turned away

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نِسَىٰ مَا كَانَ يُدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ نَمَتَّ بِكُفْرِكُمْ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

is not **غَنِيٌّ** Allah **اللَّهُ** then verily **فَإِنَّ** you disbelieve **تَكْفُرُوا** if **إِنْ** for His **لِعِبَادِهِ** He likes **يَرْضَىٰ** and not **وَلَا** of you **عَنْكُمْ** in need He **يَرْضَهُ** you are grateful **تَشْكُرُوا** and if **وَإِنْ** disbelief **الْكُفْرَ** slaves **لَكُمْ** is pleased therewith **وَلَا** for you **تَزِرُ** shall bear **وَازِرَةٌ** to **إِلَىٰ** then **ثُمَّ** of another **أُخْرَىٰ** the burden **وِزْرَ** bearer of burdens so He will inform **فَيُنَبِّئُكُمْ** is your return **مَرْجِعُكُمْ** your Lord **رَبِّكُمْ** verily He **إِنَّهُ** to do **تَعْمَلُونَ** you used **كُنْتُمْ** (with) what **بِمَا** you in the **الصُّدُورِ** ﴿٧﴾ of that which is **بِذَاتِ** (is) the All-Knower **عَلِيمٌ** some hurt **ضُرٌّ** man **الْإِنْسَانَ** touches **مَسَّ** and when **وَإِذَا** ﴿٧﴾ breasts to him **إِلَيْهِ** turning in repentance **مُنِيبًا** his Lord **رَبَّهُ** he cries to **دَعَا** **ثُمَّ** then **إِذَا** when **خَوَّلَهُ** He bestows upon him **نِعْمَةً** **مِنْهُ** a favour **فَيَنْسَىٰ** from himself he forgets **مَا** **كَانَ** (he was) **يَدْعُوا** to **لِلَّهِ** and he sets up **وَجَعَلَ** before **مِنْ قَبْلُ** to Him **إِلَيْهِ** supplicated Allah **أَنْدَادًا** rivals **لِيُضِلَّ** in order to mislead others **عَنْ** from **سَبِيلِهِ** His Path **قُلْ** **نَمَتَّ** say **بِكُفْرِكُمْ** take pleasure **فَلْيَلَا** in your disbelief **فَلْيَلَا** the dwellers **أَصْحَابِ** of **مِنْ** surely you are (one) **إِنَّكَ** for a while of the Fire ﴿٨﴾

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts. 8. And when some hurt

touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

أَمَّنْ هُوَ قَنِتٌ ءَاتِيًا سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَؤُلَا الْأَلْبَابِ ﴿٩﴾ قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

أَمَّنْ (he) is one who is obedient to Allah قَنِتٌ during the hours of the night or سَاجِدًا prostrating himself وَقَائِمًا standing (in prayer) and يَحْذَرُ the Hereafter الْآخِرَةَ fearing the Mercy رَحْمَةَ hoping for of his Lord قُلْ say هَلْ of his Lord رَحْمَةَ hoping for equal الَّذِينَ who يَعْلَمُونَ know وَالَّذِينَ لَا to those who who will remember أُولَؤُلَا men of إِنَّمَا it is only يَتَذَكَّرُ know الْأَلْبَابِ ﴿٩﴾ understanding قُلْ say يَاعِبَادِ My slaves الَّذِينَ who ءَامَنُوا believe اتَّقُوا be afraid and keep duty رَبَّكُمْ of your Lord لِلَّذِينَ of your Lord أَحْسَنُوا do good in هَذِهِ this الدُّنْيَا world حَسَنَةٌ good وَأَرْضُ Allah's and earth وَاسِعَةٌ is spacious إِنَّمَا only يُوَفَّى shall receive their rewards (in أَجْرَهُمْ those who are patient الصَّابِرُونَ full) بِغَيْرِ reckoning حِسَابٍ ﴿١٠﴾

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ



عَظِيمٌ ﴿١٢﴾ قُلِ اللَّهُ أَعْبَدُ مُخْلِصًا لِمِ دِينِي ﴿١٣﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٤﴾

قُلِ I say إِنَّ verily I am commanded أُمِرْتُ to worship اللَّه the religious deeds عَمِلْتُ sincerely doing لله for Him اللَّهُ sincerely doing وَأُمِرْتُ and I am commanded لَأَنْ in order to أَوَّل be the First of those who submit themselves to Allah as Muslims الْمُسْلِمِينَ ﴿١٣﴾ my Lord رَبِّ I disobey عَصَيْتُ if I am afraid كَتَأْتُ verily I say عَذَابَ of the torment يَوْمَ of a great عَظِيمٌ Day قُلِ of a great عَظِيمٌ Allah say قُلِ my دِينِي for His sake لِمُ by doing sincerely مُخْلِصًا I worship besides مَا شِئْتُمْ what you like دُونِهِ religion Him قُلِ say إِنَّ verily الْخَاسِرِينَ the losers الَّذِينَ are those who خَسِرُوا on the Day يَوْمَ and their families وَأَهْلِيهِمْ themselves will lose loss الْقِيَمَةِ of Resurrection أَلَا verily ذَلِكَ that هُوَ will be الْخُسْرَانُ a manifest الْمُبِينُ ﴿١٤﴾

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَجَادُّونَ ﴿١٦﴾ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمُ أَزْوَاجُ الْأَلْبَابِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُقِدُّ مَنْ فِي النَّارِ ﴿١٩﴾

لَهُمْ مِنْ قَوْفِهِمْ they shall have ظُلَلٌ from above them ظُلَلٌ of النَّارِ Fire وَمِنْ تَحْتِهِمْ and beneath them ظُلَلٌ that يُخَوِّفُ O My slaves! يَجَادُّ His slaves عِبَادُهُ with it اللَّهُ Allah frightens



and afterwards تُرَّ the earth الْأَرْضِ in فِي as water-springs يَنْبِيعٍ  
 colors of different ألْوَنَ crops رَزَا thereby يَخْرُجُ produces  
 and you see them فَتَرَهُ they wither يَبْجُجُ and afterwards ثُمَّ  
 dry and broken حُطَّلَتْ He makes them يَجْعَلُهُ then تُرَّ turn yellow  
 for لِأُولَى is a reminder لَذِكْرَى this ذَلِكَ in فِي verily إِنَّ pieces  
 اللَّهُ has opened سَرَجَ is he who أَفْهَمَ understanding ٱلْأَلْبَسِ ٱلَّذِينَ men of  
 نُورٍ in عَلَى so that he is فَهُوَ to إسلامِ his breast صَدْرَهُ Allah  
 to those who are لِلْقَيْسَةِ so woe قَوْلٌ His Lord رَبِّهِ from نِ light  
 of اللَّهِ remembrance ذَكَرَ against نِ their hearts قُلُوبَهُمْ hardened  
 plain ٱلْأُولَى in فِي they are صَلَّى error مُبِينٌ ٱلَّذِينَ Allah

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ  
 وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۖ مَن يَشَاءُ ۖ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۖ أَفَمَن يَبْقَىٰ  
 بِوَجْهِهِ سَوَاءُ ۚ أَلْعَذَابُ يَوْمَ الْقِيَمَةِ وَفِئِلٌ لِّلظَّالِمِينَ ذُقُوا مَا كُنتُمْ تَكْسِبُونَ ۚ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاُنتَهُم  
 أَلْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ۚ

اللَّهُ Allah نَزَّلَ has sent down أَحْسَنَ the best الْحَدِيثِ statement كِتَابًا  
 oft-repeated مُّتَشَابِهًا its parts resembling each other مَّثَانِيَ a Book  
 تَقْشَعِرُّ shiver مِنْهُ from it جُلُودُ the skins الَّذِينَ who يَخْشَوْنَ يَخْشَوْنَ  
 fear رَبَّهُمْ their Lord ثُمَّ then تَلِينُ soften جُلُودُهُمْ their skins وَقُلُوبُهُمْ  
 of Allah اللَّهُ the remembrance ذِكْرٍ to إِلَىٰ and their hearts

with it ۞ He guides هدى of Allah الله the guidance هدى that is sends يُضِلُّ and whomsoever ۞ He pleases يَشَاءُ whom ۞ any guide ۞ for him ۞ there is not ۞ Allah الله astray ۞ أَفَمَن with his face ۞ will confront يَنْفِي is he then who ۞ of Resurrection ۞ on the Day ۞ torment الْعَذَابِ the awful what ۞ taste ذُوقُوا to the wrong-doers ۞ and it will be said ۞ كُنتُمْ you used تَكْسِبُونَ ۞ to earn كَذَّبَ denied الَّذِينَ those who ۞ from ۞ the torment الْعَذَابِ so came on them ۞ before them ۞ فَانظُرُوا where لَا they perceive يَتَذَكَّرُونَ ۞

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them belied, and so the torment came on them from directions they perceived not.

فَإِذَا فَعَهُمُ اللَّهُ لِلْغُرَىٰ فِي الْحَيَوةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۞ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ۞ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ۞ ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا لِّمَن لَّدُنَّ الْخِصْمُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۞ إِنَّكَ مِثْلُ وَابْنِهِمْ مَيِّتُونَ ۞ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ۞

فَإِذَا فَعَهُمُ اللَّهُ الله so made them to taste لِّلْغُرَى the disgrace في of the الْحَيَوةِ life الدُّنْيَا the present وَالْعَذَابِ the torment الْآخِرَةِ but the ۞ Hereafter أَكْبَرُ is greater لَوْ if كَانُوا they (only) يَعْلَمُونَ ۞ know وَلَقَدْ this ۞ in ۞ for men النَّاسِ We have put forth ضَرَبْنَا and indeed in order لَّعَلَّهُمْ similitude مَثَلٍ every (kind) كُلِّ of ۞ Quran ۞ that they ۞ قُرْآنًا Quran عَرَبِيًّا An Arabic غَيْرَ without ۞ يَتَّقُونَ ۞ in order that ۞ crookedness لَّعَلَّهُمْ any ۞

رَبِّكَ a similitude مَثَلًا Allah الله puts forth ضَرَبَ may avoid all evil  
 disputing مُتَشَكِّسُونَ many partners شُرَكَاءُ belonging to فِيهِ a man  
 belonging entirely سَلَمًا and a (slave) man وَرَجُلًا with one another  
 in comparision مِثْلًا equal يَسْتَوِيَانِ are those هَلْ to one master رَجُلٍ  
 الْحَمْدُ most of them أَكْثَرُهُمْ but بَلْ to Allah اللَّهُ All praise is due  
 and verily وَلَهُمْ will die مَيِّتٌ verily you إِنَّكَ know يَعْلَمُونَ ﴿٢٦﴾ do not  
 مَيِّتُونَ ﴿٢٧﴾ on the Day يَوْمَ verily you إِنَّكُمْ then ثُمَّ they will die ﴿٢٨﴾  
 you will تَخْصِمُونَ ﴿٢٩﴾ your Lord رَبِّكُمْ before عِنْدَ of Resurrection  
 be disputing

26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ﴾ وَالَّذِي  
جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾  
لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ اللَّهُ  
يَكْفِي عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٦﴾

﴿فَمَنْ أَظْلَمُ than one who مِمَّنْ is worse then who كَذَبَ utters a  
كَذَّبَ and denies the truth عَلَى lie against الله Allah ۚ  
إِذْ the truth بِالصِّدْقِ and denies وَكَذَّبَ Allah against الله  
جَاءَهُ when it comes to him ۚ أَلَيْسَ is there not فِي in جَهَنَّمَ Hell  
مَثْوًى an abode لِّلْكَافِرِينَ for the disbelievers ۚ وَالَّذِي and he who  
جَاءَ and he who بِالصِّدْقِ the truth وَصَدَّقَ and believed بِهِ therein  
أُولَٰئِكَ those are هُمُ (they are) الْمُتَّقُونَ the pious people لَهُم the  
يَشَاءُونَ all that مَا shall have عِندَ they will desire رَبِّهِمْ with  
ذَٰلِكَ their Lord جَزَاءُ that is of those الْمُحْسِنِينَ the reward ﴿٣٣﴾  
عَنْهُمْ so that may remit الله Allah ۚ from them  
أَسْوَأَ the evil الَّذِي of what عَمِلُوا they did وَجْزِيَهُمْ and give them  
أَجْرَهُم their reward بِأَحْسَنِ according to the best الَّذِي of what كَانُوا  
يَعْمَلُونَ they used أَلَيْسَ to do اللَّهُ Allah is not يَكْفِي Sufficient  
عَبْدَهُ for His slave وَيُخَوِّفُونَكَ and they try to frighten you بِالَّذِينَ  
مِن دُونِهِ besides him وَمَن whom يُضْلِلِ sends astray  
اللَّهُ Allah ۚ فَمَا there is not لَهُ for him ۚ ﴿٣٤﴾ any ﴿٣٥﴾  
guide

32. Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious. See V.2:2). 34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers. See the footnote of V.9:120). 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَمْ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

وَمَنْ there is not فَمَا Allah guides يَهْدِ and whomsoever and any مِنْ مُضِلٍّ Allah is not أَلَيْسَ misleader for him and verily وَلَئِنْ of Retribution ذِي All-Mighty Possessor انْتِقَامٍ the heavens السَّمَوَاتِ created خَلَقَ who مَنْ you ask them سَأَلْتَهُمْ if say قُلْ Allah surely they say لَيَقُولُنَّ and the earth وَالْأَرْضَ أَفَرَأَيْتُمْ مَا تَدْعُونَ the things that do you see تَدْعُونَ you invoke مِنْ دُونِ Allah besides إِنْ if أَرَادَنِيَ Allah intended for me بِضُرٍّ some harm هَلْ could هُنَّ they كَاشِفَتُ remove ضَرِّهِ His harm or أَرَادَنِي some Mercy بِرَحْمَةٍ if He intended for me هَلْ some Mercy قُلْ His Mercy رَحْمَتِهِ withhold they مُمْسِكَتُ must put their يَتَوَكَّلُ in Him عَلَيْهِ is Allah sufficient for me trust الْمُتَوَكِّلُونَ those who trust

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh — if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."

قُلْ يَتَقَوَّمُوا عَلَىٰ مَكَانِهِكُمْ إِنْ عَمِلْتُمْ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَكَيْهِ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَا ضَلَّتْ إِلَىٰ قُضِيِّهَا أَلَمْ نُقِمْ لِلْأَنفُسِ الْآخِرَةِ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

according مَكَائِكُمْ on work أَعْمَلُوا My people يَقُولُ say قُلْ  
 then you will فَسَوْفَ working عَمِلْتُ verily I am إِلَى to your way  
 تَعْلَمُونَ ﴿٣٩﴾ comes يَأْتِيهِ to whom مَنْ come to know  
 عَذَابٌ on him عَلَيْهِ and descends وَيَجْلُ disgracing him يُخْزِيهِ torment  
 have sent down أَنْزَلْنَا verily We إِنَّا an everlasting مُقِيمٌ ﴿٤٠﴾ torment  
 in truth بِالْحَقِّ for mankind لِلنَّاسِ the Book أَلَكِتَابِ to you عَلَيْكَ  
 it is only فَمَنْ accepts the guidance اهْتَدَى so whosoever وَمَنْ for his own self  
 only فَإِنَّمَا goes astray ضَلَّ and whosoever وَمَنْ for his own يَضِلُّ loses عَلَيْهِمَا  
 over عَلَيْكُمْ you are أَنْتَ and not وَمَا for his own يَتَوَقَّى them  
 Who takes away يَتَوَقَّى it is Allah اللَّهُ a trustee يَوْكِلُ ﴿٤١﴾  
 and وَالَّذِي of their death مَوْتِهَا at the time جِئْنَ the souls الْأَنْفُسَ  
 their sleep مَتَاهَا during فِي die تَمُتْ not لَمْ those that  
 for them عَلَيْهَا He has ordained قَضَى those أَلَّتْ He keeps  
 death وَيُرْسِلُ and sends الْأُخْرَى the rest إِلَى for أَجَلٍ a term مُسَمًّى  
 are signs لَايَسْتِ that ذَلِكَ in فِي verily إِنَّ appointed  
 who think deeply يَتَفَكَّرُونَ ﴿٤٢﴾ people

39. Say: (O Muhammad ﷺ) “O My people! Work according to your way, I am working (according to my way). Then you will come to know 40. “To whom comes a disgracing torment, and on whom descends an everlasting torment.” 41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’ân) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self, and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them. 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٣٩﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا  
 لَمْ يَلَمْكَ الْمَلَائِكَةُ وَالْأَرْضُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٠﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا  
 يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤١﴾ قُلْ أَلِلَّهِمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ  
 عَلِيمُ الْغُيُوبِ وَالشَّهَادَةُ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٢﴾



أَمْ اتَّخَذُوا or have أَمْ besides الله Allah شُفَعَاءَ intercessors قُلْ say أَوْلَوْ even if كَانُوا they were لَا not يَمْلِكُونَ possessing شَيْئًا anything وَلَا and have no يَعْقِلُونَ ﴿٤٣﴾ intelligence قُلْ say لِلَّهِ to الله الشَّفَعَةُ intercession جَمِيعًا all لَّهُ His مُلْكُ the sovereignty السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth ثُمَّ then إِلَيْهِ to Him تُرْجَعُونَ ﴿٤٤﴾ you shall be brought back وَحْدَهُ Alone أَشْمَزَتْ are ذُكِرَ and when of those who الَّذِينَ the hearts قُلُوبُ filled with disgust ذُكِرَ and when وَإِنَّا in the Hereafter يُؤْمِنُونَ believe بِالْآخِرَةِ those mentioned الَّذِينَ of the السَّمَوَاتِ Creator فَاطِرُ O Allah قُلْ say رَبِّ اجْعَلْ ﴿٤٥﴾ rejoice عَالِمِ and the earth وَالْأَرْضِ heavens وَالشَّهَادَةِ and the seen أَنْتَ you فَتَحْكُمُ will judge بَيْنَ between عِبَادِكَ your slaves فِي what مَّا about كَانُوا they used to يَخْتَلِفُونَ ﴿٤٦﴾ in it to differ

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (توحيده الله) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٦﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٧﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرُّ دَعَائِهِ إِذَا حَوَّلَتْهُ نِعْمَةٌ مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٨﴾

وَلَوْ and if أَنَّ it were لِلَّذِينَ who ظَلَمُوا did wrong مَا in what is فِي the earth جَمِيعًا all وَمِثْلَهُ and as much again مَعَهُ

with it **لَا تَقْدَرُوا** they verily would offer it to ransom **بِهِ** of **سَوْءِ** the evil **الْعَذَابِ** torment **يَوْمَ** on the Day **الْقِيَامَةِ** of **وَبَيْنَا** Resurrection **وَلَهُمْ** and there will become apparent **لَهُمْ** to them **مِمَّا** from **اللَّهِ** Allah **مَا لَمْ يَكُونُوا** what **لَمْ** they had been **يَحْتَسِبُونَ** reckoning **وَبَيْنَا** and will become apparent **لَهُمْ** to them **مِمَّا** evils **كَسَبُوا** of that which **وَحَقَّقَ** they earned **بِهِمْ** (with) them **مَا كَانُوا** that which **بِهِ** in it **يَسْتَهْزِءُونَ** he used **دَعَاكَ** harm **مَنْ** man **الْإِنْسَانَ** touches **مَنْ** so when **فَإِذَا** to mock **نَعْمَةً** We have granted him **حَوْلَتُهُ** when **إِنَّا** then **نَدْعُو** calls to us **فَوَيْلٌ** from us **فَالْإِنَّمَا** he says **أَوْفَيْتُمْ** only **نَحْنُ** I was **بِهَا** of knowledge **عَلَّمَ** because **عَلَى** given this (grace) **نَحْنُ** Nay **لَا** most of them **يَعْلَمُونَ** but **وَلَكِنَّ** a trial **فَنَسِئَةً** only **يَعْلَمُونَ** know

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

فَذَلَّلْنَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٧﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٨﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٩﴾ قُلْ يَتِيمَايَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾

فَذَلَّلْنَا الَّذِينَ said it **فَالَّذِينَ** those **مِنْ قَبْلِهِمْ** before them **فَمَا** so not **أَغْنَى** availed **عَنْهُمْ** them **مَا كَانُوا** that which **يَكْسِبُونَ** they were **سَيِّئَاتُ** so overtaken them **مِمَّا** evils of **كَسَبُوا** that which **ظَلَمُوا** and those who **الَّذِينَ** they earned **مِنْ** of **هَٰؤُلَاءِ**

of مَا by the evil results سَيِّئَاتُ will overtake them سَيُصِيبُهُمْ those  
 ⑤ they will كَسَبُوا and not وَمَا they earned that which  
 Allah اللَّهُ that أَنْ know يَعْلَمُوا do they not أَوَلَمْ be able to escape  
 يَبْسُطُ He wills يَشَاءُ for whom لِمَنْ the provision أَرْزَقُ enlarges  
 for قَوْمٍ are signs لَايَكُنِي this ذَلِكَ in فِي verily إِنَّ and straitens it  
 who الْكَافِرِينَ My slaves يَعْبادِي say قُلْ who believe يُؤْمِنُونَ the folk  
 أَتَرْفَعُوا عَلَى have transgressed أَنْفُسِهِمْ against لَا themselves تَقْنَطُوا  
 Allah اللَّهُ verily إِنَّ of Allah اللَّهُ the Mercy رَحْمَةِ of مِنْ despair  
 يَغْفِرُ يغفر الذُّنُوبَ sins جَمِيعًا إِنَّهُ truly هُوَ He is الْعَفُوفُ  
 Most Merciful الرَّحِيمُ Oft-Forgiving

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! 53. Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ⑤ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ  
 إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ⑥ أَن تَقُولَ نَفْسٌ  
 بِحَسْرَتِكَ عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ⑦ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ  
 الْمُتَّقِينَ ⑧ أَوْ تَقُولَ لَمَنِ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةٌ فَأَكُونَ مِنَ الْمُحْسِنِينَ ⑨

وَأَنِيبُوا and turn in repentance إِلَىٰ to رَبِّكُمْ your Lord وَأَسْلِمُوا and submit  
 لَهُ to Him مِن قَبْلِ before أَن that يَأْتِيَكُمُ that comes upon you  
 الْعَذَابُ the torment ثُمَّ then لَا not تُنصَرُونَ you will be helped  
 وَأَتَّبِعُوا and follow أَحْسَنَ the best مَا of that which is أُنزِلَ sent down  
 إِلَيْكُم to you مِن from رَبِّكُمْ your Lord مِن قَبْلِ before أَن that  
 يَأْتِيَكُمُ comes on you الْعَذَابُ the torment بَغْتَةً suddenly وَأَنْتُمْ

while you لا not تَشْعُرُونَ ﴿٥٤﴾ perceive أن lest قَوْلُ say نَقُصُّ a  
 person بِحَسْرَتٍ alas my grief عَلَى on مَا what قَرِطُكُ I was undutiful  
 in فِي in جَنْبِ the side of اللَّهِ to Allah وَإِنْ and that كُنْتُ I was  
 among اَلْمُتَحَرِّينَ ﴿٥٥﴾ indeed those who mocked أَوْ or قَوْلُ he should  
 only أَفْ if لَوْ say I should لَكُنْتُ guided me هَدَانِي Allah  
 indeed have been مِنْ among اَلتَّقِيَّةِ ﴿٥٦﴾ the righteous ones أَوْ or  
 قَوْلُ he should say جِئَ when تَرَى he sees اَلْعَذَابِ the torment لَوْ if  
 then I should be فَأَكُونُ another chance كَرَّةً I had لِي only أَفْ  
 among اَلْمُحْسِنِينَ ﴿٥٧﴾ the good doers

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers] 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious. See V.2:2)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers. See V.2:112)."

بَلَىٰ قَدْ جَاءَ نَكَآءَآئِنِّي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٤﴾ وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا  
 عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٥٥﴾ وَيَسْجَى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازِهِمْ لَا  
 يَمْسُهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٥٦﴾ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٧﴾

بَلَىٰ قَدْ جَاءَ نَكَآءَآئِنِّي My proofs there came to you فَكَذَّبْتَ verily yes  
 and were وَكُنْتَ and were proud وَاسْتَكْبَرْتَ them بِهَا and you denied  
 مِنَ الْكَافِرِينَ ﴿٥٤﴾ and on the Day وَيَوْمَ the disbelievers اَلْقِيَمَةِ  
 عَلَى lied كَذَبُوا those who الَّذِينَ you will see تَرَى of Resurrection  
 is اَلَيْسَ will be black مُسْوَدَّةٌ their faces وَجُوهُهُمْ Allah اَللَّهُ against  
 for the اَلْمُتَكَبِّرِينَ ﴿٥٥﴾ an abode مَثْوًى Hell جَهَنَّمَ in فِي there not

arrogants وَيَسْجَىٰ those who are الَّذِينَ Allah and will deliver touch them يَمْسَحْنَهُمْ not لَا to their places of success يَمْسَحْنَهُمْ pious الشَّوْءُ evil وَلَا and not هُمْ they يَحْزَنُونَ ﴿٦٠﴾ Allah is shall grieve الْخَلْقُ the Greater كُلِّ of all شَيْءٍ وَهُوَ and He is عَلَى over the Trustee وَكِيلٌ ﴿٦١﴾ things كُلِّ all شَيْءٍ

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allâh will deliver those who are the *Muttaqûn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allâh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٢﴾ قُلْ أَفَعَيِّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٣﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٥﴾

لَهُ مَقَالِيدُ the keys السَّمَوَاتِ of the heavens وَالْأَرْضِ and in the signs يَكَايِتُ disbelieve كَفَرُوا and those who الَّذِينَ the earth who will be أُولَٰئِكَ they هُمُ those are of Allah اللَّهُ order me تَأْمُرُونِي Allah اللَّهُ do you other than أَفَعَيِّرَ say قُلْ losers it أُوحِيَ and indeed وَلَقَدْ fools الْجَاهِلُونَ O you أَيُّهَا to worship أَعْبُدُ it has been revealed إِلَيْكَ to you وَإِلَى and to الَّذِينَ those who مِنْ قَبْلِكَ surely لَيَحْبَطَنَّ you join others with Allah أَشْرَكَتَ if لَئِنْ before you and you will certainly be وَلَتَكُونَنَّ your deeds عَمَلُكَ will be in vain worship تَأْمُرُونِي Allah اللَّهُ nay, but بَلِ the losers الْخَاسِرِينَ among وَكُنْ and be مِنَ among الشَّاكِرِينَ the grateful ones

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's

Messengers) before you: "If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."  
66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَتٌ بِيَمِينِهِ سُبْحَنَهُ  
وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٧٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ  
أُخْرَىٰ فَلَمَّا هُمْ يَنْظُرُونَ ﴿٧٨﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ of Allah they made just estimate قَدَرُوا and not  
whole جَمِيعًا and the earth وَالْأَرْضُ estimate as due to him قَدْرِهِ  
of الْقِيَمَةِ on the Day يَوْمَ will be grasped by His Hand قَبْضَتُهُ  
will be rolled up مَطْوِيَتٌ and the heavens وَالسَّمَوَاتُ Resurrection  
and High is تَعَالَى Glorified be He سُبْحَنَهُ in His Right Hand  
they associate as partners with ﴿٧٧﴾ above all that عَمَّا He  
so fall فَصَعِقَ the trumpet الصُّورِ in فِي and will be blown نُفِخَ Him  
and all who are وَمَنْ the heavens السَّمَوَاتِ in فِي all who are dead  
are on فِي the earth الْأَرْضِ except إِلَّا him whom شَاءَ Allah  
a second time أُخْرَىٰ in it فِيهِ it will be blown نُفِخَ then ثُمَّ Allah  
looking on ﴿٧٨﴾ standing يَمَامٌ they will be هُمْ and then لَمَّا

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءُ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا  
يُظْلَمُونَ ﴿٧٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٨٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا  
حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ عَلَىٰ بَيِّنَاتٍ عَايِنَتْ رُؤُوسَكُمْ  
وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ فَمِنْهُمْ مُقْتَصِدٌ وَأَكْثُ كَافِرِينَ ﴿٨١﴾

of its رَبِّهَا with the light يَئُورُ the earth الْأَرْضُ and will shine وَأَشْرَقَتْ  
 and will be وَجَّعَ the Book الْكِتَابُ and will be placed and the witnesses وَالشَّهَدَاءُ the Prophets بِالنَّبِيِّينَ brought forward  
 وَقُضِيَ with truth بِالْحَقِّ between them بَيْنَهُمْ and it will be judged and rewarded in وَوُفِّيَتْ will be wronged لَا يَظْلَمُونَ ﴿٦٩﴾ and they  
 كُلُّ full each نَفْسٍ person تَأْتِ what عَمِلَتْ he did وَهُوَ and He is أَعْلَمُ and will be driven وَسَيَقُ they do يَفْعَلُونَ ﴿٧٠﴾ of what بِمَا Best Aware  
 الَّذِينَ those who كَفَرُوا disbelieve إِلَى to جَهَنَّمَ Hell رُفُورًا in groups  
 حَتَّى till إِذَا when جَاءُوهَا they reach it فَتُحَتَّ they will be opened أَبْوَابُهَا  
 its keepers وَلَقَالُ the gates thereof and will say لَهُمْ to them خَرَجْتُمْ  
 from بَأْسِكُمْ Messengers رُسُلُ come to you did not أَلَمْ  
 of رَبِّكُمْ the verses آيَاتِ to you عَلَيْكُمْ reciting yourselves  
 of يَوْمِكُمْ the meeting لِقَاءَ and warning you وَنَذَرُوكُمْ your Lord  
 حَقَّتْ but وَلَكِنْ yes بَلَى they will say قَالُوا this هَذَا Day of yours  
 against عَذَابِ of torment الْعَذَابِ the word كُفُّوا has been justified  
 the disbelievers الْكَافِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧١﴾ وَسَيَقُولُ الَّذِينَ أَتَقُوا رَبَّهُمْ إِلَى  
 الْجَنَّةِ رُفُورًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٢﴾  
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ  
 الْعَامِلِينَ ﴿٧٣﴾ وَتَرَى الْمَلَائِكَةَ حَافِيزِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ  
 لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٤﴾

of Hell **جَهَنَّمَ** the gates **أَبْوَابَ** enter you **ادْخُلُوا** it will be said **قِيلَ**  
**خَالِدِينَ** therein **فِيهَا** to abide **فَيَسَّرَ** an evil **مَثْوًى** **الْمُتَكَبِّرِينَ** **﴿٧٦﴾**  
 those who **الَّذِينَ** and will be driven **وَيَسَّرَ** of the arrogant  
 in **رُحُمًا** Paradise **إِلَى** to their Lord **رَبِّهِمْ** kept their duty  
 and will be **وَفُتِحَتْ** they reached it **جَاءُوهَا** when **إِنَّا** till **حَقِّقَ** groups  
 its **أَبْوَابُهَا** opened **وَقَالَ** and will say **لَهُمْ** to them **خَزَنَتُهَا**  
 so you have done **طِبْتُمْ** upon you **عَلَيْكُمْ** peace be **سَلَامٌ** keepers  
 and they **وَقَالُوا** to abide therein **خَالِدِينَ** **﴿٧٧﴾** so enter it **فَادْخُلُوهَا** well  
**الْحَمْدُ** will say **لِلَّهِ** all the praise **الَّذِي** Who **صَدَقْنَا**  
 and has made us inherit **وَأَوْفَى** His promise **وَقَدْ** has fulfilled  
**نَتَّبِعُ** the land **مِنْ** we can dwell **فِي** in **الْجَنَّةِ** Paradise **حَيْثُ** where **نَشَاءُ**  
 for the **الْمُتَّقِينَ** **﴿٧٨﴾** a reward **أَجْرٌ** how excellent **فَنِعْمَ** we will  
 the angels **وَتَرَى** and you will see **الْمَلَائِكَةَ** **حَافِينَ**  
 the Throne **حَوْلَ** around **الْعَرْشِ** **يُسَبِّحُونَ** the Throne  
 and will be **وَيُحَمِّدُونَ** of their Lord **رَبِّهِمْ** the praise **يُحَمِّدُونَ** glorifying  
 and it will be said **وَقِيلَ** with truth **بِالْحَقِّ** among them **يُنْجَذُونَ** judged  
 of the **الْعَالَمِينَ** **﴿٧٩﴾** the Lord **رَبِّ** is due to Allah **لِلَّهِ** all praise **الْحَمْدُ**  
 worlds

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."



سُورَةُ الْغَافِرِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ٢ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ٣ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزِرُكَ تَقْلِبُهُمْ فِي الْبِلَادِ ٤ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالبَطْلِ لِيُذْخِصُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ٥

from of this Book the revelation Ha Mim ١  
 the All-Knower ٢ the All-Mighty Allah  
 of repentance and the Acceptor of the sin Forgiver  
 the Severe the Bestower (of the punishment in the severe) (of the punishment in the severe)  
 to Him is He except no god ٣  
 the final destination none the final destination  
 of Allah but of Allah  
 those who disbelieve those who disbelieve  
 deceive you deceive you  
 the land through ٤  
 denied the land through ٤  
 after and the confederates of Noah the people  
 against their nation every and plotted them  
 Messenger to seize him and disputed (they) and disputed (they)  
 by means of falsehood by means of falsehood  
 truth so I seized them truth  
 and how (terrible) so I seized them  
 My punishment ٥

**Surat Ghâfir or Al-Mû'min**  
**(The Forgiver or The Believer) XL**

*In the Name of Allâh  
 the Most Gracious, the Most Merciful*

1. *Hâ. Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower. 3. The Forgiver of sin, the

Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ for their ultimate end will be the fire of Hell)! 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾ الَّذِينَ يَمْجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ. وَتَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

of رَبِّكَ the word كَلِمَتُ has been justified حَقَّتْ and thus وَكَذَلِكَ that الَّذِينَ disbelieved كَفَرُوا those who عَلَى your Lord against الَّذِينَ those who أَصْحَابُ النَّارِ ﴿٦﴾ of the Fire الَّذِينَ they will be around it يَمْجُلُونَ the Throne وَمَنْ حَوْلَهُ and those who حَوْلَهُ and those who وَهُمْ of their Lord رَبِّهِمْ the praises بِحَمْدِ glorify يُسَبِّحُونَ and ask Forgiveness وَتَسْتَغْفِرُونَ in Him بِهِ believe for those الَّذِينَ and ask Forgiveness وَتَسْتَغْفِرُونَ in Him بِهِ believe ءَامَنُوا who you comprehended وَسِعْتَ Our Lord! رَبَّنَا believe who so وَعِلْمًا in mercy رَّحْمَةً things شَيْءٍ all knowledge فَاغْفِرْ and follow سَبِيلَكَ your way وَقِهِمْ of the الْجَحِيمِ ﴿٧﴾ the torment عَذَابَ and save them from رَبِّهِمْ way blazing Fire

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَبَى السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَنِ فَتُكْفَرُونَ ﴿١١﴾ قَالُوا رَبَّنَا آمَنَّا أَتَيْنَا أَتْنَيْنِ وَأُحْيَيْنَا أَتْنَيْنِ فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾

رَبَّنَا our Lord وَأَدْخِلْهُمْ and make them enter جَنَّاتِ Eَدْنِ the Gardens and which وَعَدْتَهُمْ you have promised them وَمَنْ you everlasting الَّتِي the who صَلَحَ was righteous مِنْ among آبَائِهِمْ their fathers وَأَزْوَاجِهِمْ and their wives وَذُرِّيَّتِهِمْ and their offspring إِنَّكَ verily you أَنْتَ and the All-Mighty الْعَزِيزُ the All-Wise الْحَكِيمُ ﴿٩﴾ and the All-Mighty and whomsoever تَبَى the sins السَّيِّئَاتِ save them from وَمَنْ the sins السَّيِّئَاتِ save from you تَبَى and truly فَقَدْ that Day يَوْمَئِذٍ truly رَحِمْتُمْ and that is وَذَلِكَ (it) الْفَوْزُ success الْعَظِيمُ ﴿١٠﴾ and those who كَفَرُوا disbelieve يُنَادُونَ the supreme إِنَّ the will be addressed لِمَقْتُ Allah's اَللَّهِ أَكْبَرُ was greater مِنْ towards one another أَنْفُسَكُمْ your aversion مَقْتِكُمْ than when إِذْ towards one another تُدْعَوْنَ you were called إِلَى the Faith الْإِيمَنِ the Faith فَتُكْفَرُونَ ﴿١١﴾ but you used to refuse قَالُوا Our Lord! رَبَّنَا they will say twice أَمَنَّا and you made us live وَأُحْيَيْنَا twice أَتَيْنَا and you made us die فَأَعْرَفْنَا now we confess بِذُنُوبِنَا our sins فَهَلْ then is there إِلَى any way خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." 11. They will say: "Our Lord! You have made

us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (See *Tafsir Al-Qurtubi*)

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَسَّلُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٦﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٧﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٨﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٩﴾ يَوْمَ هُمْ بَدْرُؤُنْ لَا يَمْنَعُ عَلَى اللَّهِ مِنْهُمْ مَنٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢٠﴾

ذَٰلِكُمْ بِأَنَّهُ this is because إِذَا when دُعِيَ was invoked Allah الله  
 وَحْدَهُ alone كَفَرْتُمْ you disbelieved وَإِنْ but when يُشْرَكَ partners  
 تَوَسَّلُوا to Him بِهِ were joined so the فَالْحُكْمُ you believed  
 الْكَبِيرِ the Most High الْعَلِيِّ is only with Allah الله judgement  
 هُوَ the Most Great الَّذِي it is He هُوَ Who يُرِيكُمْ shows you  
 وَيُنَزِّلُ signs and sends down لَكُمْ for you مِنَ the sky السَّمَاءِ  
 رِزْقًا provision وَمَا and none يَتَذَكَّرُ remembers إِلَّا but those  
 يُنِيبُ who تَوَسَّلُوا turn to Allah الله so call you فَادْعُوا upon  
 مُخْلِصِينَ making your worship pure لَهُ to Him الدِّينَ the religion وَلَوْ  
 كَرِهَ however the disbelievers الْكَافِرُونَ (much) رَفِيعُ  
 الدَّرَجَاتِ (He is Allah) the Owner of High ranks & degrees ذُو  
 الْعَرْشِ Owner of the Throne يُلْقِي He sends of the الرُّوحِ inspiration  
 مِنْ by أَمْرِهِ His Command عَلَى to مَنْ any whom يَشَاءُ of  
 يَوْمَ that He warn of يُنْذِرُ His slaves الْيَوْمَ the Day التَّلَاقِ of  
 يَوْمَ Mutual Meeting هُمْ the Day بَدْرُؤُنْ when they will لَا  
 يَمْنَعُ (not) will be hidden عَلَى from Allah الله مِنْهُمْ of them  
 لِّمَنِ anything whose is الْمُلْكُ the kingdom الْيَوْمَ this Day لِلَّهِ it is to  
 الْقَهَّارِ the One الْوَاحِدِ the Irresistible

12. (It will be said): “This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!” 13. It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none

remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). 14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question:) It is Allâh's, the One, the Irresistible!

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾ وَأَنْذَرَهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْجَنَاحِ كَظِيمٍ ﴿١٨﴾ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعَ يُطَاعُ ﴿١٩﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٢٠﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢١﴾

الْيَوْمَ this Day تُجْزَىٰ recompensed كُلُّ every نَفْسٍ soul بِمَا for what كَسَبَتْ it earned لَا no ظُلْمَ injustice الْيَوْمَ today إِنَّ truly اللَّهُ Allah سَرِيعُ Swift الْحِسَابِ is reckoning وَأَنْذَرَهُمْ and warn them يَوْمَ of the Day الْآزِفَةِ of the Day إِذِ that is drawing near الْقُلُوبُ the hearts لَدَى will be in الْجَنَاحِ the throats كَظِيمٍ they can neither return مَا not لِلظَّالِمِينَ to their chests, nor can they throw them out مِنْ for the wrong-doers حَمِيمٍ any friend وَلَا nor شَفِيعَ and nor يُطَاعُ intercessor بِطَاعِ who could be given heed to (obeyed) ﴿١٩﴾ يَعْلَمُ Allah وَمَا of the eyes الْأَعْيُنِ the fraud تُخْفِي and all that تُخْفِي judges يَقْضِي and بِالْحَقِّ the breasts وَاللَّهُ the truth وَالَّذِينَ with the truth يَدْعُونَ they invoke مِنْ دُونِهِ certainly لَا besides Him يَقْضُونَ judge شَيْئًا anything إِنَّ the All-Seer ﴿٢٠﴾ the All-Hearer ﴿٢١﴾ اللَّهُ Allah هُوَ He is السَّمِيعُ

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of

Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrongdoers), who could be given heed to. 19. Allâh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبُهُمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿١٩﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٠﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢١﴾ إِلَى فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٢﴾﴾

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾ traveled *يَسِيرُوا* have they not *أَوَلَمْ* and those who *الَّذِينَ* the end of *عَاقِبَةُ* was *كَانَ* what (how) *كَيْفَ* seen *كَانُوا* were *مِنْ قَبْلِهِمْ* before them *كَانُوا* they were *هُمْ* (they) *أَشَدَّ* in *فِي* and in traces *وَأَنَارًا* in strength *قُوَّةً* to them *مِنْهُمْ* superior for their sins *يُذَوِّبُهُمْ* Allah *اللَّهُ* but took them *فَأَخَذَهُمُ* the land *الْأَرْضِ* any *مِنْ* Allah *اللَّهُ* from *مِنْ* had they *لَهُمْ* (was) *كَانَ* and none *وَمَا* *وَاقٍ* ﴿١٩﴾ to protect *ذَلِكَ* that was *بِأَنَّهُمْ* because they *كَانَتْ* (was) *تَأْتِيهِمْ* there came to them *رُسُلُهُمْ* their Messengers *بِالْبَيِّنَاتِ* with clear evidences *فَكَفَرُوا* but they disbelieved *فَأَخَذَهُمُ* so seized them *اللَّهُ* Allah *إِنَّهُ* verily He is *قَوِيٌّ* All-Strong *شَدِيدُ* Severe *الْعِقَابِ* ﴿٢٠﴾ in punishment *وَلَقَدْ* and indeed *أَرْسَلْنَا* We sent *مُوسَى* Moses *بِآيَاتِنَا* with Our signs *وَسُلْطَانٍ مُبِينٍ* ﴿٢١﴾ and authority *مُبِينٍ* (clear) *إِلَى* but they *فَقَالُوا* and Korah *وَقَارُونَ* *فِرْعَوْنَ* Pharaoh *وَهَامَانَ* Haman *وَقَارُونَ* to *سَاحِرٌ كَذَّابٌ* ﴿٢٢﴾ a liar said

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a

manifest authority, 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

us فَلَمَّا then when جَاءَهُمْ he brought to them بِالْحَقِّ the truth مِنْ عِنْدِنَا from  
قَالُوا they said اقْتُلُوا kill أَبْنَاءَ the sons الَّذِينَ of those who آمَنُوا believe  
وَاسْتَحْيُوا with him نِسَاءَهُمْ and let live their women وَمَا and not كَيْدُ  
the plot الْكَافِرِينَ of disbelievers إِلَّا but فِي in ضَلَالٍ error ﴿٢٥﴾ وَقَالَ  
Pharaoh فِرْعَوْنُ and said ذَرُونِي leave me أَقْتُلْ to kill مُوسَى Moses  
and let him call رَبَّهُ his Lord إِنِّي verily أَخَافُ I fear أَنْ that  
he may change دِينَكُمْ your religion أَوْ or أَنْ that يُبَدِّلَ he  
may cause to appear الْفَسَادَ the land in الْأَرْضِ mischief ﴿٢٦﴾ وَقَالَ  
and said مُوسَى Moses إِنِّي verily عُذْتُ I seek refuge بِرَبِّي in my  
and your Lord رَبِّكُمْ Lord and مِنْ from كُلِّ every مُتَكَبِّرٍ arrogant  
who لَا not يُؤْمِنُ believe بِيَوْمِ the Day of الْحِسَابِ reckoning ﴿٢٧﴾

25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live"; but the plots of disbelievers are nothing but in vain! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّسَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَتَقَوَّمُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَاقْمُودَ الَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِلْعِبَادِ ﴿٣١﴾

وَقَالَ رَبُّهُمُ family of مَن a believing man رَجُلٌ and said وَقَالَ رَبُّهُمُ would you kill اَنْتُمْ قَتَلُوْهُ his faith اِيْمَانُهُ who hid يَكْتُمُ Pharaoh's اَنْ is Allah اَللّٰهُ my Lord رَبِّ he says يَقُوْلُ because اَنْ a man with clear signs بِالْبَيِّنَاتِ has come to you جَاءَكُمْ and verily upon كَذِبًا a liar اَعْلِيَهُ he is يَكُ and if اِنْ your Lord رَبُّكُمْ from telling the truth صَادِقًا he is يَكُ and if وَلَنْ will be his lie كَذِبُهُ him that اَلَّذِي some of بَعْضُ then, will befall on you يَصِيْبُكُمْ truth which يَعِدُكُمْ he threatens you اِنَّ verily اَللّٰهُ Allah لَا not يَهْدِي a polytheist (wasteful) مُسْرِفٌ is هُوَ one who مِّنْ guides this اَلْيَوْمَ is the kingdom اَلْمُلْكُ yours لَكُمْ O my people يَقُوْمُ liar but who ظَاهِرِينَ the land اَلْاَرْضِ in فِي you are upper most day بَنَصْرُنَا if اِنْ Allah's اَللّٰهُ Torment بَأْسٌ from مِّنْ will save us جَاءَنَا I اُرِيَكُمْ not مَا Pharaoh فِرْعَوْنُ said قَالَ comes to us (befall us) I guide اِهْدِيكُمْ and not وَمَا I see اَرَى what مَا but اِلَّا show you and said اِلَّا سَبِيلَ to the path اِلْتِمَادٌ of right policy وَقَالَ of right policy اِلَّا سَبِيلَ to the path اِلْتِمَادٌ of right policy I اَلَّذِي he who اَمَنَّ believed يَقُوْمُ O my people اِنِّي verily لَنَأْتِيَنَّ the اَلْاَحْزَابِ day of اَلْيَوْمِ like of that يَنْتَلِ for you a fate عَلَيْكُمْ fear of Noah نُوحٍ of the people قَوْمِ the fate نَأْبٍ like يَنْتَلِ confederates وَعَادُ and Ad وَثَمُوْدُ and Thamud وَالَّذِيْنَ and those who came مِّنْ بَعْدِهِمْ اِلِلّٰهٍ injustice ظَلَمْنَا wants يُرِيدُ Allah اَللّٰهُ and not وَمَا after them for His slaves

28. And a believing man of Fir'aun's (Pharaoh's) family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allâh', and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of



Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُنَادُونَ مَذْبُورِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

وَيَقُولُ إِنِّي أَخَافُ verily I fear عَلَيْكُمْ for you يَوْمَ a Day when there will be mutual calling التَّنَادِ ﴿٣٢﴾ the Day تَوَلَّوْنَ you will turn مَذْبُورِينَ your backs مَا not لَكُمْ you have and whomsoever عَاصِمٍ any protector مِنَ Allah from يُضِلُّ Allah sends astray فَمَا there is not لَهُ for him ﴿٣٣﴾ guide وَلَقَدْ and indeed جَاءَكُمْ did come to you يُوسُفُ Joseph مِنْ قَبْلُ before بِالْبَيِّنَاتِ with clear signs فَمَا but not زِلْتُمْ you he did bring to جَاءَكُمْ in that which وَمَا doubt جَاءَكُمْ you said قُلْتُمْ he died هَلَكَ when إِذَا till (with it) حَتَّى you a رَسُولًا after him مِنْ بَعْدِهِ Allah send يَبْعَثُ will never كَذَلِكَ Messenger thus يُضِلُّ Allah leaves astray مَنْ Allah doubtful مُسْرِفٌ ﴿٣٤﴾ a polytheist, waster, sinner, who

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide. 34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

الَّذِينَ يَجْعَلُونَ فِي آيَاتِ اللَّهِ بَغْيًا سُلْطَانًا أَنَّهُمْ كَبُرُ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَهْمُنُنْ أَبْنَى لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا وَكَذَلِكَ زَيْنَ فِرْعَوْنَ سَوَاءٌ عَلَيْهِمْ وَصَدَّ عَنْ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

Allah's **الَّذِينَ** signs **عَلَيْهِمْ** in **فِي** dispute **يُحَدِّثُونَ** those who **بِغَيْرِ** that has come to them **سُلْطَانٍ** without any authority **أَنْتَهُمْ** hateful **عِنْدَ** it is greatly **كَبُرَ** and **عِنْدَ** Allah **اللَّهُ** with (to) **يَطْبَعُ** thus **كَذَلِكَ** believe **أَمْثَلُ** those who **الَّذِينَ** with (to) Allah **عَلَى** up **كُلِّ** every **قَلْبٍ** heart **مُنْكَبِرٍ** of arrogant **جَبَّارٍ** tyrant **وَقَالَ** and said **فِرْعَوْنُ** Pharaoh **يَبْنِئْ** O Haman **لِي** build **لِي** for me **مَرْتَبًا** a tower **لَعَلِّي** that I may **أَتْلُو** arrive **الْأَسْبَابَ** at the ways **أَسْبَابَ** the ways **السَّمَوَاتِ** of heavens **فَأُطَّلِعَ** and I may look **وَلِي** of Moses **مُوسَى** the God **إِلَهِ** upon **كَاذِبًا** him to be **وَكَذَلِكَ** a liar **رُبَّنْ** thus it was **عَمِلِهِ** the evil **سُوِّ** in Pharaoh's eyes **لِفِرْعَوْنَ** fair-seeming **وَمَا** the path **السَّبِيلِ** from **عَنِ** and he was hindered **وَصُدَّ** deeds **كَيْدَ** the plot **فِرْعَوْنَ** of Pharaoh **إِلَّا** but **فِي** in **نَبَابٍ** loss

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways — 37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

وَقَالَ الَّذِي آمَنَ يَنْقُورِ أَتَيْتُكُمْ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَنْقُورِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِنْهَا وَمَنْ عَمِلَ صَالِحًا مِنْ دُونِ أُنْثَىٰ فَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَيَنْقُورِ مَا لِي أَدْعُوَكُمْ إِلَىٰ النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

وَقَالَ الَّذِي and said **وَقَالَ** the man who **آمَنَ** believed **يَنْقُورِ** O my people **يَنْقُورِ** of right conduct **رَبِّ** truly is **إِنَّمَا** to the **سَبِيلِ** I will guide you **أَهْدِيكُمْ** follow me **أَتَيْتُكُمْ** people

enjoyment مَتَّع of world الدُّنْيَا life الْحَيَاةُ this هَذِهِ nothing but  
 وَإِنَّ the Hereafter الْآخِرَةَ and verily هِيَ the home دَارُ is الْكَرَارِ ﴿٣٨﴾  
 an evil سَيِّئَةٌ does عَمِلَ whosoever مَنْ that will remain forever  
 the like مِثْلَهَا except إِلَّا be requited يُجْزَى will not فَلَا deed  
 وَمِنْ thereof and whosoever عَمِلَ does صَالِحًا a righteous deed مِنْ  
 a مُؤْمِنٌ and is female أُنْثَى or male ذَكَرٌ whether  
 a true believer قَائِلٌ بِآيَاتِنَا such يَدْخُلُونَ will enter الْجَنَّةَ Paradise بَرَزُونَ  
 ﴿٣٩﴾ without حِسَابٍ therein فِيهَا where they will be provided  
 لِي how is it مَا and O my people وَيَقُولُ limit (accountability)  
 and you وَتَدْعُونِي to النَّجْوَى salvation إِلَى call you أَدْعُوكُمْ that I  
 the Fire النَّارِ ﴿٤٠﴾ to إِلَى call me

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤١﴾ لَا جَرَمَ أَنَا  
 تَدْعُونِي إِلَيْهِ لَيْسَ لَمْ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ  
 النَّارِ ﴿٤٢﴾ فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٣﴾

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ in Allah بِاللَّهِ to disbelieve  
 (with بِهِ I have لِي not لَيْسَ what مَا with Him and to join  
 the الْعَزِيزِ to إِلَى invite you أَدْعُوكُمْ and I وَأَنَا knowledge it)  
 that أَنَا doubt جَرَمَ no لَا the Oft-Forgiving الْغَفَّارِ All-Mighty  
 a claim دَعْوَةٌ for it لَمْ not لَيْسَ to it إِلَيْهِ you call me تَدْعُونِي what  
 and وَأَنَّ the Hereafter الْآخِرَةِ in فِي nor وَلَا this world الدُّنْيَا

the dwellers of the Fire ﴿١٧﴾ and that our return to Allah ﷻ and that the transgressors ﴿١٨﴾ they shall be polytheists (transgressors) ﴿١٩﴾ what and you will remember of the Fire ﴿٢٠﴾ all my matters and I leave you I am telling ﴿٢١﴾ Allah ﷻ is the All-Seer of the slaves ﴿٢٢﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَوَقَّهٖ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿١٧﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١٨﴾ وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْأَ فِهْلٍ أَنْتُمْ مُّعْتُونُ عَنَا نَصِيبًا مِنَ النَّارِ ﴿١٩﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٢٠﴾

that from the evils Allah ﷻ so, saved him ﴿٢١﴾ they plotted ﴿٢٢﴾ and encompassed ﴿٢٣﴾ the Fire ﴿٢٤﴾ torment ﴿٢٥﴾ an evil ﴿٢٦﴾ Pharaoh's ﴿٢٧﴾ morning ﴿٢٨﴾ to it are exposed ﴿٢٩﴾ and on the Day ﴿٣٠﴾ the Hour when will be established ﴿٣١﴾ the severest ﴿٣٢﴾ Pharaoh's ﴿٣٣﴾ people ﴿٣٤﴾ cause to enter ﴿٣٥﴾ and when they will dispute ﴿٣٦﴾ torment ﴿٣٧﴾ the Fire ﴿٣٨﴾ the weak ﴿٣٩﴾ will say ﴿٤٠﴾ the Fire ﴿٤١﴾ of portion ﴿٤٢﴾

in it (the **فِيهَا** all **كُلِّ** verily we are **إِنَّا** are arrogant **اَسْتَكْبَرُوا**  
 Fire) **إِنَّكَ** Allah **اللَّهُ** verily **بَيْنَ** has judged **حَكَمَ** surely **قَدْ**  
 (His) slaves **الْعِبَادَ** between

45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!"

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٥﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٤٦﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٤٧﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٨﴾

وَقَالَ الَّذِينَ in the Fire النَّارِ the **لِخَزَنَةِ** and will say **وَقَالَ**  
 to **جَهَنَّمَ** of Hell **ادْعُوا** call upon **رَبَّكُمْ** your Lord **يُخَفِّفْ**  
**عَنَّا** lighten for us **يَوْمًا** for a day **مِّنَ** of **الْعَذَابِ** the torment **قَالُوا**  
 they will say **أَوَلَمْ** did there not **تَكُ** there was **تَأْتِيكُمْ** come to  
 you **رُسُلُكُمْ** your Messengers **بِالْبَيِّنَاتِ** with clear evidences **قَالُوا**  
 they will say **بَلَىٰ** yes **قَالُوا** they will reply **فَادْعُوا** then call **وَمَا**  
 not **دُعَاؤُا** the invocation **الْكَافِرِينَ** of the disbelievers **إِلَّا** but **فِي**  
 in **ضَلَالٍ** error **إِنَّا** We **لَنَنْصُرُ** verily **رُسُلَنَا** will make victorious  
 Our Messengers **وَالَّذِينَ ءَامَنُوا** and those who **بِالْحَيَاةِ** in **الدُّنْيَا** life  
 and on the Day **وَيَوْمَ** and **يَقُومُ** will stand **وَالَّذِينَ**  
 the witnesses **الْأَشْهَادُ** the Day when **يَوْمَ** **لَا** will not **يَنْفَعُ** benefit  
 the oppressors (wrongdoers) **الظَّالِمِينَ** the **مَعَذِرَتُهُمْ** their excuses **وَلَهُمُ**  
 for them will be **اللَّعْنَةُ** the curse **وَلَهُمُ** and for them will be **سُوءُ**  
 evil **الدَّارِ** abode

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allâh)!" 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)— 52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ۖ وَذَكَرْنَاهُ لِأُولَى الْأَلْبَابِ ۖ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ ۖ إِنَّ الذِّبْنَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْفِيزُوهُ ۖ فَاسْتَعِذْ بِاللَّهِ إِنَّكُمْ هُوَ السَّمِيعُ الْبَصِيرُ ۖ

وَلَقَدْ we gave and indeed the guidance Moses مُوسَى the guidance الْهُدَى and (We) caused to inherit الْوَرَثَةَ the children بَنِي and the Scripture الْكِتَابَ a guide هُدًى and a reminder وَذَكَرْنَاهُ for men لَأُولَى الْأَلْبَابِ of understanding فَاصْبِرْ so be patient إِنَّ the Promise وَعْدَ of Allah اللَّهِ is true حَقٌّ and ask for forgiveness لِدُنْكَ for your fault and glorify وَسَبِّحْ in the early evening hours بِالْعِشِيِّ of your Lord رَبِّكَ praises those who الذِّبْنَ verily إِنَّ and in the early morning hours وَالْإِبْكَرِ who dispute يُجَادِلُونَ فِي about آيَاتِ Allah's اللَّهِ evidences there having come to them أَتَتْهُمْ any authority سُلْطَانٍ without إِلَّا except كِبْرٌ their breasts صُدُورِهِمْ in is nothing else مَّا will not هُمْ they يَلْفِيزُوهُ have it فَاسْتَعِذْ so the All-Seer الْبَصِيرُ He is هُوَ verily إِنَّكُمْ with Allah بِاللَّهِ seek refuge the All-Hearer السَّمِيعُ

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] — 54. A guide

and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers]. 56. Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٥﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٦﴾ إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٧﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٥٨﴾

and the *السَّمَوَاتِ* of the heavens the creation indeed *لَخَلْقُ* earth *أَكْبَرُ* is greater *مِنْ* the creation *خَلْقِ* the *النَّاسِ* mankind *وَلَكِنَّ* yet *أَكْثَرَ* most *النَّاسِ* of mankind *لَا* know *﴿٥٥﴾* and not *يَسْتَوِي* equal *الْأَعْمَى* the blind *وَالْبَصِيرُ* and those who see *وَالَّذِينَ* and those who believe *وَالَّذِينَ* nor those who do evil *وَالَّذِينَ* and not those *وَالَّذِينَ* righteous deeds *وَالَّذِينَ* do *تَذَكَّرُونَ ﴿٥٦﴾* little *مَا* you remember *﴿٥٧﴾* verily *إِنَّ* the *السَّاعَةَ* Hour *لَآتِيَةٌ* is surely coming *لَا* no *رَيْبَ* doubt *فِيهَا* about it *وَلَكِنَّ* yet *أَكْثَرَ* most *النَّاسِ* people *لَا* not *يُؤْمِنُونَ ﴿٥٧﴾* believe *﴿٥٨﴾* and *وَقَالَ* said *رَبُّكُمْ* your Lord *ادْعُونِي* invoke Me *أَسْتَجِبْ* I will respond *لَكُمْ* to you *إِنَّ* verily *الَّذِينَ* those who *يَسْتَكْبِرُونَ* (are arrogant) *عَنْ* about *عِبَادَتِي* My worship *سَيَدْخُلُونَ* they will surely enter *جَهَنَّمَ* Hell *دَاخِرِينَ ﴿٥٨﴾* in humiliation

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh —

Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآلَيْ تَتُفَكَّرُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤَفِّكُ الَّذِينَ كَانُوا يَتَّيْنَتِ اللَّهُ يَجْعَدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَارًا وَالسَّمَاءَ بِسَآءٍ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

اللَّهُ الَّذِي Allah has made جَعَلَ is He Who for you لَكُمُ the night and the day لَيْسَكُنَا فِيهِ so that you may rest therein وَالنَّهَارَ truly Allah is full of لَذُو Bounty (hours) for you most أَكْثَرَ yet وَلَٰكِنَّ mankind to (upon) فَضْلٍ Allah that is ذَٰلِكُمُ give thanks يَشْكُرُونَ not people لَا that is ذَٰلِكُمُ of all شَيْءٍ the Creator خَلَقَ your Lord رَبُّكُمْ Allah لَا there is no إِلَهَ but هُوَ He فَآلَيْ how then تَتُفَكَّرُونَ ﴿٦٢﴾ you those الَّذِينَ were deluded يُؤَفِّكُ thus كَذَٰلِكَ are deluded away who كَانُوا were يَتَّيْنَتِ in the proofs اللَّهُ of Allah جَعَدُونَ ﴿٦٣﴾ Who جَعَلَ has made لَكُمُ Allah is He الَّذِي denying اللَّهُ the earth فَرَارًا as a dwelling place وَالسَّمَاءَ and the sky بِسَآءٍ and He has given you shape وَصَوَّرَكُمْ as a canopy and has provided you وَرَزَقَكُمْ your shapes صُورَكُمْ made good your Lord ذَٰلِكُمُ that is رَبُّكُمْ of الطَّيِّبَاتِ good things فَتَبَارَكَ then blessed be اللَّهُ Allah رَبُّ the Lord الْعَالَمِينَ ﴿٦٤﴾ of the worlds

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allâh, your Lord, the Creator of all things, *Lâ*



*ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh. 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of the *‘Âlamîn* (mankind, jinn and all that exists).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٣﴾ قُلْ إِنِّي نُهَيْتُ أَنْ  
أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الَّذِي  
خَلَقَكُمْ مِنْ رُبٍّ ثُمَّ مِّنْ نُطْفَةٍ مِّنْ عِلْقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوعًا  
وَمِنْكُمْ مَّنْ يَمُوتُ مِنْ قَبْلُ وَلِيَبْلُغُوا أَجَلَ مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٥﴾

هُوَ the Ever Living He is لَا there is no إِلَهَ god إِلَّا but  
to Him فَادْعُوهُ so invoke Him مُخْلِصِينَ making pure لَهُ  
الدِّينَ your worship الْحَمْدُ all the praise لِلَّهِ be to Allah رَبِّ the  
I have نُهَيْتُ verily إِنِّي say قُلْ of the worlds الْعَالَمِينَ ﴿٦٣﴾ Lord  
you تَدْعُونَ those whom الَّذِينَ worship أَعْبُدَ to أَنْ been forbidden  
there have come جَاءَنِي since لَمَّا Allah besides مِنْ دُونِ invoke  
and I am وَأُمِرْتُ my Lord رَبِّي from مِنْ evidences الْبَيِّنَاتُ to me  
of the الْعَالَمِينَ to the Lord لِرَبِّ submit أُسْلِمَ to أَنْ commanded  
from مِنْ has created you خَلَقَكُمْ Who الَّذِي He, it is هُوَ worlds  
a mixed drop of male and female نُطْفَةٍ from مِنْ then رُبٍّ dust  
brings you يُخْرِجُكُمْ then ثُمَّ a clot عِلْقَةٍ of مِنْ then discharge  
the age أَشَدَّكُمْ to reach لِتَبْلُغُوا then ثُمَّ as children طِفْلًا forth  
old شُيُوعًا to be لِتَكُونُوا then afterwards ثُمَّ of full strength  
and وَمِنْكُمْ مَنْ يَمُوتُ who يَمُوتُ die مِنْ قَبْلُ before وَلِيَبْلُغُوا  
in order that وَلَعَلَّكُمْ an appointed مُّسَمًّى term أَجَلَ that you reach  
you may understand تَعْقِلُونَ ﴿٦٥﴾

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely





die then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ أَلَيْسَ جَعَلَ لَكُمُ الْأَنْعَامَ لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا Messengers We have sent and indeed before you of some of them (whom) قَصَصْنَا عَلَيْكَ We have related (their) story and some of them وَمِنْهُمْ to you related their story and وَمَا to you عَليكَ We have related (their) story not لَمْ he that أَنْ given to any Messenger رَسُولٍ it was كَانَ not of by the leave إِذْنِ except إِلَّا a sign آيَةٍ should bring of the Commandment أَمْرُ comes جَاءَ so, when فَإِذَا Allah and فَضِيَ the matter will be decided بِالْحَقِّ with truth وَخَسِرَ the followers of the falsehood هُنَالِكَ then الْمُبْطِلُونَ ﴿٧٨﴾ the falsehood اللَّهُ أَلَيْسَ Allah, it is He Who جَعَلَ He Who has made لَكُمْ for you الْأَنْعَامَ and لَتَرْكَبُوا some of them مِنْهَا that you may ride on and وَمِنْهَا some of them تَأْكُلُونَ ﴿٧٩﴾ you eat

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost. 79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفَالِكِ تَحْمِلُونَهَا ﴿٨٠﴾ وَتُرِيهِمْ عَائِنَهُمْ فَإِنَّ اللَّهَ يَسِيرُ فِي الْأَرْضِ فَيَنْظُرُ كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرًا مِنْهُمْ وَأَشَدُّ قُوَّةً وَءَانَا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨١﴾

وَلَكُمْ فِيهَا مَنَافِعُ benefits and you have عَلَيْهَا you may reach on them حَاجَةً a desire that is فِي in

صُدْرِكُمْ your breasts وَعَلَيْهَا and on them وَعَلَى and on الْفُلَ and the ships  
 تُحْمَلُونَ ﴿٨٠﴾ and He shows you وَتُرِيكُمْ you are carried of Allah اِيَّاهُ and He shows you  
 of Allah اِيَّاهُ of the Signs اِيَّاهُ so which قَائِمٌ His signs  
 تُكْفِرُونَ ﴿٨١﴾ do you deny أَفَلَمْ have they not يَسِيرُوا traveled في  
 الْأَرْضِ the earth فَيَنْظُرُوا and seen كَيْفَ how كَانَ was عَاقِبَةُ  
 الْأَيَّامِ the end of those مِنْ from قَبْلِهِمْ before them كَانُوا they  
 أَكْثَرُ were أَكْثَرُ more numerous مِنْهُمْ than them وَأَشَدَّ and mightier قُوَّةً  
 وَأَشَدَّ in strength وَمَا تَرَا in the traces and in the traces فِي the land فَمَا yet,  
 أَهْوَى not أَهْوَى availed عَنْهُمْ them مَا all that كَانُوا they used to يَكْسِبُونَ ﴿٨٢﴾  
 earn

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْوَعْدِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُمْ وَكُفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمَّا يَكُنْ يَكُنْ يَنْفَعُهُمْ إِيْنَتُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَأَلْنَا اللَّهَ أَلَمْ يَكُنْ يَكُنْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم then when their Messengers بِالْبَيِّنَاتِ came to them  
 with clear proofs فَرِحُوا they were glad بِمَا with that عِنْدَهُمْ which  
 of الْوَعْدِ knowledge وَمَا they had مِنْ them  
 that which كَانُوا they used to بِهِ (with it) يَسْتَهْزِءُونَ ﴿٨٣﴾ to mock  
 فَلَمَّا they saw بَأْسَنَا Our punishment قَالُوا so when they said  
 آمَنَّا we believe بِاللَّهِ Alone وَحَدُّهُمْ in Allah وَكُفَرْنَا and we reject  
 بِمَا what كُنَّا we used to بِهِ with Him مُشْرِكِينَ ﴿٨٤﴾ associate as partners  
 فَلَمَّا then not يَكُنْ يَكُنْ يَنْفَعُهُمْ could إِيْنَتُهُمْ their faith لَمَّا when  
 رَأَوْا they saw بَأْسَنَا Our Punishment سَأَلْنَا (like) this has been the

Way of Allah ﷻ which قَدْ حَلَّتْ in has been (established) in ﷻ there الْكَافِرُونَ (dealing with) His slaves عِبَادِهِ and lost هُنَالِكَ the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

## سُورَةُ فَصَّلَاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ۝ كَتَبْتُ فَصَّلَاتٍ مَّا يَنْتُمْ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ۝ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝ وَقَالُوا قُلُوبُنَا فِي أَكْثَرِ مَا نَدْعُونَ إِلَيْهِ فِي مَا آذَانُنَا وَقَدْ أُنْزِلَ إِلَيْنَا وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمِمْ إِلَيْنَا عَلْمُونَ ۝ قُلْ إِنَّمَا أَنَا بَشَرٌ مُثَلِّمٌ يُوْحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۝ وَوَيْلٌ لِلْمُشْرِكِينَ ۝

the Most Ha Mim ۝ تَنْزِيلٌ a revelation ۝ مِنَ the Most Beneficent الرَّحْمَنِ الرَّحِيمِ ۝ كَتَبْتُ a book فَصَّلَاتٍ the Most Merciful الرَّحِيمِ ۝ مَّا يَنْتُمْ explained its Verses قُرْآنًا in Arabic عَرَبِيًّا لِقَوْمٍ people who know يَعْلَمُونَ ۝ بَشِيرًا giving glad tidings وَنَذِيرًا warning so they فَهُمْ most of them أَكْثَرُهُمْ but turn away فَأَعْرَضَ warning in قُلُوبُنَا our hearts are قُلُوبُنَا and they say وَقَالُوا listen ۝ يَسْمَعُونَ not to it إِلَيْهِ you invite us نَدْعُونَ from that which وَمَا coverings أَكْثَرِ and in مَا آذَانُنَا our ears وَقَدْ deafness وَمِنْ بَيْنِنَا and between us وَبَيْنَكَ so work you فَاغْمِمْ is a screen (partition) حِجَابٌ and between you إِلَيْنَا verily We are عَلْمُونَ ۝ قُلْ working ۝ إِنَّمَا أَنَا only I am بَشَرٌ a human being to me إِلَيَّ it is inspired يُوْحَىٰ like you مُثَلِّمٌ a human being so therefore فَاسْتَقِيمُوا One وَاحِدٌ is God إِلَهُ your God إِلَهُكُمُ that

and seek forgiveness from **وَاسْتَغْفِرُوا** to Him **إِلَيْهِ** take straight path  
to polytheists pagans **لِلْمُشْرِكِينَ** and woe **وَوَيْلٌ** Him

### *Sûrat Fussilat*

### **(They are explained in detail) XLI**

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. A revelation from (Allâh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh).

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٧﴾ قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٨﴾ وَجَعَلَ فِيهَا رُوسًا مِّن فَوْقِهَا وَبَنَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لَيْلٌ

الَّذِينَ لَا those who **يُؤْتُونَ** give **الزَّكَاةَ** charity **وَهُمْ** and they are  
**بِالْآخِرَةِ** in the Hereafter **هُمْ** (they are) **كَافِرُونَ** ﴿٦﴾ disbelievers **إِنَّ**  
الَّذِينَ verily **ءَامَنُوا** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** and  
without **أَجْرٌ** reward **غَيْرُ** for them will be **لَهُمْ** righteous deeds  
**مَمْنُونٍ** ﴿٧﴾ **قُلْ** say **أَيْنَكُمْ** do you verily **لَتَكْفُرُونَ** disbelieve **بِالَّذِي**  
**خَلَقَ** in Him Who **الْأَرْضَ** created **فِي** the earth **يَوْمَيْنِ** two days  
**وَجَعَلَ** and you set up **أَندَادًا** with Him **لَهُ** that is **رَبُّ** the

Lord **الْعَالَمِينَ** of the worlds **وَجَعَلَ** and He placed **فِيهَا** therein **رُكُوسٍ** firm mountains **مِنْ** from **فَوْقَهَا** above it **وَبَارَكَ** and He blessed **فِيهَا** therein **وَقَدَّرَ** and measured **فِيهَا** therein **أَقْوَاتَهَا** its sustenance **فِي** in **أَرْبَعَةِ** four **أَيَّامٍ** days **مَوَافٍ** equal **لِلَّسَّائِلِينَ** for all those who ask

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘*Ālamîn* (mankind, jinn and all that exists). 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ آتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَبْحَةً مِّثْلَ صَبْحَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

ثُمَّ then **اسْتَوَىٰ** He rose over **إِلَى** towards the heaven **السَّمَاءِ** the heaven **وَهِيَ** while it was **دُخَانٌ** smoke **فَقَالَ** and said **لَهَا** and to the earth **وَالْأَرْضِ** to it **وَأَتَيْنَا** come both of you **طَوْعًا** willingly or **كَرْهًا** unwillingly **قَالَتَا** they both said **أَتَيْنَا** we come **طَائِعِينَ** willingly **فَقَضَاهُنَّ** completed and finised from their creation **سَبْعَ** seven **سَمَوَاتٍ** each **فِي** in **يَوْمَيْنِ** two days **وَأَوْحَىٰ** and He made **فِي** in **السَّمَاءِ** Heaven **وَزَيَّنَّا** and We adorned **أَمْرَهَا** its affairs **وَالْأَرْضِ** as well as to **السَّمَاءَ** the nearest **الدُّنْيَا** the nearest **بِمَصَابِيحَ** with lamps (stars) **وَحِفْظًا** guard **ذَٰلِكَ** such is **تَقْدِيرُ** the Decree of **الْعَزِيزِ** the All-Mighty **الْعَلِيمِ** the All-Knower **فَقُلْ** they turn away **أَعْرَضُوا** but, if **إِنْ** the All-Knower **أَنْذَرْتُكُمْ** I have warned you **صَبْحَةً** a destructive awful cry thunder-bolt **مِثْلَ** like **صَبْحَةِ** the thunder-bolt of **عَادٍ** Ad **وَتَمُودَ** and Thamud

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both



said: "We come willingly." 12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٣﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ تَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٤﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْرَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٥﴾

إِذْ جَاءَتْهُمْ when the Messengers الرُّسُلُ came to them from بَيْنِ أَيْدِيهِمْ (saying) do not أَلَّا behind them خَلْفِهِمْ and from وَمِنْ before them had so شَاءَ if لَوْ they said قَالُوا Allah الله but إِلَّا worship تَعْبُدُوا our Lord رَبُّنَا would surely have sent أَنْزَلَ مَلَائِكَةً He would indeed we بِمَا in what أُرْسِلْتُمْ you have been sent they were arrogant فَاسْتَكْبَرُوا Ad عَادٌ as for فَأَمَّا disbelieve كَافِرُونَ ﴿١٣﴾ in the land الْأَرْضِ without بِغَيْرِ the right الْحَقِّ and they said وَقَالُوا مَنْ أَشَدُّ is mightier مِنَّا than us قُوَّةً in strength أَوَلَمْ تَرَوْا do not He created them خَلَقَهُمْ Who Allah الذي that see they and they used to وَكَانُوا in strength قُوَّةً than them مِنْهُمْ Mightier أَشَدُّ Upon آيَاتِنَا in Our Signs يَجْحَدُونَ ﴿١٤﴾ to deny فَأَرْسَلْنَا عَلَيْهِمْ so we sent of evil omen نَحْسَاتٍ days أَيَّامٍ in فِي furious صَرْصَرًا wind رِيحًا them of the الْخِزْيِ torment عَذَابَ that We might give them a taste لِنُذِيقَهُمْ and surely the الدُّنْيَا worldly وَلَعَذَابُ the torment الْآخِرَةِ of the Hereafter أَخْرَىٰ of the Hereafter and they لَا not يُبْصِرُونَ ﴿١٥﴾ will be helped

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Âd, they were arrogant in the land without

right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَبَيْنَنَا  
الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾ وَيَوْمَ يُخْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ  
سَمْعُهُمْ وَأَبْصَرُهُمْ وَقُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا ثَمُودُ and as for Thamud فَهَدَيْنَاهُمْ We guided them فَاسْتَحَبُّوا but guidance they preferred الْعَمَىٰ to (over) الْهُدَىٰ guidance فَأَخَذَتْهُمُ then seized them صَاعِقَةُ of torment الْعَذَابِ a destructive cry الْهُونِ they used كَانُوا because of what بِمَا disgracing and used to وَكَانُوا believed those who الَّذِينَ and We saved وَبَيْنَنَا and (remember) the Day that وَيَوْمَ fear (Allah) يَنْقُوتُونَ ﴿١٨﴾ the enemies أَعْدَاءُ اللَّهِ of Allah إِلَى of the Fire النَّارِ the Fire فَهُمْ gathered what مَّا when إِذَا till حَتَّىٰ will be collected there يُوزَعُونَ ﴿١٩﴾ so they their سَمْعُهُمْ against them عَلَيْهِمْ will testify they reached it جَاءُوهَا hearing وَأَبْصَرُهُمْ and their eyes وَقُلُودُهُمْ and their skins بِمَا to what كَانُوا they used يَعْمَلُونَ ﴿٢٠﴾ to do

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا لَمَّا ظَلَمْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ  
تَرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَعِينُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ

كَبِيرًا وَمَا تَعْمَلُونَ ﴿٢١﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٢﴾ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَغِيثُوا فَمَا لَهُمْ مِنَ الْمُعْتَصِينَ ﴿٢٣﴾

وَقَالُوا do why to their skins لِيُجُودِيَنَّهُمْ and they will say وَقَالُوا you testify عَلَيْتَا against us أَنْظَفَنَا they will say أَنْظَقَ He Who ALLAH the ALLAH speak ALL causes to speak كَلَّ all شَيْءُ things وَمَوْ He and He خَلَقَكُمْ created you أَوَّلَ the first مَرَّةً time وَلَآئِهِ and to Him تَرْجِعُونَ ﴿٢١﴾ and not وَمَا you are made to return كُنْتُمْ you against you تَشْتَرُونَ have been أَنْ هِدَاجٌ lest تَشْهَدُ testify عَلَيْكُمْ your your eyes nor وَلَا your ears سَمِعَكُمْ your skins وَلَكِنْ but ظَنَنْتُمْ you thought أَنْ that ALLAH لَا not يَعْلَمُ and كَبِيرًا much وَمَا of what تَعْمَلُونَ ﴿٢٢﴾ you were doing وَذَلِكُمْ that ظَنُّكُمْ thought of yours الَّذِي which ظَنَنْتُمْ you thought بِرَبِّكُمْ and أَرَدْتُمْ about your Lord فَأَصْبَحْتُمْ has brought you to destruction فَإِنْ utterly lost of those تَخْسِرُونَ ﴿٢٣﴾ you have become yet the fire النَّارُ they have patience مَثْوًى yet not فَمَا they beg to be excused يَسْتَغِيثُوا and if وَلَآئِهِمْ for them هُمْ they of those الْمُعْتَصِينَ ﴿٢٣﴾ who will ever be excused

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak," — and He created you the first time, and to Him you are made to return. 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.

﴿٢٤﴾ وَقِصَّصْنَا لَهُمْ قُرْآنَهُ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَنِيِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَافِ بِهِ أَعْلَكُمُ تُغْلَبُونَ ﴿٢٦﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

intimate وَقَضَيْنَا for them لَهُمْ and We have assigned قُرْبَانَا to them لَهُمْ who have made fair seeming فَزَيَّنُوا companions behind خَلْفَهُمْ and what was وَمَا before them بَيْنَ أَيْدِيهِمْ what was وَحَقُّ them and is justified عَلَيْهِمُ against them الْقَوْلُ the World فِي in أَنَّهُمْ nations قَدْ verily خَلَّتْ that have passed away مِنْ قَبْلِهِمْ indeed they إِنَّهُمْ and men وَالْإِنِّسَ jinns of لَبِئْسَ before them كَانُوا they were خَسِرِينَ ﴿٢٦﴾ losers وَقَالَ الَّذِينَ and say الَّذِينَ those who كَفَرُوا disbelieve لَا تَسْمَعُوا listen لِهَذَا to this الْقُرْآنِ Quran وَالْقَوْمُ overcome تَغْلِبُونَ ﴿٢٧﴾ that you may in it لَكُمْ and make noise فَلَنذِيقَنَّ those who الَّذِينَ but surely we shall cause to taste كَفَرُوا and We shall عَذَابًا severe شَدِيدًا torment اذْهَبُوا a severe وَلَنَجْزِيَنَّهُمْ and We shall اَسْوَأَ the worst الَّذِي of what كَانُوا they used يَعْمَلُونَ ﴿٢٨﴾ to do

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome." 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ مَا كَانُوا يَكْسِبُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضْلَلْنَا مِنَ الْجِنِّ وَالْإِنْسِ فَنَعْمَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْمُسْتَضَلِّينَ ﴿٢٩﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا أَنزَلْ عَلَيْهِمُ الْمَائِكَةَ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

of Allah اللَّهُ of the enemies أَعْدَاءُ the recompense جَزَاءُ that is ذَٰلِكَ the النَّارُ the Fire لَهُمْ therein فِيهَا will be for them دَارُ الْخُلْدِ the home الْخُلْدِ Our الْجَنَّةِ they used to كَانُوا for what مَا recompense جَزَاءُ eternal كَفَرُوا those who الَّذِينَ and will say وَقَالَ to deny ﴿٢٨﴾ Verses

led us أَضَلَّانَا those who الَّذِينَ show us أَرِنَا our Lord رَبَّنَا disbelieve we shall put جَعَلَهُمَا and men وَالْإِنسِ jinn الْجِنِّ from مِنْ astray of مِنْ so that they become لِيَكُونَا our feet أقدامنا under تَحْتَهُ them of the lowest الْأَسْفَلِينَ ﴿٢٨﴾ the lowest الَّذِينَ verily إِنَّ the lowest the Straight Path استَقِمُوا then ثُمَّ is Allah اللَّهُ Lord (saying) أَلَّا angels الْمَلَائِكَةُ on them عَلَيْهِمْ will descend تَنْزِيلٌ but receive وَأَبْشِرُوا grieve تَحْزَنُوا and not وَلَا fear خَافُوا do not you have been كُنْتُمْ which أَلَيْ of Paradise بِالْجَنَّةِ the glad tidings نُوعِدُكُمْ ﴿٢٩﴾ promised

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

نَحْنُ أَوْلَىٰ أَوْلَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢٨﴾ تَرْوَا مِنْ عَفْوَهِ رَحِيمٍ ﴿٢٩﴾ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٠﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣١﴾

نَحْنُ أَوْلَىٰ أَوْلَاكُمْ We have been your friends أَوْلَىٰ in the life الْحَيَاةِ الدُّنْيَا and you shall وَلَكُمْ the Hereafter الْآخِرَةِ and in of the world فِيهَا مَا thereina نَشْتَهُ desire أَنْفُسُكُمْ what therein مَا thereina and you shall have وَلَكُمْ inner-selves تَدْعُونَ ﴿٢٨﴾ you ask for تَرْوَا from عَفْوَهِ an entertainment وَمَنْ the Most Merciful رَحِيمٍ ﴿٢٩﴾ and who is وَمَنْ the Most Merciful أَحْسَنُ better to INVITES (calls) دَعَا than he who in speech مِمَّنْ and says صَالِحًا righteous deeds وَقَالَ and does عَمِلَ Allah اللَّهُ are تَسْتَوِي and not وَلَا the Muslims الْمُسْلِمِينَ ﴿٣٠﴾ one of I am إِنِّي

repel <sup>أَدْفَعُ</sup> the evil deed <sup>الْأَلْبَسْتُ</sup> and <sup>وَلَا</sup> the good deed <sup>الْحَسَنَةُ</sup> equal  
 he, <sup>يَأْتِي</sup> then verily <sup>فَإِذَا</sup> better <sup>أَحْسَنُ</sup> is <sup>هِيَ</sup> with one which <sup>بَيْنَكَ</sup>  
 enmity <sup>عَدَاوَةٌ</sup> and between him <sup>وَبَيْنَهُ</sup> between you who  
 a close <sup>حَمِيمٌ</sup> he was friend <sup>وَلِيٌّ</sup> as though

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣١﴾ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ  
 بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٢﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
 لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٣﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ  
 رَبِّكَ يُسَبِّحُونَ لَهُم بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٤﴾

وَمَا يُلْقِيهَا but none <sup>إِلَّا</sup> is granted it <sup>الَّذِينَ</sup> except <sup>صَبَرُوا</sup> those who  
 the <sup>ذُو</sup> except <sup>إِلَّا</sup> is granted it <sup>يُلْقِيهَا</sup> and none <sup>وَمَا</sup> are patient  
 of great portion <sup>عَظِيمٍ</sup> of happiness (most fortunate) <sup>حَظٍّ</sup> owner  
 Satan <sup>الشَّيْطَانِ</sup> from <sup>مِنْ</sup> whisper comes to you <sup>يَنزَغَنَّكَ</sup> and if <sup>وَإِنَّمَا</sup>  
 verily <sup>نَزْغٌ</sup> in Allah <sup>بِاللَّهِ</sup> seek refuge <sup>فَاسْتَعِذْ</sup> an evil prodding  
 and <sup>هُوَ</sup> the All-Knower <sup>السَّمِيعُ</sup> the All-Hearer <sup>الْعَلِيمُ</sup> <sup>وَمِنْ</sup>  
 and the <sup>اللَّيْلُ</sup> the night <sup>وَالنَّهَارُ</sup> His Signs are <sup>آيَاتِهِ</sup> from among  
 day <sup>وَالشَّمْسُ</sup> and the sun <sup>وَالْقَمَرُ</sup> and the moon <sup>لَا</sup> and the moon <sup>تَسْجُدُوا</sup> not  
 to the moon <sup>وَالْقَمَرِ</sup> nor <sup>وَلَا</sup> to the sun <sup>لِلشَّمْسِ</sup> prostrate  
 if <sup>إِن</sup> created them <sup>خَلَقَهُنَّ</sup> Who <sup>الَّذِي</sup> to Allah <sup>لِلَّهِ</sup> but prostrate  
 but if <sup>فَإِن</sup> worship <sup>تَعْبُدُونَ</sup> Him <sup>إِيَّاهُ</sup> you (really) <sup>كُنتُمْ</sup>

who are with **عِنْدَ** then those **فَالَّذِينَ** they are too proud **اسْتَكْبَرُوا**  
**رَبِّكَ** your Lord **يُسَبِّحُونَ** glorify **لَهُ** Him **بِالْأَيْلِ** night (during) **وَالنَّهَارِ**  
 get tired **بَسْتَمُونَ** never **لَا** and they **وَهُمْ** and day

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. 36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمِن مَّآيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خُشْعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُمْ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ بَاقِيَ مِمَّا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُمْ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُمْ لَكَاذِبٌ عَزِيزٌ ﴿٣٨﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٣٩﴾

وَمِن مَّآيَاتِهِ أَنْتَ تَرَى the **الْأَرْضَ** see **رَبِّ** that you **اللَّهُ** His Signs and among **وَمِن**  
**خُشْعَةً** earth **فَإِذَا** barren **أَنْزَلْنَا** but when **عَلَيْهَا** We send down **إِلَيْهَا** to it **الْمَاءَ**  
 verily **وَرَبَتْ** it is stirred to life **وَرَبَتْ** and growth **وَرَبَتْ** **إِنَّ** and growth  
 surely (He) is able to give life **لُحْيِ** gives it life **اللَّهُ** He Who **أَحْيَاهَا** He  
 things **كُلِّ** is over **عَلَى** indeed He **إِنَّهُمْ** to the dead **الْمَوْتِ**  
**قَدِيرٌ** He is Able to do **إِنَّ** He is Able to do **الَّذِينَ** verily **يُلْحِدُونَ** those who  
 from Us **أَيَاتِنَا** concerning **لَا** Our Signs **يَخْفَوْنَ** are not **عَلَيْنَا** hidden  
**أَفَنْ** is he who **يُلْقَى** is cast **فِي** into **النَّارِ** the Fire **خَيْرٌ** the Fire **أَمْ** better  
 of Judgement **الْقِيَمَةِ** on the Day **يَوْمَ** secure **يَأْتِي** comes **لَهُمْ** he who  
**أَعْمَلُوا** do **مَا** what **وَشِئْتُمْ** you will **إِنَّهُمْ** verily He is **بِمَا** of what **تَعْمَلُونَ**  
 disbelieve **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** All-Seer **بَصِيرٌ** you do  
 and **بِالذِّكْرِ** in the Reminder **لَمَّا** when **جَاءَهُمْ** it comes to them **وَأَنَّهُمْ**  
 verily it **لَكُتِبَ** is a Book **عَزِيزٌ** is a Book **عَزِيزٌ** is a Book **لَا** an honorable respected **يَأْتِيهِ** not

nor before it from falsehood comes to it  
the All-Wise sent down behind it from  
Worthy of All-Praise ﴿١٠﴾

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿١٧﴾ وَلَوْ جَعَلْنَاهُ قُرْءَانًا مَعْجَمًا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَعْرَبِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْءَانٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿١٨﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخُتِّيفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٩﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٠﴾

nothing يُقَالُ is said لَكَ to you إِلَّا what مَا except قَدْ verily  
قِيلَ was said لِلرُّسُلِ to the Messengers مِنْ قَبْلِكَ before you إِنَّ verily  
رَبِّكَ your Lord لَذُو of forgiveness مَغْفِرٍ is indeed the Possessor وَذُو  
and if عِقَابٍ of punishment أَلِيمٍ painful وَلَوْ and the Possessor  
in a foreign language مَعْجَمًا as a Quran قُرْءَانًا We had made this  
جَعَلْنَاهُ are فُصِّلَتْ why not لَوْلَا they would have said لَقَالُوا other than Arabic  
what (a Book) not in مَعْجَمِيَّتُهُ its verses آيَاتُهُ explained in detail  
for those who لَإِلَازِمٌ it is قُلْ and an Arab وَعَرَبِيٌّ Arabic  
and as for الَّذِينَ and a healing وَشِفَاءٌ a guide هُدًى believe آمَنُوا



there وَفَرَّ their ears مَاَذَانِهِمْ in فِي believe يُؤْمِنُونَ not لَا those who  
 they أُولَئِكَ blindness عَمَى for them عَلَيْهِمْ and it is وَهُوَ is deafness  
 far بَعِيدٌ a place مَكَانٍ from مِنْ called بِمَادُونٍ are those who are  
 the الْكِتَابِ Moses مُوسَى We have given وَإِنَّا and indeed وَلَقَدْ away  
 and had it not وَلَوْلَا therein فِيهِ but dispute arouse فَانْخَلَفَ Scripture  
 your رَبِّكَ from مِنْ that went forth سَبَقَتْ word كَلِمَةً been for  
 but لَقَدْ بَيْنَهُمْ would have been settled لَقِضُوا Lord  
 suspicion مُرِيبٌ thereto مِنْهُ doubt شَكٍّ in لَيْنٍ truly they are  
 it is for his فَتَنَفْسِهِ righteous good deeds صَالِحًا does عَمِلَ whosoever  
 وَنَا it is against it فَتَلَبَّسَ does evil أَسَاءَ and whosoever وَمَنْ ownself  
 to (His) slaves لِلْعَمِيدِ unjust يَظْلَمُ your Lord رَبِّكَ and not

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (*Tafsir Al-Qurtubî*) 46. Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.

﴿إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ شُرَكَاءِي قَالُوا أَدَّاتَكَ مَا مَنَّا مِنْ شَيْءٍ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجٍّ ۚ﴾ ﴿١٨﴾ لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿١٩﴾

﴿إِلَيْهِ﴾ to Him is referred عِلْمُ the knowledge of the السَّاعَةِ the Hour and not وَمَا تَخْرُجُ any fruits مِنْ ثَمَرَاتٍ nor its sheath وَمَا تَحْمِلُ any female أَنْثَى nor gives birth تَضَعُ إِلَّا بِعِلْمِهِ except by His knowledge وَيَوْمَ where are أَتَيْنَ He will call unto them on the Day when we inform you that أَدَّاتَكَ they will say قَالُوا My partners شُرَكَاءِي none of us وَمَا مَنَّا of us شَيْءٍ bears witness to it وَضَلَّ fail عَنْهُمْ they used كَانُوا to invoke يَدْعُونَ before they have مَا not and they will perceive that وَظَنُوا any place of refuge لَا يَسْتَمُ does get tired الْإِنْسَانُ of asking الْخَيْرِ good وَإِنْ but if مَسَّهُ touches him الشَّرُّ evil فَيَئُوسٌ then he gives all hope قَنُوطٌ

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَيْنَ أَذْفَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ فَلْيَتَنَبَّأَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَيَذَّيْقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٢٠﴾ وَإِذَا أَعْمَأَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَىٰ جَنَانَهُ ۖ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٢١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ ۖ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٢٢﴾

وَلَيِّنَ of mercy رَحْمَةً We make him taste أَذْقَنَهُ and truly if وَلَيِّنَ has touched him مَسَّهُ some adversity ضَرْبًا after مِنْ بَعْدٍ from Us لَيَقُولَنَّ I أَظُنُّ and not وَمَا for me لِي this is هَذَا he is sure to say يَقُولَنَّ I أَلْسَاعَةَ think the Hour قَائِمَةً will be established وَلَيِّنَ but if رُجِعْتُ I for me لِي surely إِنَّ my Lord رَبِّي to إِلَيَّ am brought back those الَّذِينَ then We verily inform تَكُنَّ the best لِلْحُسْنَى with Him they have done عَمِلُوا with what بِمَا disbelieved كَفَرُوا who torment عَذَابٍ of a مِّنْ and We shall make them taste وَلَنَذِقَنَّهُمْ on عَلَى We bestow favour أَنْصِتْنَا and when وَإِنَّا severe غَلِيظٌ ۝٥١ the الإنسانِ man أَقْرَضَ he withdraws وَنَا and turns يَجَانِبُهُ away وَإِنَّا but مَسَّهُ when he has أَشْرَ evil قَدَرُ then he has دَعَا then he has if كَانَ in tell me إِنْ say قُلْ long عَرِضٌ ۝٥٢ supplications in you disbelieve كَفَرْتُمْ then نُمُّ Allah اللَّهُ from مِنْ عِنْدِ is in مَنْ who is أَضَلُّ more astray مِمَّنْ than one هُوَ who is فِي in شِقَاقٍ opposition بَعِيدٌ ۝٥٣ far away

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him. Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's right path and His obedience).

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُنْ بِرَبِّكَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٥٣ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّحِيطُونَ ۝٥٤

سَنُرِيهِمْ ءَايَاتِنَا Our signs ءَايَاتِنَا in فِي the الْآفَاقِ in their own selves أَنْفُسِهِمْ and in وَفِي horizons حَتَّىٰ until it يَبَيِّنَ the truth الْحَقُّ that this is أَنَّهُ to them لَهُمْ becomes manifest أَوَلَمْ that He is أَنَّهُ to your Lord رَبِّكَ sufficient يَكُنْ is it not

they over all things ۞ a Witness ۞ verily ۞ they are in doubt ۞ concerning the meeting ۞ with their Lord ۞ verily ۞ He it is who is ۞ all things ۞ surrounding ۞

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

### سُورَةُ الشُّورَىٰ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم ۞ عسق ۞ كَذٰلِكَ يُوحٰى اِلَيْكَ وَاِلٰى الَّذِيْنَ مِنْ قَبْلِكَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۞ لَّمْ يَمَّا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَهُوَ الْعَلِىُّ الْعَظِيْمُ ۞ تَكَادُ السَّمٰوٰتُ يَنْفَطِرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِنَّ وَتَسْتَغْفِرُوْنَ لِمَنْ فِى الْاَرْضِ اَلَا اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۞ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖ اَوْلِيَاۡةَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۞

Ham Meem ۞ عسق ۞ Ain Sin Qaf ۞ likewise ۞ you inspires ۞ and to ۞ those who are ۞ before you ۞ the All-Mighty ۞ the All-Wise ۞ the Most High ۞ and He is ۞ the earth ۞ in ۞ all that ۞ belongs ۞ the heavens ۞ and all that ۞ the Most Great ۞ nearly ۞ the heavens ۞ might rent ۞ asunder ۞ from ۞ above them ۞ and the angels ۞ glorify ۞ the praise ۞ of their Lord ۞ and ask for ۞ forgiveness ۞ for those ۞ on ۞ the earth ۞ verily ۞ indeed ۞ Allah ۞ is ۞ the Oft-Forgiving ۞ the Most ۞ Merciful ۞ and as for those who ۞ take (others) ۞ from ۞ besides Him ۞ Allah is ۞ Protector ۞



is the Protector **هُوَ** He Alone **الْوَلِيُّ** but Allah **فَاللَّهُ** guardians and it is He **هُوَ** to the dead **الْمَوْتِ** gives life **يُحْيِي** and He is Who **عَلَى** Who is **عَلَى** over **كُلِّ** all **شَيْءٍ** things **فَعَدِيرٌ** is Able

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them). 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrongdoers) will have neither a *Walî* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ ﴿١٠﴾ فَأَطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

and whatsoever **وَمَا اخْتَلَفْتُمْ** you differ **فِيهِ** in it **مِنْ** of **شَيْءٍ** a matter **فَحُكْمُهُ** its decision **إِلَى** to **اللَّهُ** Allah **ذَلِكُمُ** such is **اللَّهُ** Allah **رَبِّي** and to Him **وَالَيْهِ** I put my trust **تَوَكَّلْتُ** in Whom **عَلَيْهِ** my Lord of the heavens **السَّمَوَاتِ** The Creator **فَأَطِرُ** I turn in repentance **أَنِيبُ** from **مِنْ** for you **لَكُمْ** He has made **جَعَلَ** and the earth **وَالْأَرْضِ** **أَنْفُسِكُمْ** yourselves **أَزْوَاجًا** mates **وَمِنَ** and from **الْأَنْعَامِ** the cattle **أَزْوَاجًا** there is not **لَيْسَ** by this means **فِيهِ** He creates you **يَذُرُوكُمْ** mates **كَمِثْلِهِ** like unto Him **شَيْءٌ** anything **وَهُوَ** and He is **السَّمِيعُ** the All-Hearer **الْبَصِيرُ** the All-Seer **لَهُ** to Him belongs **مَقَالِيدُ** the keys of **السَّمَوَاتِ** the heavens **وَالْأَرْضِ** and the earth **يَبْسُطُ** He enlarges **الرِّزْقَ** provision **لِمَنْ** for whom **يَشَاءُ** He wills **وَيَقْدِرُ** and straitens **إِنَّهُ** verily He **يَكُلِّ** of every **شَيْءٍ** thing **عَلِيمٌ** is the All-Knower

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is the All-Knower of everything.

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٢﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْوَعْدُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٣﴾﴾

﴿شَرَعَ﴾ He has ordained ﴿لَكُمْ﴾ for you ﴿مِنَ الدِّينِ﴾ of the same religion and that which ﴿وَصَّى﴾ He ordained ﴿بِهِ﴾ for ﴿نُوحًا﴾ Noah ﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾ We have inspired ﴿إِلَيْكَ﴾ to you ﴿وَمَا وَصَّيْنَا بِهِ﴾ and that which ﴿إِبْرَاهِيمَ﴾ We have inspired ﴿وَمُوسَى﴾ and Moses ﴿وَعِيسَى﴾ and Jesus ﴿أَنْ أَقِيمُوا الدِّينَ﴾ that you should establish the religion ﴿وَلَا تَتَفَرَّقُوا﴾ and not be divided ﴿فِيهِ﴾ in it ﴿كَبُرَ عَلَى الْمُشْرِكِينَ﴾ intolerable for the polytheists ﴿مَا تَدْعُوهُمْ إِلَيْهِ﴾ is that which you call them ﴿إِلَيْهِ﴾ (to it) ﴿اللَّهُ يَجْتَبِي﴾ Allah chooses ﴿إِلَيْهِ﴾ for Himself ﴿مَنْ يَشَاءُ﴾ whom He wills ﴿وَيَهْدِي﴾ and guides ﴿إِلَيْهِ﴾ turns to Him in repentance ﴿مَنْ يُنِيبُ﴾ who turns to Him in repentance ﴿وَمَا تَفَرَّقُوا﴾ and not they divided ﴿إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْوَعْدُ﴾ after till they divided ﴿بَيْنَهُمْ﴾ between themselves ﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ﴾ and had it not been your word ﴿لَفُضِّى بَيْنَهُمْ﴾ the matter would have been settled ﴿وَالَّذِينَ أُورِثُوا الْكُتُبَ﴾ and verily those who were made to inherit the scripture ﴿مِنْ بَعْدِهِمْ﴾ after them ﴿لَفِي شَكٍّ مِنْهُ مُرِيبٍ﴾ are in doubt concerning it

suspicion

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn* is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

فَلِذَلِكَ فَادِّعْ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَآ أَنُذِرَ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٤﴾ وَالَّذِينَ يُجَاجِلُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُمْ جَحَنَّهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ وَكَاهُكُمْ عَلَيْهِمْ عَذَابٌ شَدِيدٌ ﴿١٥﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٦﴾

فَلِذَلِكَ فَادِّعْ so unto this then invite وَاسْتَقِمْ and stand firm and كَمَا straight as أُمِرْتَ you were commanded وَلَا and not تَتَّبِعْ in what I believe مَآ أَنُذِرَ and say وَقُلْ their desires أَهْوَاءَهُمْ follow and I am أُمِرْتُ a Book كِتَابٍ from اللَّهِ has sent أَنْزَلَ Allah among you بَيْنَكُمُ to do justice لِأَعْدِلَ commanded رَبُّنَا Allah and your Lord وَرَبُّكُمْ our Lord لَنَا أَعْمَالُنَا for us وَلَكُمْ أَعْمَالُكُمْ and for you لَا your deeds حُجَّةَ there is no بَيْنَنَا وَبَيْنَكُمُ dispute between us and between you يَجْمَعُ Allah and to Him وَإِلَيْهِ الْمَصِيرُ ﴿١٤﴾ is the final return وَالَّذِينَ جَاجِلُونَ فِي اللَّهِ (in) concerning and those who جَحَنَّهُمْ (to Him) has been accepted مَا after اسْتُجِيبَ what دَاحِضَةً عِنْدَ رَبِّهِمْ with (to) is of no use عَذَابٌ وَكَاهُكُمْ عَلَيْهِمْ Eذاب torment and for them will be عَذَابٌ وَكَاهُكُمْ عَلَيْهِمْ is wrath عَلَيْهِمْ on them اللَّهُ الَّذِي أَنْزَلَ the Book بِالْحَقِّ and the balance وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٦﴾



بُذِرِكَ is قَرِيبٌ ﴿١٧﴾ the Hour السَّاعَةُ perhaps لَعَلَّ can make you know close at hand

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm (on Islâmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ ﴿١٥﴾ إِنَّهَا الْحَقُّ أَلاَّ إِنَّ الَّذِينَ يُعَارَضُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٦﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٧﴾ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿١٨﴾

believe يَسْتَعْجِلُ not لَا those who الَّذِينَ it بِهَا seek to hasten  
 بِهَا in it وَالَّذِينَ and those who آمَنُوا believe مُشْفِقُونَ are fearful وَمِنَ of it  
 وَالْحَقُّ that it is إِنَّهَا and they know وَيَعْلَمُونَ indeed الَّذِينَ verily  
 concerning dispute يُعَارَضُونَ those who dispute فِي the Hour السَّاعَةِ  
 far away بَعِيدٍ error ضَلَالٍ are certainly in لَفِي the Hour السَّاعَةِ  
 Allah is لَطِيفٌ Allah is very Gracious and Kind بِعِبَادِهِ to His slaves يَرْزُقُ  
 and He is وَهُوَ He will يَنْشَأُ to whom مَنْ He gives provisions  
 the All-Mighty الْعَزِيزُ the All-Strong الْقَوِيُّ whoever مَنْ  
 We نَزِدْ of the Hereafter الْآخِرَةِ the reward حَرْثَ desiring يُرِيدُ is  
 and whoever وَمَنْ his reward حَرْثِهِ in فِي to him لَمْ increase  
 We نُؤْتِهِ of this world الدُّنْيَا the reward حَرْثَ desires يُرِيدُ (was)  
 the الْآخِرَةِ in فِي he has لَمْ and not وَمَا of it مِنْهَا give him  
 portion نَصِيبٍ any مِنْ Hereafter

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. 19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِعُ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

who have instituted شَرَعُوا partners شُرَكَاءُ they have لَهُمْ or أَمْ لَهُمْ has not لَمْ what مَا religion الدِّينِ of بَيْنَ for them لَفُضِيَ a decisive لَفُضِيَ the matter would have been judged بَيْنَهُمْ the wrong-doers الظَّالِمِينَ and verily وَإِنَّ between them the wrong-doers الظَّالِمِينَ you will see تَرَى a painful أَلِيمٌ torment عَذَابٌ them they have كَسَبُوا of that which مِمَّا fearful مُشْفِقِينَ wrong-doers and those وَهُمْ earned and it is وَقِعُ befalling بِهِمْ them وَالَّذِينَ in righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe آمَنُوا who for of the Gardens الْجَنَّاتِ the flowering meadows رَوْضَاتِ of the Lord رَبِّهِمْ their Lord ذَلِكَ that the supreme الْكَبِيرُ ﴿٢٢﴾

21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrongdoers) there is a painful torment. 22. You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرِفْ حَسَنَةً نَّزِدْنَا فِيهَا حُسْنًا إِنَّ اللَّهَ عَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحَ اللَّهُ الْبَاطِلَ وَيُخَوِّقُ الْحَقَّ يَكَلِّمُنِيهٗ إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

ذَٰلِكَ that is الَّذِي which يُبَشِّرُ Allah gives glad tidings عِبَادَهُ to His righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe الَّذِينَ who ءَامَنُوا except reward إِلَّا for it أَجْرًا I ask you أَسْأَلُكُمْ not قُلْ say الْمَوَدَّةَ to be kind to me فِي for الْقُرْبَىٰ kinship with you وَمَن We shall يَقْرِفْ whoever حَسَنَةً earns a good righteous deed نَزِدْنَا in it حُسْنًا for him of good إِنَّ Allah verily اللَّهُ is Most Ready to appreciate عَفُورٌ if Oft-Forgiving شَكُورٌ ﴿٢٣﴾ they say افْتَرَىٰ he has invented عَلَى against اللَّهِ Allah كَذِبًا He could have sealed بِخَاتَمٍ Allah willed بِشَاءَ so if a lie عَلَى (on) قَلْبِكَ your heart وَيَمْحَ and wipes out الْبَاطِلَ Allah falsehoood وَيُخَوِّقُ the truth الْحَقَّ and establishes by His word يَكَلِّمُنِيهٗ the truth الْبَاطِلَ is in the breasts الصُّدُورِ ﴿٢٤﴾ He knows well بِذَاتِ what

23. That is (the Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): “No reward do I ask of you for this except to be kind to me for my kinship with you.” And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: “He has invented a lie against Allāh?” If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur’ān). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur’ān). Verily, He knows well what (secrets) are in the breasts (of mankind).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

وَهُوَ الَّذِي and He is وَهُوَ Who يَقْبَلُ accepts التَّوْبَةَ repentance عَنْ from  
 عِبَادِهِ His slaves وَيَعْفُو and forgives عَنِ the سَيِّئَاتِ sins وَيَعْلَمُ the  
 and He answers وَاسْتَجِبْ you do ﴿٢٥﴾ تَسْعَلُونَ what مَا and He knows  
 الَّذِينَ those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds  
 وَيَزِيدُهُمْ increase and gives them of فَضْلِهِ His Bounty وَالْكَافِرُونَ  
 ﴿٢٦﴾ torment عَذَابٌ theirs will be لَهُمْ and as for the disbelievers  
 the provision الرَّزْقِ Allah ﷻ enlarge and if وَلَوْ a severe  
 the لِيَعْبُدُوهُ for His slaves لَبَغَوْا for بَنَوا they would surely rebel فِي in  
 the وَلَكِنْ but يُنَزِّلُ He sends down بِقَدَرٍ by measure مَا what يَنَالُ  
 the ﷻ He wills لَئِنْ He is يَصَادُوهُ verily He is in respect of His slaves حَمِيدٌ  
 the All-Seer ﴿٢٧﴾ Well-Aware

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ  
 وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا  
 كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أُنْزِلَ بِمُعْجِزَيْنِ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا  
 نَصِيرٍ ﴿٣١﴾

وَهُوَ الَّذِي and He is وَهُوَ Who يُنَزِّلُ it is the rain الْغَيْثَ sends down مِنْ بَعْدِ  
 and spreads abroad قَنَطُوا they have despaired وَيَنْشُرُ after مَا  
 the Protecting Friend الْوَلِيُّ and He is رَحْمَتَهُ His Mercy وَهُوَ  
 الْحَمِيدُ ﴿٢٨﴾ Worthy of all praise وَمِنْ and among ءَايَاتِهِ His Signs خَلْقُ  
 and وَمَا the earth وَالْأَرْضِ the heavens السَّمَوَاتِ is the creation of  
 دَابَّةٍ of فِيهِمَا in them both وَمِنْ in  
 their assembling جَمْعِهِمْ over عَلَى and He is وَهُوَ moving creatures

and whatever وَمَا All-Potent قَدِيرٌ He wills إِذَا whenever  
 it is because فِيمَا misfortune مُصِيبٌ of بَأْسٌ befalls you أَصَابَكُمْ  
 and He وَعَقُّوا your hands أَيْدِيكُمْ have earned كَسَبَتْ of what  
 and (not) وَمَا much كَثِيرٌ from عَنْ pardons  
 and neither وَمَا the earth فِي in the الْأَرْضِ can escape from Allah  
 Protecting Friend وَلِيٌّ any مِنْ Allah اللَّهُ besides you have  
 وَلَا nor نَصِيرٌ any helper

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Wali* (Helper, Supporter, Protector, Lord), Worthy of all praise. 29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an, Verse 35:45) 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Wali* (guardian or a protector, helper) nor any helper.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ٣٠ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ٣١ أَوْ يُوقِعُهُنَّ يَمًا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ٣٢ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحْصِرٍ ٣٣ فَمَا أُوْنِيَهُمْ مِنْ مَقَرٍّ مَنَعَ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٣٤

وَمِنْ آيَاتِهِ الْجَوَارِ His signs and among the ships in the الْبَحْرِ in the sea  
 He causes كَالْأَعْلَامِ like mountains ٣٠ إِنْ if يَشَأْ He wills يُسْكِنِ He causes  
 to settle الرِّيحَ the wind فَيَظْلَلْنَ then they would become رَوَاكِدَ  
 motionless عَلَى on ظَهْرِهِ the back (of the sea) إِنَّ verily فِي in ذَلِكَ  
 that لَآيَاتٍ signs لِكُلِّ for everyone صَبَّارٍ patient شَكُورٍ (and) ٣١  
 because of that يَمًا He may destroy them أَوْ or يُوقِعُهُنَّ grateful  
 which كَسَبُوا which they (people) have learned وَيَعْفُ and He pardons عَنْ  
 from كَثِيرٍ much ٣٢ وَيَعْلَمَ and may know الَّذِينَ those who يُجَادِلُونَ  
 dispute فِي as regards آيَاتِنَا Our proofs مَا لَهُمْ that there is not for

you أُوْتِنُمْ so whatever مَا place of refuge مَحْجَبٍ any مِنْ them  
 is but a passing enjoyment فَتَنُ thing مَنُ have been given  
 الْحَيَوةِ worldly الدُّنْيَا for this life وَمَا is with عِنْدَ and what  
 for those who الَّذِينَ and more lasting وَابْقَى is better خَيْرٌ Allah  
 put their trust بَتَوَكَّلُونَ their Lord رَبِّهِمْ and in وَعَلَى believe آمَنُوا

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayât* (proofs, signs, verses of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment) (*Tafsir At-Tabari*) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَالَّذِينَ يَحْنَبُونَ كَثِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا عَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٣﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٤﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٥﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٦﴾

وَالَّذِينَ يَحْنَبُونَ and those who كَثِيرَ the greater الْإِثْمِ sins وَالْفَوَاحِشَ  
 they هُمْ they are angry عَضِبُوا that مَا and when وَإِذَا and lewdness  
 of رَبِّهِمْ who answer the call اسْتَجَابُوا and those وَالَّذِينَ forgive يَغْفِرُونَ ﴿٣٣﴾  
 and their Lord وَأَقَامُوا and offer perfectly الصَّلَاةَ and their prayers وَأَمْرُهُمْ  
 between them شُورَى consultation بَيْنَهُمْ who (conduct) their affairs  
 وَمِمَّا who رَزَقْنَاهُمْ and of what يُنفِقُونَ ﴿٣٤﴾ We have bestowed on them  
 an الْبَغْيُ is done to them أَصَابَهُمْ when إِذَا and those who وَالَّذِينَ spend  
 and the وَجَزَاءُ take defense يَنْتَصِرُونَ ﴿٣٥﴾ they هُمْ oppressive wrong  
 like thereof مِثْلُهَا is an evil سَيِّئَةٌ an evil سَيِّئَةٌ recompense for  
 his فَأَجْرُهُ and makes reconciliation وَأَصْلَحَ forgives عَفَا so whoever  
 likes يُحِبُّ not لَا verily He إِنَّهُ Allah اللَّهُ due from عَلَى reward is  
 wrong-doers الظَّالِمِينَ ﴿٣٦﴾

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrongdoers).

وَلَمَنِ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٠﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤١﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٢﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُوكَ هَلْ إِلَىٰ مَرَّةٍ مِنْ سَبِيلٍ ﴿٤٣﴾ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَتٍ مِنَ الدَّرِئِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِرَاتِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۚ إِنْ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٤﴾

وَلَمَنِ أَنْتَصَرَ بَعْدَ ظُلْمِهِ after takes revenge whosoever wrong فَأُولَٰئِكَ for such مَا there is not عَلَيْهِمْ against them مِنْ any way سَبِيلٍ ﴿٤٠﴾ إِنَّمَا السَّبِيلُ the way is only عَلَى the way against الَّذِينَ those who يَظْلِمُونَ oppress النَّاسَ people وَيَبْغُونَ rebel فِي in the earth الْأَرْضِ the earth بِغَيْرِ الْحَقِّ without right أُولَٰئِكَ these لَهُمْ for them عَذَابٌ torment أَلِيمٌ ﴿٤١﴾ وَلَمَنْ a painful and verily whosoever صَبَرَ shows patience وَغَفَرَ and forgives إِنَّ truly ذَلِكَ that لَمِنْ from عَزْمِ the عَزْمِ would be from وَمَنْ things and whomsoever يُضْلِلِ astray اللَّهُ Allah فَمَا there is not وَلِيٍّ any for him مِنْ any after him تَرَى and you will see الظَّالِمِينَ the wrong-doers لَمَّا when رَأَوْا they behold الْعَذَابَ the torment يَقُولُوكَ they will say هَلْ إِلَىٰ is there مَرَّةٍ return مِنْ any سَبِيلٍ ﴿٤٢﴾ وَتَرَاهُمْ they will see them يُعْرَضُونَ brought forward عَلَيْهَا to it خَشِيعَتٍ made humble مِنَ by الدَّرِئِ disgrace يَنْظُرُونَ looking مِنْ with طَرْفٍ glance خَفِيٍّ discreet وَقَالَ and will say الَّذِينَ and those who ءَامَنُوا believe إِنَّ the losers الَّذِينَ the losers خَسِرُوا are they who خَسِرُوا lose أَنْفُسَهُمْ themselves وَأَهْلِيهِمْ and their families يَوْمَ on the Day of الْقِيَمَةِ

will in the wrong-doers الظَّالِمِينَ indeed إِنَّ verily resurrection  
a lasting مُقِيمٍ torment عَذَاب be in

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. 44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٢﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبْنَا مِنْهُ لِنَفْسِهِ إِيمَانًا قَدْ مَتَّ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٣﴾

Protecting أَوْلِيَاءَ any مِنْ they will have لَهُمْ it is كَانَتْ and not وَمَا  
and وَمَنْ Allah اللَّهُ other than مِنْ دُونِ to help them يَنْصُرُونَهُمْ Friends  
for him لَهُ there is not مَا Allah اللَّهُ sends astray يُضْلِلِ he whom  
مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا answer the call of رَبِّكُمْ your Lord مِنْ قَبْلِ  
a Day يَوْمٌ there comes يَأْتِيَ that أَنْ before  
any مَلْجَأٍ you will have لَكُمْ not مَا Allah اللَّهُ from مِنْ for it  
there will be for you لَكُمْ nor وَمَا on that Day يَوْمَئِذٍ refuge  
not قَدْ they turn away أَعْرَضُوا but if denying نَكِيرٍ ﴿٤٢﴾ any  
is إِنْ as a guardian حَفِظًا over them عَلَيْهِمْ We have sent you أَرْسَلْنَاكَ  
إِنَّا to convey (the Message) الْبَلَاغُ but إِلَّا your duty عَلَيْكَ (not)  
from مَنَا man الْإِنْسَانَ We cause to taste أَذَقْنَا when إِذَا and verily



us رَحْمَةً of Mercy فَجَّ he rejoices بِهَا in it وَإِنْ but when تُصِيبُهُمْ because of (the deeds) which بِمَا some ill سَيِّئَةً befalls them  
man then verily فَإِنَّ their hands أَيْدِيَهُمْ have sent forth  
(becomes) ingrate كَفُورٌ ﴿١٥﴾

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.  
47. Answer the Call of your Lord (i.e. accept Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).  
48. But if they turn away (O Muhammad ﷺ from Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِشَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذَّكُورَ ﴿١٥﴾ أَوْ يُزَوِّجُهُمْ ذَكَرًا وَإُنْثَىٰ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُمْ عَلَيْهِمْ قَدِيرٌ ﴿١٦﴾ وَمَا كَانَ لَشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُمْ عَلَىٰ حَكِيمٍ ﴿١٧﴾

to Allah لِلَّهِ مُلْكُ the heavens السَّمَوَاتِ belongs the kingdom of  
and the earth وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ He creates He wills يَهَبُ  
female (offspring) إِنْثَىٰ He wills يَشَاءُ upon whom لِمَنْ He bestows  
male الذَّكُورَ ﴿١٥﴾ He wills يَشَاءُ upon whom لِمَنْ and bestows وَيَهَبُ  
and ذَكَرًا وَإُنْثَىٰ males يُزَوِّجُهُمْ or أَوْ (offspring)  
عَقِيمًا He wills يَشَاءُ whom مَنْ and He renders وَيَجْعَلُ females  
and is Able to قَدِيرٌ ﴿١٦﴾ the All-Knower عَلَيْهِمْ verily He is إِنَّهُمْ barren  
for any human being لَشَيْءٍ it is كَانَ and not وَمَا ﴿١٧﴾ do all things  
by وَحْيًا unless إِلَّا Allah اللَّهُ should speak to him يُكَلِّمَهُ that  
He يُرْسِلَ or أَوْ a veil حِجَابٍ behind وَرَآئِ from مِنْ or inspiration  
by His leave بِإِذْنِهِ to reveal فَيُوحِيَ a Messenger رَسُولًا sends

Most **حَكِيمٌ** Most High **عَلِيٌّ** verily He is **إِنَّهُ** wills **يَشَاءُ** what  
Wise

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

وَكَذَٰلِكَ أَرْسَلْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ **﴿٥١﴾** صِرَاطُ اللَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ إِلَى اللَّهِ تُصِيرُ الْأُمُورُ **﴿٥٢﴾**

and thus **وَكَذَٰلِكَ** أَرْسَلْنَا We have sent **إِلَيْكَ** to you **رُوحًا** a revelation (Quran) **مِنْ أَمْرِنَا** of Our Command **مَا كُنْتَ** you **تَدْرِي** knew **مَا** not what is the Book **وَلَا** the Book **الْكِتَابُ** what is **لَكِنْ** but **جَعَلْنَاهُ** faith **وَلَكِنْ** nor what is **إِلَيْمَانُ** the Book **بِهِ** by it **نَهْدِي** We guide **نُورًا** a light **وَمَا كُنَّا** We have made it **وَنُورًا** and verily **وَنُورًا** Our slaves **وَنُورًا** of **مِنْ** We will **نُورًا** whosoever **نُورًا** you are **نُورًا** indeed guiding **إِلَى** the path **نُورًا** the path **نُورًا** straight **نُورًا** to whom **نُورًا** Allah **نُورًا** the path of **نُورًا** in **نُورًا** all that is **نُورًا** the heavens **نُورًا** and all that is **نُورًا** in **نُورًا** the earth **نُورًا** is the end **نُورًا** Allah **نُورًا** verily **نُورًا** the matters

52. And thus We have sent to you (O Muhammad ﷺ) *Rûh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). 53. The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

## سُورَةُ الزُّكْرُفِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّمَا فِي أَرْكِ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ۝ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝ وَكَمْ أَرْسَلْنَا مِن نَّبِيِّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

We verily manifest ۝ Ha Mim ۝ by the Book ۝ وَالْكِتَابِ the manifest ۝ that you ۝ لَعَلَّكُمْ in Arabic ۝ عَرَبِيًّا a Quran ۝ قُرْآنًا have made it ۝ جَعَلْنَاهُ that you ۝ تَعْقِلُونَ may be able ۝ وَإِنَّمَا to understand ۝ ۝ in ۝ فِي and verily it is ۝ لَدَيْنَا of the Book ۝ الْكِتَابِ the mother ۝ لَعَلِّي before us ۝ ۝ indeed exalted ۝ ۝ the Book ۝ الْحَكِيمُ full of Wisdom ۝ ۝ Shall We then take away ۝ أَفَنَضْرِبُ full of Wisdom ۝ ۝ because ۝ ۝ in rejection ۝ صَفْحًا the reminder ۝ الذِّكْرَ from you ۝ ۝ and how ۝ وَكَمْ transgressing ۝ مُّسْرِفِينَ a people ۝ قَوْمًا you are ۝ كُنْتُمْ ۝ ۝ have We sent ۝ أَرْسَلْنَا many ۝ ۝ amongst ۝ فِي a prophet ۝ مِنْ نَّبِيِّ ۝ ۝ come there to them ۝ يَأْتِيهِمْ ۝ ۝ and not ۝ وَمَا the men of old ۝ ۝ mock ۝ يَسْتَهْزِئُونَ at him ۝ ۝ they used to ۝ كَانُوا but ۝ إِلَّا a prophet

### Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh  
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (i.e. this Qur'ân that makes things clear). 3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions). 4. And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom. 5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. 6. And how many a Prophet have We sent amongst the men of old. 7. And never came there a Prophet to them but they used to mock at him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ۝ وَلَئِن سَأَلْتَهُم مِّنْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝



and say وَقُولُوا thereon عَلَيْهِ you mount اسْتَوَيْتُمْ when إِذَا your Lord  
سُبْحَنَ إِلَى Glory to Him Who سَخَّرَ has subjected لَنَا to us هَذَا  
وَمَا this and not كُنَّا we could لَمْ for it مُقِرِّينَ ﴿١٧﴾ have ability  
وَالَّذِينَ We indeed are لَسْتَ لَنَا Our Lord رَبَّنَا to إِيَّاكَ and verily we  
وَجَعَلُوا returning and yet they assign لَمْ with Him مِنْ to some عِبَادِهِ of  
is indeed جَزَاءً His slaves إِيَّاكَ a share إِنَّكَ verily الْإِنْسَانَ لَكَفُورٌ man  
out of مِمَّا has He taken أَوْ or أَمَّا a manifest مُبِينٌ ﴿١٨﴾ ingrate  
and He has بَنَاتٍ daughters وَأَصْفَنَكُمْ and He has created يَخْلُقُ what  
is informed of the ابْنِينَ ﴿١٩﴾ sons وَإِنَّا and if يُبَيِّرُ that which  
he news of (the birth of) أَحَدُهُمْ one of them مِمَّا that which ضَرَبَ  
a parable مَثَلًا to the Most Beneficent (Allah) لِلرَّحْمَنِ set forth  
وَجْهَهُ becomes مُسَوِّدًا his face وَهُوَ dark, gloomy and he is كَظِيمٌ ﴿٢٠﴾  
filled with grief

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has created, and He has selected for you sons? 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

أَوْ مَن يُنَشِّئُوا فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرَ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَالَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَهْتَرُونَ ﴿٢٠﴾

who is brought يُنْشَأُ (do they then like for Allah) a creature أَوْنَ dispute اَلْخَصَامِ in فِي and it وَهُوَ ornaments اَلْحَيَٰةِ in فِي up  
عَدُوِّ and they make وَجَعَلُوا (herself) clear مُبِينٌ ﴿١٥﴾ cannot make  
to the اَلرَّحْمٰنِ are slaves عِبَادُ themselves هُمْ who اَلَّذِيْنَ the angels  
their اَلْحَقُّهُمْ did they witness اَشْهَدُوا females اِنْسًا Most Beneficent

and **وَسُئِلُونَ** their witness **شَهِدَتْهُمْ** will be recorded **سُئِلُوا** creation **سُئِلُوا** if it had been **لَوْ** and they said **وَقَالُوا** they will be questioned We would have **عَبَدْنَاهُمْ** not **مَا** the Most Beneficent **الرَّحْمَنُ** the will of any **مِنْ** of that **بِذَلِكَ** they have **لَهُمْ** not **مَا** worshipped them lie **يَكْذِبُونَ** but **إِلَّا** they do **هُمْ** nothing **إِنْ** knowledge

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَمْ أَمَانَتُكُمْ كَتَبْنَا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿١٨﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿١٩﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٠﴾ قُلْ أُولَٰئِكَ جُنُودُكَ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢١﴾

before **أَمَانَتُكُمْ** or **أَمْ** any Book **كَتَبْنَا** have We given them **سُئِلُوا** this **فَهُمْ** so they **بِهِ** to it **مُسْتَمْسِكُونَ** **بَلْ** are holding fast **قَالُوا** nay **إِنَّا** they say **وَجَدْنَا** found **آبَاءَنَا** our fathers **عَلَىٰ** on **أُمَّةٍ** a certain way and religion **وَإِنَّا** and we **وَإِنَّا** certain way and religion **أُمَّةٍ** on **عَلَىٰ** our fathers **آبَاءَنَا** found **وَجَدْنَا** we **إِنَّا** the luxurious ones among them **مُتْرَفُوهَا** said **وَإِنَّا** a certain way and religion **أُمَّةٍ** on **عَلَىٰ** our fathers **آبَاءَنَا** are indeed **مُقْتَدُونَ** following **قُلْ** better **بِهِمْ** on **آثَرِهِمْ** their footprints **أَهْدَىٰ** I bring you **جُنُودُكَ** even if **أُولَٰئِكَ** (the warner) said **مِمَّا** guidance **بِهِمْ** than that which **وَجَدْتُمْ** you found **عَلَيْهِ** on it **آبَاءَكُمْ** with which **أُرْسِلْتُمْ** verily we **إِنَّا** they said **قَالُوا** your fathers **كَافِرُونَ** with it **بِهِ** have been sent

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

فَأَنقَضْنَا مِنْهُمْ فَاظْطَرَّ كَيْفَ كَانَ عَقِبَةُ الْمَكْذِبِينَ ﴿٢١﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٢﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٣﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٤﴾ بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٥﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٢٦﴾

how then see فَأَظْطَرَّ of them مِنْهُمْ so We took revenge فَأَنقَضْنَا  
 and those who denied الْمَكْذِبِينَ the end of عَقِبَةُ was كَانَ  
 (remember) when قَالَ إِبْرَاهِيمُ to his father لِأَبِيهِ وَقَوْمِهِ  
 of what مِمَّا innocent بَرَاءٌ verily I am إِنَّنِي and his people  
 did create me فَطَرَنِي Him Who إِلَّا except الَّذِي  
 a كَلِمَةً and he made it وَجَعَلَهَا will guide me سَيَهْدِينِ ﴿٢٣﴾  
 that they عَقِبِهِ among فِي lasting بَاقِيَةً word  
 to هَؤُلَاءِ I gave to enjoy مَتَّعْتُ nay but بَلْ turn back يَرْجِعُونَ ﴿٢٤﴾  
 there came to them جَاءَهُمْ till حَتَّىٰ and their fathers وَآبَاءَهُمْ these  
 الْحَقُّ the truth وَرَسُولٌ مُّبِينٌ ﴿٢٥﴾ and a messenger making things clear  
 this جَاءَهُمْ and when قَالُوا the truth الْحَقُّ came to them هَكَذَا they said  
 disbelieve كَافِرُونَ ﴿٢٦﴾ in it بِهِ and we وَإِنَّا magic is

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). 26. And (remember) when Ibrâhim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a

Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣٠﴾ أَهَرَأَيْسَمُونَ رَحْمَتَ رَبِّكَ تَعْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُلْحَارًا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣١﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٢﴾

وَقَالُوا لَوْلَا نَزَّلَ هَذَا this sent down why is not and they say  
 Quran عَلَى to رَجُلٍ some man of الْقَرْيَتَيْنِ the two towns عَظِيمٍ the  
 the Mercy رَحْمَتَ who would portion out أَهَرَأَيْسَمُونَ is it they great  
 of رَبِّكَ your Lord تَعْنُ it is We قَسَمْنَا between them  
 of this الدُّنْيَا the life الْحَيَاةِ in their livelihood مَّعِيشَتَهُمْ  
 world وَرَفَعْنَا and بَعْضَهُمْ some of them above بَعْضٍ  
 others دَرَجَاتٍ in رَافَعْنَا some بَعْضُهُمْ so that may employ  
 others سُلْحَارًا in their work وَرَحْمَتُ رَبِّكَ and the Mercy of  
 they amass يَجْمَعُونَ ﴿٣١﴾ than (the wealth) which is better  
 and were it not أَن يَكُونَ that all mankind النَّاسُ would become  
 for لِمَن We would have provided وَاحِدَةً one community  
 in the Most Beneficent (Allah) بِالرَّحْمَنِ disbelieve يَكْفُرُ those who  
 and لِبُيُوتِهِمْ سُقْفًا roofs of فِضَّةٍ silver  
 they mount يَظْهَرُونَ ﴿٣٢﴾ on which elevators

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَخَكَّبُونَ ﴿٣٣﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ



لِلْمُتَّقِينَ ﴿٣٤﴾ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٥﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهُتَدُونَ ﴿٣٦﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَنِيتُ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَسْرِقَيْنِ فَيَنْسُ الْفَرِيقَ ﴿٣٧﴾

and thrones وَرُكْرًا doors (of silver) أَبْوَابًا and for their houses and عَلَىٰهَا (of silver) on which they could recline وَزُخْرًا and would have all ذَٰلِكَ this yet كُلُُّ adornments of gold this الدُّنْيَا the life of الْحَيَاةِ an enjoyment of مَتَّعُ been nothing but your Lord رَبِّكَ with عِنْدَ and the Hereafter وَالْآخِرَةُ world from عَنْ turns away يَعِشُ and whosoever وَمَنْ is only for the pious We ذَكَّرَ the Most Beneficent الرَّحْمَنِ the remembrance of نُقَيِّضْ appoint for him لَهُ so he is شَيْطَانًا a devil لَهُ قَرِينٌ for him and verily they وَإِنَّهُمْ a companion are أَنَّهُمْ but they think وَيَحْسَبُونَ the path السَّبِيلِ he says قَالَ he comes to us جَاءَنَا when إِذَا till حَتَّىٰ guided right يَنِيتُ would that بَيْنِي between me and you وَبَيْنَكَ and between you بَعْدَ were the الْمَسْرِقَيْنِ the distance of the قَرِينِ so evil the companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him. 37. And verily, they (Satans / devils) hinder them from the path (of Allâh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ أَكْثَرُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٨﴾ أَفَأَنْتَ تُشِيعُ الضُّرَّ أَوْ تَهْدِي الْعُمَىٰ وَمَنْ كَانَتْ فِي صُلْبِهِ مِثْرَةٌ ﴿٣٩﴾ فَإِنَّمَا يَنْذِهِنَّ بِكَ فَإِنَّمَا مِنْهُنَّ مُتَنَفِّسُونَ ﴿٤٠﴾ أَوْ نُرِيَنَّكَ الْآلَةَ وَعَدَّتْهُمْ فَإِنَّا عَلَيْهِمْ مُّقَدِّرُونَ ﴿٤١﴾ فَاسْتَمِيعْ بِالْأُذُنِ أَوْحَىٰ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٢﴾ وَإِنَّهُمْ لَذِكْرُكَ وَلِقَوْلِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٣﴾ وَسَتَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يَعْْبُدُونَ ﴿٤٤﴾

وَلَنْ يَنْفَعَكُمْ as this Day الْيَوْمَ profit you it will never  
 the punishment الْعَذَابِ in that you will be أَنْتُمْ you did wrong  
 the deaf الصُّمَّ make to hear تَسْمِعُ can you أَفَأَنْتَ sharing ﴿٣٩﴾  
 is or تَهْدِي or him who الْبُصْرَى the blind وَمَنْ the blind الْبَصَرِ or him who  
 We take تَذْهَبُ and even if بَيِّنًا manifest ﴿٤٠﴾ error تُبَيِّنُ in  
 take ﴿٤١﴾ on them مِنْهُمْ We shall indeed بَلَّا you بِكَ away  
 vengeance أَوْ or (if) نُزَيِّنَ We show you أَلَمْ نَكُنْ that which وَعَدْنَاهُمْ  
 We threaten them بَلَّا We threaten them عَلَيْهِمْ then verily We ثَلَاثًا  
 to that which بِأَلَيْسَ so hold you fast فَاسْتَبِيكَ have perfect command  
 path صِرَاطٍ on عَلَى verily you are إِنَّكَ to you أَوْحَى inspired is  
 indeed a reminder لَذِكْرٍ and verily this is وَإِنَّهُ a straight مُسْتَقِيمٍ ﴿٤٤﴾  
 be تُسْأَلُونَ and you will وَتَسْأَلُونَ and your people وَلِقَوْمِكَ for you لَكَ  
 whom We sent أَرْسَلْنَا those مَنْ and ask وَمَنْ questioned  
 did We ever appoint أَجْمَلًا of Our messengers مِنْ رُسُلِنَا before you  
 to يُعْبَدُونَ gods إِلَهًا the Most Beneficent الرَّحْمَنِ besides مِنْ دُونِ  
 be worshipped

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on the Straight Path. 44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihah* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ  
 مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا  
 يَأْتِيهِ السَّحَرُ ادَّعِ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

وَلَقَدْ with Our بِآيَاتِنَا Moses مُوسَى We did send أَرْسَلْنَا and indeed وَلَقَدْ  
so he فَقَالَ and his chiefs وَمَلَائِهِمْ Pharaoh فِرْعَوْنُ to إِيَّاي Signs  
﴿١٦﴾ the Lord of رَبِّ a Messenger of رَسُولٌ verily I am إِنْ said  
with Our بِآيَاتِنَا he came to them جَاءَهُمْ but when فَلَمَّا the worlds  
and وَنَا laughed بِضُحُكُونِ ﴿١٧﴾ at them يَنْتَبِهُوا they مُ behold إِذَا Signs  
it was بَلْ but إِنْ any sign مِنْ آيَةٍ We showed them نُرِيهِمْ not  
and We seized them وَأَخَذْنَاهُمْ its fellow أَخْنِيهَا than مِنْ greater  
return بِالْعَذَابِ in order that they might لَعَلَّهُمْ with torment  
﴿١٨﴾ for us لَعَلَّ invoke أَدْعُ sorcerer السَّاحِرُ O you بِآيَةٍ and they said وَقَالُوا  
رَبِّكَ He has entrusted عَهْدٌ according to what بِمَا your Lord رَبِّكَ  
be guided لَمُهْتَدُونَ ﴿١٩﴾ verily We shall إِنَّا with you

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm). He said: "Verily, I am a Messenger of the Lord of the 'Ālamîn (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)]. 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿١٦﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ بَعَثُوا لِي مَلَكًا يُضَرُّ  
وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿١٧﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ بَيْنِي ﴿١٨﴾ فَلَوْلَا أُلْقِيَ  
عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جِلْدٌ مَّعَهُ الْمَلَكُ يَكْفُؤُكُمْ قُرْآنًا ﴿١٩﴾ فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا  
فٰتٰسِقِينَ ﴿٢٠﴾

the torment الْعَذَابِ from them عَنْهُمْ We removed كَشَفْنَا but when فَلَمَّا  
and وَنَادَىٰ broke their covenant يَنْكُتُونَ ﴿١٦﴾ they هُمْ behold إِذَا  
saying قَالَ his people قَوْمِهِ amongst فِي Pharaoh فِرْعَوْنُ proclaimed  
the dominion of لِي for me لِي is not أَلَيْسَ O my people بَعَثُوا

مِصرَ Egypt وَهَذِهِ and these الْأَنْهَارُ rivers تَجْرِي flowing مِنْ تَحْتِيَّ underneath me  
 خَيْرٌ am I أَنَا or أَمْ see you تُبْصِرُونَ not then هَذَا this one الَّذِي who هُوَ is مَهِيئٌ despicable وَلَا  
 better مِنْ than هَذَا this one الَّذِي who هُوَ is مَهِيئٌ despicable وَلَا why فَلَوْلَا express himself clearly يُبَيِّنُ can scarcely and not  
 يَكْذِبُ then are not أَلْفَى bestowed عَلَيْهِ on him أَسْوَدَةٌ bracelets مِنْ ذَهَبٍ of  
 أَوْ gold جَاءَ or جَاءَ sent مَعَهُ with him الْمَلَائِكَةُ angels مُقَرَّبِينَ angels  
 فَاسْتَحَفَّ along قَوْمَهُ thus he befooled and mislead قَوْمَهُ his people فَاطَاعُوهُ  
 a people قَوْمًا were ever كَانُوا verily they إِيَّاهُمْ and they obeyed him  
 sinners فَسِيقِينَ who were

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَلَمَّا ءَاسَفُونَا ائْتَمَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥١﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٢﴾ وَلَمَّا  
 صُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٣﴾ وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ  
 قَوْمٌ خَصِمُونَ ﴿٥٤﴾ إِن هُوَ إِلَّا عَبْدٌ ائْتَمَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٥﴾ وَلَوْ شَاءَ لَجَعَلْنَا مِنْكُمْ لَكِئْكَ فِي  
 الْأَرْضِ يَخْلُقُونَ ﴿٥٦﴾

فَلَمَّا ءَاسَفُونَا so when ائْتَمَمْنَا they angered Us مِنْهُمْ We punished  
 and We فَأَغْرَقْنَاهُمْ them أَجْمَعِينَ all فَجَعَلْنَاهُمْ and drowned them  
 to لِّلْآخِرِينَ and an example وَمَثَلًا a precedent سَلَفًا made them  
 the son of ابْنِ is quoted صُرِبَ and when وَلَمَّا later generations  
 are our gods مَرْيَمَ Mary مَثَلًا as an example إِذَا behold قَوْمُكَ your people مِنْهُ  
 about it يَصِدُّونَ cry aloud وَقَالُوا and say ءَالِهَتُنَا are our gods  
 they quoted the above ضَرَبُوهُ not مَا is he هُوَ or خَيْرٌ better  
 they but بَلْ for argument جَدَلًا except لَكَ example for you

He (Jesus) هُوَ was not اِنْ a quarrelsome خَصْمُونَ people قَوْمٌ are  
 to عَلَيْهِ We granted Our Favour اَنْعَمْنَا a slave عَبْدٌ more than اِلَّا  
 to the children اِلَيْهِ an example مَثَلًا and We made him هِمَّ him  
 We would have لَجَعْنَا We will نَكْنَهُ and if رَأَى Israel اِسْرَءِيلَ of  
 اَنْجِلُوسُ the earth اِلَى on اِنجِلُوسُ angels اِنجِلُوسُ among you اِنجِلُوسُ made  
 to replace you

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our *âlihah* (gods) better or is he ['Isâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) 59. He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarî*)

وَاِنَّكُمْ لَعَلَّمْتُمْ لِّلْسَاعَةِ فَلَا تَمْتَرْتُمْ بِهَا وَاتَّبِعُونِ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ۝ وَلَا يَصُدُّكُمْ الشَّيْطٰنُ اِنَّكُمْ لَكُورَعْدُوْ  
 مُّيْنٌ ۝ وَلَمَّا جَاءَ عِيسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَآئِيْنَ لَّكُمْ بَعْضُ الَّذِیْ تَخْتَلِفُوْنَ فِیْهِ فَاَتَّقُوا اللّٰهَ  
 وَاطِيعُوْنَ ۝

for the Hour اِلَى shall be a known sign اَلَمْتُمْ and he (Jesus) وَاِنَّكُمْ  
 have doubt تَمْتَرْتُمْ therefore not فَلَا (Day of Resurrection)  
 path صِرَاطٌ this is هٰذَا and follow me (Allah) وَاتَّبِعُونِ concerning it  
 مُّسْتَقِيمٌ ۝ لَا the straight ۝ وَلَا يَصُدُّكُمْ the straight الشَّيْطٰنُ hinder you  
 اِنَّكُمْ Satan اِنَّكُمْ verily he is لَكُورَعْدُوْ a plain ۝ وَلَمَّا enemy مُّيْنٌ  
 with (Our) clear proofs بِالْبَيِّنٰتِ Jesus عِيسٰى came جَاءَ and when  
 with the اِلَى I have come to you جِئْتُكُمْ verily قَدْ he said  
 some of بَعْضِ to you لَكُمْ and in order to make clear وَلَآئِيْنَ wisdom  
 therefore fear فَاَتَّقُوا in which فِیْهِ you differ تَخْتَلِفُوْنَ that which الَّذِیْ  
 and obey me وَاطِيعُوْنَ ۝ Allah اَللّٰهُ

61. And he [<sup>1</sup>Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. <sup>1</sup>Îsâ's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). 62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when <sup>1</sup>Îsâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ إِلَهِمْ ﴿٦٢﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٣﴾ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٤﴾ يَتَعْبَادُونَ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٥﴾

and your Lord رَبِّي my Lord رَبِّي He is اللَّهُ Allah verily إِنَّ the فَاعْبُدُوهُ path صِرَاطٌ this is هَذَا so worship Him (Alone) مُسْتَقِيمٌ ﴿٦١﴾ among الْأَحْزَابُ but differed فَاخْتَلَفَ straight from بَيْنِهِمْ to those who ظَلَمُوا so woe وَلَيْلٌ themselves do wrong مِنْ عَذَابٍ the torment of يَوْمَ Day إِلَهِمْ ﴿٦٢﴾ painful هَلْ do يَنْظُرُونَ from it shall come تَأْتِيَهُمْ that أَنْ for the Hour السَّاعَةَ only إِلَّا they await بَغْتَةً upon them suddenly وَهُمْ while they لَا not يَشْعُرُونَ ﴿٦٣﴾ some of them بَعْضُهُمْ on that Day يَوْمَئِذٍ friends الْأَخِلَّاءُ perceive the pious الْمُتَّقِينَ ﴿٦٤﴾ except إِلَّا will be foes عَدُوٌّ to others لِبَعْضٍ يَوْمَئِذٍ shall be on you عَلَيْكُمْ fear خَوْفٌ no لَا My worshippers يَتَعْبَادُونَ shall you أَنْتُمْ nor وَلَا this Day grieve تَحْزَنُونَ ﴿٦٥﴾

64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)." 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to <sup>1</sup>Îsâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا تَشْتَهُهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

and were الَّذِينَ in Our Verses بِآيَاتِنَا believed those who مُسْلِمِينَ ﴿٦٩﴾ and were Muslims ادْخُلُوا the الْجَنَّةَ enter أَنتُمْ you and your أزْوَاجُكُمْ wives round عَلَيْهِمْ will be passed يُطَافُ in happiness تُحْبَرُونَ ﴿٧٠﴾ your wives (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسَوْنَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَا بِمَلِكٍ لِّيَقْضِيَ عَلَيْهِمْ رَبُّكَ قَالَ إِنَّكُمْ مِّنْكَوْتُونَ ﴿٧٧﴾ لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لَاحِقُونَ ﴿٧٨﴾

لَكُمْ فِيهَا فَاكِهَةٌ there in plenty كَثِيرَةٌ fruits تَأْكُلُونَ ﴿٧٣﴾ for you will be eat which the criminals will be الْمَجْرِمِينَ ﴿٧٤﴾ verily you will eat جَهَنَّمَ Hell خَالِدُونَ ﴿٧٥﴾ to abide therein (the torment) will not يُفْتَرُ عَنْهُمْ be lightened forever لَقَدْ جِئْتُمْ بِالْحَقِّ and they وَمَا ظَلَمْنَاهُمْ were plunged into destruction with مُبْسَوْنَ ﴿٧٦﴾ in it and they were مُبْسَوْنَ ﴿٧٧﴾ but لَكُنَّا ﴿٧٨﴾ We wronged them and not لَكُنَّا ﴿٧٨﴾ despair

هُمْ they الظَّالِمِينَ ﴿٧٣﴾ the wrong-doers وَكَانُوا and they will cry رَبُّكَ your of us عَذَابَنَا let make an end لِيَقْضِ O Malik (keeper of Hell) shall abide forever تَكُونُ ﴿٧٤﴾ verily you إِنَّكَ He will say قَالَ Lord but لَقَدْ indeed جِئْتَكُمْ We have brought to you بِالْحَقِّ the truth وَلَكِنَّ have hatred كَذِبُكُمْ ﴿٧٥﴾ for the truth لِحَقِّ most of you أَكْثَرَكُمْ

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to you, but most of you have a hatred for the truth.

أَمْ أَمْرًا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٦﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٧٧﴾ قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٧٨﴾ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٧٩﴾

then We too فَإِنَّا some plan أَمْرًا have they plotted أَمْ or أَمْرًا مُّبْرِمُونَ ﴿٧٦﴾ are planning أَمْ or يَحْسَبُونَ that We أَفَ do they think لا not سَمِعَ hear سِرَّهُمْ their secrets وَنَجْوَاهُمْ and their private counsel بَلَىٰ Our messengers (appointed angels in charge of course رُسُلُنَا mankind) are by them يَكْتُبُونَ ﴿٧٧﴾ recording قُلْ say إِن if كَانَ then I am أَنَا a son وَلَدٌ the Most Beneficent (Allah) had لِلرَّحْمَنِ the first of الْعَبِيدِ ﴿٧٨﴾ (Allah's) worshippers سُبْحَانَ رَبِّ the Lord of السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth رَبِّ of الْعَرْشِ the Throne عَمَّا (Exalted be He) from all that يَصِفُونَ ﴿٧٩﴾ they ascribe (to Him)

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh's) worshippers [who deny and refute



this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].” (*Tafsir At-Tabarî*) 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَأْتِيَ الْيَوْمَ الَّذِي يُوعَدُونَ ﴿٨٢﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٣﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

and فَذَرَهُمْ to speak nonsense يَخُوضُوا so leave them (alone) وَيَلْعَبُوا which the Day of theirs يَوْمَ they meet يَأْتِيَ until play حَتَّى Who is الَّذِي it is He (Allah) وَهُوَ they have been promised يُوعَدُونَ ﴿٨٢﴾ في the heaven السَّمَاءِ إِلَهٌُ worshipped وَفِي the الأرضِ and on the earth إِلَهٌُ worshipped وَهُوَ and He is الْحَكِيمُ the All-Wise ﴿٨٣﴾ وَمُلْكُ the All-Knower تَبَارَكَ and blessed be الَّذِي He لَهُ to Whom وَمَا and the earth الْأَرْضِ the heavens السَّمَوَاتِ belongs the kingdom of the and with Whom is وَعِنْدَهُ between them بَيْنَهُمَا and all that is you تُرْجَعُونَ ﴿٨٤﴾ and to Whom وَإِلَيْهِ the Hour السَّاعَةِ knowledge of (all) will be returned

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٥﴾ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّ يُزَفَّكَونَ ﴿٨٦﴾ وَقِيلَ لَهُ يَرْبِّ إِنَّا هَنَّا قَوْمٌ لَا نُؤْمِنُوكَ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّ يُزَفَّكَونَ ﴿٨٧﴾

وَلَا يَمْلِكُ and not الَّذِينَ have power الَّذِينَ those whom يَدْعُونَ they invoke مِنْ دُونِهِ instead of Him الشَّفْعَةَ of intercession إِلَّا except مَنْ شَهِدَ those who بِالْحَقِّ bear witness وَهُمْ to the truth يَعْلَمُونَ ﴿٨٥﴾ وَلَكِنْ know (the facts about the oneness of Allah) سَأَلْتَهُمْ they will created them خَلَقَهُمْ who مَنْ you ask them لَيَقُولُنَّ are they turned away يُزَفَّكَونَ ﴿٨٦﴾ how then اللَّهُ surely say

وَقِيلَ O my Lord يَرْبِّ and on his (Prophet Muhammad's) saying  
 who believe يَوْمُنَ لَا a people قَوْمَ these are هَؤُلَاءِ verily  
 Salam سَلَامٌ and say وَقُلْ from them عَنْهُمْ so turn away فَاصْفَحْ  
 come to know يَعْلَمُونَ but they will فَسَوْفَ (peace)

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh Who created them)? 88. (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

## سُورَةُ الدُّخَانِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ۝ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝  
 أَمْرًا مِنْ عِنْدِنَا ۝ إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِنْ رَبِّكَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝  
 إِنْ كُنْتُمْ مُوقِنِينَ ۝

Ha Mim ۝ وَالْكِتَابِ By the Book ۝ الْمُبِينِ ۝ the manifest ۝ إِنَّا ۝ We  
 أَنْزَلْنَاهُ verily in فِي ۝ لَيْلَةٍ night مُبَرَّكَةٍ a blessed ۝ إِنَّا ۝ We  
 كُنَّا verily ۝ مُنذِرِينَ ۝ warning ۝ فِيهَا ۝ Therein ۝ يُفْرَقُ ۝ is  
 كُلِّ distinguished ۝ أَمْرٍ every ۝ حَكِيمٍ ۝ matter ۝ أَمْرًا ۝ a command  
 مِنْ ۝ عِنْدِنَا ۝ Us ۝ إِنَّا ۝ We ۝ كُنَّا ۝ verily ۝ مُرْسِلِينَ ۝ are ever  
 رَحْمَةً ۝ (the messengers) ۝ مِنْ ۝ (as) ۝ رَبِّكَ ۝ your Lord ۝ إِنَّهُ ۝  
 السَّمِيعُ ۝ He is ۝ الْعَلِيمُ ۝ the All-Knower ۝ رَبِّ ۝ the Lord of  
 السَّمَوَاتِ ۝ the heavens ۝ وَالْأَرْضِ ۝ and the earth ۝ وَمَا ۝ and  
 بَيْنَهُمَا ۝ all that is ۝ إِنْ ۝ between them ۝ كُنْتُمْ ۝ if ۝ مُوقِنِينَ ۝ you (but)  
 have faith with certainty

## Sûrat Ad-Dukhân (The Smoke) XLIV

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ân) that makes things clear. 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the Night of *Al-Qadr*, Sûrah No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَفَى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّوْا تَحْنُونَ ﴿١٤﴾

it is He Who gives life *هُوَ* but *إِلَّا* true god *لَا إِلَهَ* no *لَا*  
*وَيُمِيتُ* and causes death *رَبُّكُمْ* your Lord *وَرَبُّ* and the Lord of *آبَائِكُمْ*  
 doubt *بَلْ* before *أَوَّلِينَ* your fathers *يَلْعَبُونَ* play *فَارْتَقِبْ* then wait you *يَوْمَ* for the Day when *تَأْتِي*  
*يَلْعَبُونَ* a visible *مُبِينٍ* smoke *بِدُخَانٍ* the sky *السَّمَاءُ* will bring forth  
 a *أَلِيمٌ* torment *عَذَابٌ* this is *هَذَا* the people *النَّاسَ* covering  
 the *الْعَذَابَ* from us *عَنَّا* remove *اكْشِفْ* Our Lord *رَبَّنَا* painful  
 how *أَفَى* We shall become believers *مُؤْمِنُونَ* really we *إِنَّا* torment  
 when verily *وَقَدْ* an admonition *الذِّكْرَى* there be for them *لَهُمْ* can  
*جَاءَهُمْ* a Messenger *رَسُولٌ* has already come to them *مُبِينٌ*  
*تَوَلَّوْا* they had turned away *عَنْهُ* then *ثُمَّ* explaining things clearly  
 a mad man *تَحْنُونَ* one taught *مُعَلَّوْا* and said *وَقَالُوا* from him

8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers. 9. Nay! They play about in doubt. 10. Then wait you for the Day when the sky will bring forth a visible smoke, 11. Covering the people, this is a painful torment. 12. (They will say): “Our Lord! Remove the torment from us, really we shall become believers!” 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. 14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a mad man!”

إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا ۖ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْقِمُونَ ﴿١٦﴾ ۖ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذْوَا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿١٩﴾ وَإِلَىٰ عَذْثِ رَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

for a قَلِيلًا the torment الْعَذَاب shall remove كَاشِفُوا verily We إِنَّا on the Day when يَوْم will return عَائِدُونَ verily you إِنَّكُمْ while نَبْطِشُ the greatest الْبَطْشَةَ الْكُبْرَىٰ We shall seize ۖ وَلَقَدْ فَتَنَّا and indeed مُنْقِمُونَ verily We ۖ قَبْلَهُمْ We tried قَوْم before them فِرْعَوْنَ Pharaoh's وَجَاءَهُمْ people رَسُولٌ a messenger كَرِيمٌ a noble أَنْ a saying اذْوَا restore إِلَيَّ to me عِبَادَ the slaves of اللَّهِ Allah إِنِّي verily I am لَكُمْ to you رَسُولٌ a messenger أَمِينٌ a messenger worthy of all لَا and that لَا تَعْلُوا exalt (yourselves) عَلَى against اللَّهِ Allah إِنِّي truly آتِيكُمْ I have come to you بِسُلْطَانٍ with authority مُبِينٍ a manifest وَإِلَىٰ and truly I عَذْثِ seek refuge رَبِّي in my رَبِّكُمْ and your Lord رَبِّي Lord

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. 17. And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام], 18. Saying: “Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. 19. “And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority. 20. “And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

وَأَن لَّزْتُمْؤُنَا لِي فَاغْتَرِبُون ۝ فَدَعَا رَبَّهُ أَنِ مَتَّوَلَاءَ قَوْمٌ مُّجْرِمُونَ ۝ فَأَنسِرْ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ۝ وَأَتْرَكُوا الْبَحْرَ رَهَوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ۝ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۝ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۝ وَنَعْمَ كَانُوا فِيهَا فَاكِهِينَ ۝ كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ۝ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝ إِنَّهُمْ كَانُوا عَلِيًّا مِنَ الْمُسْرِفِينَ ۝ وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ۝

وَأَن but if لَزْتُمْؤُنَا you believe me لِي me فَاتَّوَلَّوْا then keep away ۝ فَدَعَا from me and leave me alone رَبَّهُ so he (Moses) called upon ۝ إِنَّ his Lord مَتَّوَلَاءَ (saying) indeed قَوْمٌ these are ۝ فَأَنسِرْ criminals (Allah said) depart you بِعِبَادِي with My ۝ مُّجْرِمُونَ will be pursued ۝ إِنَّكُمْ surely you مُّتَّبَعُونَ by night ۝ لَيْلًا slaves ۝ وَأَتْرَكُوا the sea رَهَوًا as it is (quiet and divided) ۝ الْبَحْرَ and leave ۝ جُنْدٌ a host ۝ مُّغْرَقُونَ to be drowned ۝ كَمْ how many ۝ تَرَكُوا did they leave ۝ مِنْ of جَنَّاتٍ gardens وَعُيُونٍ and springs ۝ وَزُرُوعٍ and corn-fields وَمَقَامٍ and places كَرِيمٍ and goodly ۝ وَنَعْمَ and ۝ كَانُوا comforts ۝ فِيهَا they used ۝ فَكَّاهِينَ to take delight ۝ كَذَٰلِكَ other ۝ وَأَوْرَثْنَاهَا قَوْمًا and We made inherit them ۝ آخَرِينَ people ۝ فَمَا and not بَكَتْ wept عَلَيْهِمُ for them ۝ السَّمَاءُ the heavens وَالْأَرْضُ and ۝ وَلَقَدْ they given a respite ۝ مُنْظَرِينَ nor ۝ كَانُوا the earth وَمَا the children of ۝ إِسْرَءِيلَ We saved ۝ نَجَّيْنَا indeed ۝ الْعَذَابِ torment ۝ الْمُهِينِ the humiliating ۝ مِنْ the ۝ فِرْعَوْنَ Pharaoh ۝ إِنَّهُمْ verily He كَانَ was ۝ عَلِيًّا arrogant ۝ مِنَ and was of ۝ الْمُسْرِفِينَ the ۝ وَلَقَدْ transgressors ۝ أَخَذْنَاهُمْ and verily ۝ عَلَىٰ of Israel) ۝ الْعَالَمِينَ above knowledge ۝ عَلَىٰ with ۝ the worlds

21. "But if you believe me not, then keep away from me and leave me alone."

22. (But they were aggressive) so he [Mūsā (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)." 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued. 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." 25. How many of gardens and

springs that they [Fir'aun's (Pharaoh's) people] left behind, 26. And green crops (fields) and goodly places, 27. And comforts of life wherein they used to take delight! 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). 29. And the heavens and the earth wept not for them, nor were they given respite. 30. And indeed We saved the Children of Israel from the humiliating torment, 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins). 32. And We chose them (the Children of Israel) above the *Ālamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ ﴿٣٣﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأَنؤُا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهَمْ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

in which وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ of the signs مَا what فِيهِ in which and granted them وَمَا آتَيْنَهُمْ these people هَؤُلَاءِ verily إِنَّ a plain مُبِينٌ there was trial بَلَاءٌ these people هَؤُلَاءِ verily إِنَّ a plain مُبِينٌ there was trial  
 our مَوْتُنَا but إِلَّا it is هِيَ not إِنَّ are saying لَيَقُولُونَ (Quraish)  
 be مُنْشَرِينَ we shall نَحْنُ and not وَمَا first death الْأُولَى  
 resurrected فَأَنؤُا then bring back بِآبَائِنَا our fore-fathers إِنْ if كُنْتُمْ  
 you صَادِقِينَ speak the truth أَهَمْ are they خَيْرٌ better أَمْ or قَوْمُ  
 the people of تُبَّعَ and those وَالَّذِينَ Tubba مِنْ قَبْلِهِمْ before them  
 أَهْلَكْنَاهُمْ We destroyed them إِنَّهُمْ because they indeed كَانُوا  
 the السَّمَوَاتِ We created خَلَقْنَا and not وَمَا criminals مُجْرِمِينَ  
 between السَّمَوَاتِ and the earth وَالْأَرْضَ وَمَا and all that is بَيْنَهُمَا  
 We created them خَلَقْنَاهُمْ not مَا for mere play لَعِبٍ them  
 except بِالْحَقِّ with truth وَلَكِنَّ but أَكْثَرَهُمْ most of them لَا  
 know يَعْلَمُونَ

33. And granted them signs in which there was a plain trial. 34. Verily, these (Quraish) people are saying: 35. "There is nothing but our first death, and we shall not be resurrected. 36. "Then bring back our forefathers, if you speak the truth!" 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners,

criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلِي الْحَمِيمِ ﴿٤٦﴾ خَذُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

is the time *مِيقَتُهُمْ* judgement *الْفَصْلِ* the Day of *يَوْمَ* verily *إِنَّ*  
*لا* not *لا* the Day when *يَوْمَ* all of them *أَجْمَعِينَ* appointed for  
*مَوْلَى* can avail *عن* Maulan (a near relative) *مَوْلَى* a relative *شَيْئًا*  
 can they receive help *يُنصَرُونَ* they *هَمْ* and not *ولا* in aught  
 verily *إِنَّهُ* Allah *اللَّهُ* has Mercy *رَحِمَ* him whom *من* except  
*هُوَ* He is *الْعَزِيزُ* the All-Mighty *الرَّحِيمُ* the Most Merciful *إِنَّ*  
 will be the food *طَعَامُ* Zaqqum *الزَّقُّومِ* the tree of *شَجَرَتَ* verily  
*الْأَثِيمِ* the sinners *كَالْمُهْلِ* like boiling oil *يَغْلِي* it will boil *فِي*  
*الْبُطُونِ* the bellies *كَغَلِي* like the boiling of *الْحَمِيمِ* in  
*خَذُوهُ* (it will be said) seize him *فَاعْتَلُوهُ* and drag him *إِلَى*  
 pour *صُبُّوا* then *ثُمَّ* blazing Fire *الْجَحِيمِ* the midst of *سَوَاءِ* into  
*فَوْقَ* over *رَأْسِهِ* his head *من* from *عَذَابِ* the torment of *الْحَمِيمِ*  
 you *أَنْتَ* verily you *إِنَّكَ* taste you (this) *ذُقْ* boiling water  
 verily *إِنَّ* the noble *الْكَرِيمِ* the mighty *الْعَزِيزُ* (pretended to be)  
 doubt *هَذَا* this is *مَا* what *كُنْتُمْ* you used to *بِهِ* about it *تَمْتَرُونَ*  
*إِنَّ* verily *الْمُتَّقِينَ* the pious will be *مَقَامٍ* in *فِي* place of *أَمِينٍ*  
 security (Paradise)

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them — 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most

Merciful. 43. Verily, the tree of *Zaqqûm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in place of Security (Paradise)

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَنَكْهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّ مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ إِنَّمَا يَسْتَرْثِيهِ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

فِي among جَنَّاتِ Gardens وَعُيُونٍ ﴿٥٢﴾ and springs يَلْبَسُونَ dressed in سُندُسٍ in fine silk وَإِسْتَبْرَقٍ and (also) in thick silk مُتَقَابِلِينَ ﴿٥٣﴾ facing each other and We shall وَزَوَّجْنَاهُمْ so, (it will be) كَذَلِكَ facing each other with wide عِينٍ ﴿٥٤﴾ to Houris (female fair ones) بِحُورٍ marry them for every kind بِكُلِّ therein فِيهَا they will call يَدْعُونَ lovely eyes of فَنَكْهَةٍ fruit ءَامِنِينَ ﴿٥٥﴾ in peace and security لَا يَذُوقُونَ not death therein فِيهَا they will taste the الْمَوْتَ except إِلَّا death الْمَوْتَةَ the first عَذَابَ and He will save them from وَوَقَّعَهُمْ the torment of الْجَحِيمِ ﴿٥٦﴾ as a Bounty فَضَلَّ the blazing Fire رَبِّكَ your Lord ذَلِكَ هُوَ that الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ success We have made this (Quran) easy يَسْتَرْثِيهِ certainly إِنََّّمَا supreme بِلِسَانِكَ in your tongue لَعَلَّهُمْ in order that they may يَتَذَكَّرُونَ ﴿٥٨﴾ are مُرْتَقِبُونَ ﴿٥٩﴾ verily they (too) إِنَّهُمْ wait then فَارْتَقِبْ remember waiting

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hûr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.



## سُورَةُ الْجَاثِيَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ٣ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِن دَابِّهِ ٤ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ٥ وَأَخْلَفَ اللَّيْلَ وَالنَّهَارَ وَمَا أَنزَلَ اللَّهُ مِن السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ٦ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٧ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ٨

is from the Book the revelation of Ha-Mim ١ the All-Mighty the All-Wise ٢ the All-Wise ٣ in the heavens and the earth ٤ and the earth ٥ and what ٦ your creation ٧ and in ٨ for the believers ٩ are signs ١٠ moving creatures ١١ of ١٢ He scattered ١٣ and the ١٤ people who ١٥ separation of ١٦ the night ١٧ and the day ١٨ and what ١٩ and the sky ٢٠ from ٢١ Allah ٢٢ sends down ٢٣ of ٢٤ the earth ٢٥ therewith ٢٦ and revives ٢٧ after ٢٨ its ٢٩ death ٣٠ and in turning about of ٣١ the winds ٣٢ these ٣٣ understand ٣٤ for a people who ٣٥ signs ٣٦ the Signs of ٣٧ Allah ٣٨ the Signs of ٣٩ Allah ٤٠ after ٤١ speech ٤٢ then in which ٤٣ with truth ٤٤ will they believe ٤٥ and His Signs ٤٦

### Sûrat Al-Jâthiyah (The Kneeling) (XLV)

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its

death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

وَيَذُلُّ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَيِّنَ لَهُ يَدَابِيبَ آيِهِ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مَن زَارَاهُمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

[illegible]

**7. Woe to every sinful liar 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.**

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ﴿١١﴾ ۞ اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْزِيَ الْفُلُكَ فِيهِ بِأَمْرِهِ  
وَلِتَنْتَبِهُوا مِنْ فَضْلِهِ ۚ وَلَكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَتَفَكَّرُونَ ﴿١٣﴾ قُلِ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ  
صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

disbelieve كَفَرُوا and those who وَالَّذِينَ a guidance هُدًى this is هَذَا  
 يَايُنْتِ in the Signs of نَايُنْتِ their Lord رَبِّهِمْ for them there is عَذَابٌ  
 it إِلَى Allah ﷻ a painful آيَةُ filth, dirt رِجْزٍ of تَنْتِ torment  
 that لَتَجْرَى the sea الْبَحْرُ to you لَكُمْ has subjected سَخَّرَ is He Who  
 by His Command بِأَمْرِهِ through it فِيهِ the ships الْفُلُكُ may sail  
 and وَلَيَسْتَعْمُوا His Bounty فَضْلِهِ of مِنْ and that you may seek  
 to لَكُمْ and has subjected وَسَخَّرَ be thankful تَتَكَبَّرُونَ that you may  
 يَايُنْتِ in all that is مَا in the heavens السَّمَوَاتِ وَمَا and all that is  
 in يَايُنْتِ verily إِنَّ from Him يَتَنَبَّأُ it is all جَمِيعًا the earth الْآرْضِ in  
 think ذَلِكَ لَآيَاتٍ for a people who لِقَوْمٍ are signs that لَايُنْتِ deeply  
 to يَقُولُوا have believed آمَنُوا to (those who) الَّذِينَ say قُل deeply  
 the Days of أَيَّامٍ hope for رِجْزُونَ not لَا those who لِلَّذِينَ forgive  
 according بِمَا people قَوْمًا that He may recompense لِيَجْزِيَ Allah ﷻ  
 عَمَلٍ whosoever مَنْ earning يَكْسِبُونَ they were كَانُوا to what  
 and وَمَنْ it is for his ownself فَلِنَفْسِهِ a good deed صَالِحًا does  
 وَمَنْ it is against it (his ownself) فَعَلَيْهَا does evil أَسَاءَ whosoever  
 you will be made to return رَتُّنَا رَبُّكُمْ your Lord رَبُّكُمْ then

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَزَدْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَمَا آتَيْنَاهُمْ  
 يَنْتَظِرُونَ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مَن بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا يَنْتَهُمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

وَلَقَدْ ءَاتَيْنَا the children of إِسْرَءِيلَ Israel the understanding of the scripture وَالتَّوْرَةَ the scripture and the prophethood وَرَزَقْنَاهُمْ and We provided them the good things الطَّيِّبَاتِ and We preferred them above the الْعَالَمِينَ ﴿١٧﴾ and We gave them وَمَا آتَيْنَاهُمُ all the worlds (mankind) clear proofs of the الْأَمْرِ clear proofs they differed إِلَّا until after مَا what جَاءَهُمْ came to them among themselves بَيْنَهُمْ through transgression the knowledge إِنَّ رَبَّكَ verily your Lord يَقْضِي will judge between them on the Day of the رِسْخَةِ Resurrection they used كَانُوا about that We have put you جَعَلْنَاكَ then differ ﴿١٧﴾ therein to follow it وَلَا follow it and not تَتَّبِعْ follow those الَّذِينَ the desires of the الَّذِينَ who لَا not يَعْلَمُونَ ﴿١٨﴾ know

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Ālamīn (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarī)

إِنَّهُمْ لَن يَغْنَوْا عَنْكَ مِن اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَذَا بَصَرِي لِلنَّاسِ وَهَذِي وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَّحْيِيهِمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَيُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

against you مِنْكَ can avail بُعْتُوا never كُن verily they إِنَّهُمْ  
 the wrongdoers الظَّالِمِينَ and verily وَإِنَّ anything شَيْئًا Allah اللَّهُ  
 but Allah وَاللَّهِ of others بَعْضُهُمْ are friends أَوْلِيَاءُ some of them  
 this هَذَا of the pious people الْمُتَّقِينَ ﴿١٩﴾ the Friend, Protector وَلِيٌّ is  
 and وَهْدَى for mankind لِلنَّاسِ a clear insight and evidence بَصِيرَةٌ is  
 who يُوفِّيهِمْ for people لِقَوْمٍ and a mercy وَرَحْمَةً a guidance  
 those who الَّذِينَ think حَسِبَ or do أَمْ have faith with certainty  
 We shall make them أَجْرَحُوا that أَنْ evil deeds السَّيِّئَاتِ earn  
 كَالَّذِينَ equal with those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحِينَ  
 equal righteous good deeds سَوَاءٌ equal with those who تَحْتَسِبُ in their present life وَمِمَّا هُمْ  
 judgement يَحْكُمُونَ ﴿٢٠﴾ what مَا worst is سَاءٌ and after their death  
 the heavens السَّمَوَاتِ Allah اللَّهُ and created وَخَلَقَ they make  
 in order that may be وَلِتُجْزَىٰ with truth بِالْحَقِّ and the earth وَالْأَرْضَ  
 it has كَسَبَتْ what بِمَا person نَفْسٍ each كُلُّ recompensed  
 will be wronged يَظْلَمُونَ ﴿٢١﴾ not لَا and they وَهُمْ earned

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrongdoers) are *Auliâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2). 20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٢﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٣﴾ وَإِذَا نُنْفِثُ عَلَيْهِمُ ءَابَتُنَا يَئِسْتَ مِمَّا كَانُوا يُجَاهِلُونَ إِلَّا أَن قَالُوا اتَّبَعْنَا آبَاءَنَا إِن كُنتُمْ صَادِقِينَ ﴿٢٤﴾

أَفَرَأَيْتَ Have you seen مَنِ who اتَّخَذَ takes إِلَهُهُ as his god هَوَاهُ  
 and left him astray وَأَضَلَّهُ Allah اللَّهُ and left him astray عَلَىٰ upon عِلْمٍ

and his **وَقَلْبِهِ** his hearing **سَمِعِهِ** over **عَلَى** and sealed **وَحَمَّ** knowing heart **وَجَعَلَ** and put **عَلَى** on **بَصَرِهِ** his sight **غَشَوَهُ** a cover **فَمَنْ** who will you not **أَفَلَا** Allah **اللَّهُ** after **مِنْ بَعْدِ** will guide him **يَهْدِيهِ** then there is **هِيَ** nothing **مَا** and they say **وَقَالُوا** remember **تَذَكَّرُونَ** then **إِلَّا** but **حَيَاتِنَا** our life of **الدُّنْيَا** this world **نَمُوتُ** we die **وَنَحْيَا** and we live **وَمَا** and nothing **يُهْلِكُنَا** destroys us **إِلَّا** except **الزَّهْرُ** the time **وَمَا** and not **لَهُمْ** they have **بِذَلِكَ** of that **مِنْ عِلْمٍ** any knowledge **إِنْ** verily **هُمْ** they **إِلَّا** only **يَظُنُّونَ** are guessing **وَأَنَّا** and when **تُنزَلُ** are recited **عَلَيْهِمْ** to them **آيَاتُنَا** Our Verses **يَبَيِّنُ** clear **مَا** not **كَانَ** is **حُجَّتُهُمْ** their argument **إِلَّا** except **أَن** that **قَالُوا** they say **أَتُنْزَلُ** bring back **وَبِآيَاتِنَا** our (dead) fathers **إِنْ** if **كُنْتُمْ** you are **صَادِقِينَ** truthful

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time). And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٣﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمَبْطُلُونَ ﴿٢٤﴾ وَقَرَأَ كُلُّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَدْخُلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٢٧﴾

قُلِ اللَّهُ **يُحْيِيكُمْ** then **ثُمَّ** gives you life **يُمْسِكُكُمْ** Allah **يَجْمَعُكُمْ** then **ثُمَّ** to die the Day of **يَوْمَ** to **إِلَى** He will assemble you **بِذَلِكَ** but **لَا** Resurrection **يَرَيْبَ** there is no **فِيهِ** about it **وَلَكِنَّ** and to **لَهُمْ** know **يَعْلَمُونَ** not **لَا** mankind **أَكْثَرَ** most of **النَّاسِ** Allah belongs **وَالْأَرْضِ** the heavens **السَّمَوَاتِ** the kingdom of **مُلْكُهُ**

will be established **وَيَوْمَ** and on the Day that **وَيَوْمَ** the earth  
 the **يَوْمَ** shall lose **يَوْمَ** on that Day **يَوْمَ** the Hour  
 nation **وَيَوْمَ** each **وَيَوْمَ** and you will see **وَيَوْمَ** followers of falsehood  
 will be called **وَيَوْمَ** nation **وَيَوْمَ** each **وَيَوْمَ** humbled to their knees **وَيَوْمَ**  
 you shall be **وَيَوْمَ** this Day **وَيَوْمَ** its Record **وَيَوْمَ** to **وَيَوْمَ**  
 this **وَيَوْمَ** do **وَيَوْمَ** you used to **وَيَوْمَ** for what **وَيَوْمَ** recompensed  
**وَيَوْمَ** Our Record **وَيَوْمَ** speaks **وَيَوْمَ** about you **وَيَوْمَ** with truth **وَيَوْمَ** **وَيَوْمَ**  
 you used to **وَيَوْمَ** what **وَيَوْمَ** recording **وَيَوْمَ** were **وَيَوْمَ** verily We  
**وَيَوْمَ** do **وَيَوْمَ** then as for **وَيَوْمَ** those who **وَيَوْمَ** believed **وَيَوْمَ** and did  
 will admit them **وَيَوْمَ** righteous good deeds **وَيَوْمَ** and did  
 will be **وَيَوْمَ** that **وَيَوْمَ** His Mercy **وَيَوْمَ** in **وَيَوْمَ** their Lord  
 the evident **وَيَوْمَ** success

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ عَلَيْهِمْ نُنْزِلْ عَلَيْكَ فَاذْكُرْهُمْ وَكُنْتُمْ قَوْمًا تُجْرِمِينَ ﴿٢٦﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقِرِّينَ ﴿٢٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٨﴾

were not **وَأَمَّا** disbelieved **وَأَمَّا** those who **وَأَمَّا** but as for **وَأَمَّا**  
 but you were **وَأَمَّا** to you **وَأَمَّا** recited **وَأَمَّا** My Verses **وَأَمَّا**  
 criminals **وَأَمَّا** a people who were **وَأَمَّا** and you were **وَأَمَّا** proud

وَالَّذِينَ كَفَرُوا وَعَدَ اللَّهُ نَارًا خَالِدًا فِيهَا وَلَهُمْ أَعْيُنٌ يَأْخُذُونَ بِهَا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (any) doubt رَبِّ not لَا and the Hour السَّاعَةُ is the truth حَقُّ about it قُلْتُمْ مَا نَدْرِي not مَا We know تَدْرِي the Hour إِن قُلْتُمْ verily نَقَطُ only لَا We think it as conjecture ظَنَّا and not وَعَنْ we بِمُسْتَقِينٍ ﴿٢٢﴾ have firm convincing belief and they did عَمِلُوا what مَا the evil of سَيِّئَاتُ to them لَّهُمْ will appear وَحَاقَ and will be completely encircled بَيْنَهُمْ and they used to كَانُوا which mock يَسْتَهْزِئُونَ ﴿٢٣﴾ at it بِهِ

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ الْيَوْمَ نَنْسِيْكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن تَنْصِيْرٍ ﴿٢٢﴾ ذٰلِكُمْ بِاَنكُمۡ اَخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّعَرَّضْتُمُ الْحَيٰوةَ الدُّنْيَا فَالْيَوْمَ لَا يَخْرُجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٢٣﴾ فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٢٤﴾ وَلَآ الْكَرِيْهٰتُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٥﴾

وَقِيلَ الْيَوْمَ نَنْسِيْكُمْ this Day الْيَوْمَ and it will be said وَقِيلَ this هَٰذَا Day of yours يَوْمِكُمْ the meeting of لِقَاءَ you forgot نَسِيتُمْ as وَمَأْوَاكُمُ النَّارُ and your abode and there is not وَمَا لَكُم because you اَخَذْتُمْ this is ذٰلِكُمْ helpers تَنْصِيْرٍ ﴿٢٢﴾ any فِى you اَخَذْتُمْ took اٰيٰتِ اللّٰهِ the revelations of هُزُوًا in mockery وَّعَرَّضْتُمُ the world الدُّنْيَا the life of الْحَيٰوةَ and deceived you فَالْيَوْمَ so this لَا Day so to Allah فَلِلّٰهِ be allowed excuses يُسْتَعْتَبُوْنَ ﴿٢٣﴾ they nor هُمْ وَلَا الْحَمْدُ the Lord of رَبِّ is all the praises and thanks السَّمٰوٰتِ the Lord of رَبِّ the earth الْاَرْضِ and the Lord of رَبِّ heavens



in **فِي** is the Majesty **الْكِبَرِيَّاتِ** and His **وَلَهُ** the worlds **الْعَالَمِينَ**  
 the **الْعَزِيزُ** and He is **وَهُوَ** and the earth **وَالْأَرْضِ** the heavens **السَّمَوَاتِ**  
 the All-Wise **الْحَكِيمُ** All-Mighty

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."  
 35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins). 36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Âlamîn (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

## سُورَةُ الْأَحْقَافِ

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ٣ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنَادِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُنْفِقُ مِنْ عَلَيْهِمْ كُنُفٍ كُنْتُمْ صَادِقِينَ ٤

Ha-Mim ١ تَنْزِيلُ the revelation of the Book الْكِتَابِ from the Book ٢ الْحَكِيمِ the All-Mighty الْعَزِيزِ Allah the All-Wise مَا not خَلَقْنَا and the earth وَالْأَرْضَ and all that is between them بَيْنَهُمَا إِلَّا except بِالْحَقِّ with truth وَأَجَلٍ and for an appointed term مُّسَمًّى for term and those who كَفَرُوا disbelieve عَمَّا from that whereof أُنذِرُوا they are warned ٣ مُّعْرِضُونَ they turn away قُلْ say أَرَأَيْتُمْ do you see مَا what تَدْعُونَ you invoke مِنْ دُونِ besides Allah أَرُونِي show me مَاذَا what خَلَقُوا have they created of the earth أَمْ or لَهُمْ have they a share in the heavens السَّمَوَاتِ in the heavens أَتُنَادِي bring me بِكِتَابٍ (revealed) Book أَتُنْفِقُ some trace مِنْ of عَلَيْهِ of knowledge ٤ كُنُفٍ if كُنْتُمْ you are صَادِقِينَ truthful

## Sûrat Al-Ahqâf

## (The Curved Sand-hills) (XLVI)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Hâ-Mim*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفِلُونَ ﴿٦﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٧﴾ وَإِذَا ثُنِيَ عَلَيْهِمْ ءَايَاتُنَا بَيَّنَّتْ قَالُ الَّذِينَ كَفَرُوا لَاحِقٌ لَّهُمْ هَذَا سَعِيرٌ مُّبِينٌ ﴿٨﴾ أَمْ يَقُولُونَ أَفَرَأَيْنَاهُ قُلْ إِنْ أَفَرَيْتُمْ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفْعِلُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٩﴾

calls يَدْعُوا than one who أَضَلَّ more astray and who is وَمَنْ  
 مِنْ دُونِ besides الله Allah مَنْ one who لَا will not يَسْتَجِيبُ  
 answer and who هُمْ Resurrection الْقِيَامَةِ the Day of يَوْمِ till إِلَى him أَكْبَرُ  
 and عَنْ of دُعَائِهِمْ their calls to them غَافِلُونَ ﴿٦﴾ وَإِنَّا  
 unaware وَإِنَّا they will become كَانُوا mankind النَّاسُ are gathered حُسْرَ when  
 their worshipping يَمَادِينِهِمْ and will وَكَانُوا enemies أَعْدَاءَ for them  
 كَافِرِينَ ﴿٧﴾ وَإِنَّا deny وَإِنَّا are recited عَلَيْهِمْ to them مَا يَنْتُنَا  
 disbelieve كَفَرُوا those who الَّذِينَ say قَالَ clear يَنْتَبِ Our verses  
 is الْحَقُّ in the truth لَمَّا when جَاءَهُمْ it reaches them هَذَا this سِخْرٍ  
 he has fabricated أَفْتَرْتَهُ say they يَقُولُونَ or أَمْ plain مُبِينٌ ﴿٨﴾  
 it قُلْ say إِنْ if أَفْتَرَيْتُهُ I have fabricated it فَلَا still not فَكَلْكُوتَ  
 Allah against مِنْ to support me لِي you have power سَبِيحًا  
 you say هُوَ anything هُوَ أَعْلَمُ He knows better بِمَا of what قُضِيضُونَ  
 is He يَدُ SuffICIENT كَفَى concerning it فِيهِ among yourselves  
 شَهِيدًا between you وَبَيْنَكَ between me بَيْنِي for a witness وَهُوَ  
 the Most Merciful الرَّحِيمُ ﴿٩﴾ the Oft-Forgiving الْغَفُورُ and He is

**5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."**

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِّي أَنُفِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِن كَانِ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ إِنَّكَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

قُلْ the among a new thing I am not say مَا كُنْتُ  
will be done يُفْعَلُ what مَا I know أَدْرِي and not وَمَا Messengers  
but لَا I follow أَنُفِيعُ only إِن with you بِكُمْ nor وَلَا with me بِي  
I am أَنَا and not وَمَا to me إِلَيَّ is revealed يُوحَىٰ that which مَا  
إِلَّا but نَذِيرٌ مُّبِينٌ ﴿٩﴾ a plain say قُلْ أَرَأَيْتُمْ do you see  
it and you deny وَكَفَرْتُمْ from اللَّهِ Allah عِنْدِ this is كَانَ if  
and testifies شَهِدَ a witness مِنْ among بَنِي the children of  
so he believed إِسْرَءِيلَ Israel عَلَىٰ to مِثْلِهِ the like thereof قَامَ  
not لَا Allah الله verily إِنَّك while you are too proud وَاسْتَكْبَرْتُمْ  
to those who الظَّالِمِينَ ﴿١٠﴾ the people who are الْقَوْمَ guides  
to those who الَّذِينَ disbelieve كَفَرُوا those who and say  
آمَنُوا believe لَوْ had it كَانَ been خَيْرًا a good thing مَا not  
إِلَيْهِ they have preceded us وَإِذْ there to and when لَمْ not  
they say فَسَيَقُولُونَ by it بِهِ they have (let themselves be) guided  
an ancient قَدِيمٌ ﴿١١﴾ lie إِفْكٌ this is هَذَا

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ؑ) testifies that [this Qur'ân is from Allāh like the Taurât (Torah)], and he believed (embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmīc Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is



he attains يَلْغُ when إِذَا till حَتَّى months شَهْرًا is thirty ثَلَاثُونَ him  
 he أَشَدُّ full strength وَيَلْغُ and reaches أَرْبَعِينَ forty سَنَةً years قَالَ he  
 I may أَشْكُرُ that أَنْ grant me the power أَوْعِظِي my Lord رَبِّ says  
 you have أَنْتَ which أَلَيْهِ for your favours بِمَعْنِكَ be grateful  
 and وَأَنْ my parents وَلَدَيْ and upon وَعَلَى upon me عَلَى bestowed  
 such as please تَرْضَاهُ righteous deeds صَالِحًا I may do أَعْمَلُ that  
 my off spring ذُرِّيَّتِي in فِي for me لِي and make good وَأَصْلِحْ you  
 and truly I am وَإِنِّي to you إِلَيْكَ I have turned بَدْتُ truly إِنِّي  
 the Muslims مِنَ الْمُسْلِمِينَ ﴿١٥﴾

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾  
 وَالَّذِي قَالَ لَوْلَايَ أَفِي لَكُمْ أَعِدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِيتَانِ اللَّهَ وَإِنَّكَ بِأَعْيُنِنَا إِنْ  
 وَعَدَ اللَّهُ حَقًّا فَبِقَوْلِ اللَّهِ هَذَا إِلَّا أَصْطَلِبُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ  
 مِنَ الْغِنَى وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

from whom أُولَئِكَ they are الَّذِينَ نَقَبَلُ We shall accept عَنْهُمْ  
 أَحْسَنَ the best مَا of عَمِلُوا their deeds وَنَتَجَاوَزُ and overlook عَنْ  
 from سَيِّئَاتِهِمْ their evil deeds فِي among أَصْحَابِ the dwellers of الْجَنَّةِ  
 they كَانُوا which الَّذِي truth الصِّدْقِ a promise of وَعَدَ Paradise  
 have بُوْعِدُونَ ﴿١٦﴾ been promised وَالَّذِي قَالَ but he who لَوْلَايَ says  
 do you hold أَعِدَانِي upon you both لَكُمْ Fie أَفِي to his parents  
 and وَأَخْرَجَ that أَنْ out the promise to me وَقَدْ I shall be raised up  
 surely خَلَتْ generations الْقُرُونُ passed away مِنْ قَبْلِي and وَهُمَا before me



Day يُجْزَوْنَ a torment of عَذَابٍ you shall be recompensed  
 in فِي arrogant تَسْتَكْبِرُونَ you were كُنْتُمْ because بِمَا humiliation  
 الْأَرْضِ the land بَعْدَ the right الْحَقِّ without وَبِمَا and because كُنْتُمْ  
 أَنَا and remember وَأَذْكُرُ rebel and disobey تَقْسِفُونَ ﴿١٩﴾ you used to  
 his people قَوْمَهُ he warned أَنْذَرَ when إِذْ Ad عَادَ the brother of  
 there have passed خَلَّتِ and surely وَقَدْ in the sand hills الْأَحْقَافِ  
 and after him وَمِنْ خَلْفِهِ before him مِنْ بَيْنِ يَدَيْهِ warners أَلْتَذْذُرُ away  
 إِلَّا truly إِنْني Allah اللَّهُ but إِلَّا you worship تَعْبُدُوا that not  
 عَلَيْكَ I fear عَذَابٍ for you the torment of يَوْمِ Day عَظِيمٍ ﴿٢٠﴾  
 a mighty

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh). 21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ مَالِهِمْ فَأَيْنَا بِمَا نَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢١﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِنَاكُمْ قَوْمًا بَجْهَلُونَ ﴿٢٢﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطْمَرٌ نَأْتِيهِ مَوَاسِمُهُمْ مَبْعُوثٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٣﴾

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ to turn us have you come to us أَجِئْنَا they said  
 مَالِهِمْ away from فَأَيْنَا our gods then bring us بِمَا that which نَعِدُنَا  
 the الصَّادِقِينَ ﴿٢١﴾ one of مِنْ you are كُنْتُمْ if إِنْ you threaten us  
 قَالَ truthful He said إِنَّمَا the knowledge عِنْدَ اللَّهِ is with  
 أُرْسِلْتُ what مَا and I convey to you وَأُبَلِّغُكُمْ Allah





they used to كَانُوا by that which مَا they were encircled بِمِمْ  
mock يَسْتَهْزِئُونَ at it

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٥﴾ فَلَوْلَا نَصَرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٦﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٧﴾

round حَوْلَكُمْ what مَا We have destroyed أَهْلَكْنَا and indeed وَلَقَدْ  
and We have shown (them) in الْقُرَىٰ of towns وَصَرَّفْنَا the Signs الْآيَاتِ various ways  
﴿٢٥﴾ that they might لَعَلَّهُمْ the Signs الْآيَاتِ various ways  
those whom الَّذِينَ help them نَصَرُهُمْ then why did not return  
as a way of قُرْبَانًا Allah اللَّهِ besides مِنْ دُونِ they had taken  
but they vanished ضَلُّوا Nay بَلْ for gods آلِهَةً approach  
their lie إِفْكُهُمْ and that was وَذَلِكَ from them عَنْهُمْ completely  
وَإِذْ inventing يَفْتَرُونَ ﴿٢٦﴾ they had been كَانُوا and that which وَمَا  
of a party نَفَرًا towards you إِلَيْكَ We sent صَرَفْنَا and when  
when the Quran الْقُرْآنَ listening to يَسْتَمِعُونَ the jinns الْجِنِّ  
حَضَرُوهُ they stood in the presence thereof قَالُوا they said  
they finished قُضِيَ and when فَلَمَّا listen in silence  
as warners مُنْذِرِينَ ﴿٢٧﴾ their people قَوْمِهِمْ to returned إِلَىٰ

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism). 28. Then why did those whom they

had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). 29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٢٩﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣٠﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَنْ لَّهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣١﴾

قَالُوا have heard يَنْقُومَنَا verily we إِنَّا O our people they said  
كِتَابًا a Book أُنزِلَ sent down after مُوسَىٰ Moses مُصَدِّقًا confirming  
لِّمَا what يَهْدِي came before it إِلَى it guides  
إِلَى the truth الْحَقِّ the truth  
وَالْحَقِّ a straight يَنْقُومَنَا a straight  
طَرِيقٍ path مُسْتَقِيمٍ path  
وَالْحَقِّ the truth وَإِلَى and to  
دَاعِيَ caller اللَّهِ Allah's  
أَجِيبُوا our people  
دَاعِيَ caller اللَّهِ Allah's  
وَأَمِنُوا believe  
لَكُمْ He (Allah) will forgive  
يَغْفِرَ in him  
يُجِرْكُمْ your sins  
ذُنُوبِكُمْ from  
عَذَابٍ from  
أَلِيمٍ a painful  
يُجِبْ does not  
لَا and whosoever  
فَلَيْسَ he cannot  
بِمُعْجِزٍ escape  
دَاعِيَ caller اللَّهِ Allah's  
وَلَنْ لَّهُ and there will not be  
أَوْلِيَاءُ besides Allah  
أُولَٰئِكَ protecting friends  
فِي those are  
مُبِينٍ error

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islâm). 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّي بِخَلْقِهِنَّ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزِّ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ نَارٍ بَلَّغَ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ Who Allah that see do they not and was the earth وَالْأَرْضَ the heavens created and وَلَمْ يَتَّي not بِخَلْقِهِنَّ by their creation wearied بِقَدِيرٍ is able عَلَى أَنْ He surely عَلَى the dead الْمَوْتَى give life over He sure yes بَلَى the dead give life all شَيْءٍ things قَدِيرٌ ﴿٣٣﴾ is able وَيَوْمَ and on the Day when يُعْرَضُ and on the Day when those who كَفَرُوا disbelieve عَلَى the النَّارِ to the Fire أَلَيْسَ this هَذَا is not بِالْحَقِّ the truth قَالُوا they will say بَلَى they will say وَرَبِّنَا by our Lord قَالَ He will say فَذُوقُوا then taste الْعَذَابَ the torment because كُنتُمْ you used to تَكْفُرُونَ ﴿٣٤﴾ disbelieve فَاصْبِرْ therefore be patient كَمَا as did أُولُوا the Messengers of الرُّسُلِ strong will and do not وَلَا the Messengers of strong will on the Day when يَوْمَ as if they had كَانَتْهُمْ about them haste هُمْ they will see يَرَوْنَ that which مَا they are promised يُوعَدُونَ they will see not بَلَّغَ stayed إِلَّا (but) سَاعَةً more than (but) an hour of نَارٍ any be يُهْلَكُ but shall فَهَلْ a clear Message بَلَّغَ a single day destroyed إِلَّا except الْقَوْمُ the people who are الْفَاسِقُونَ ﴿٣٥﴾ sinners

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn*

(rebellious against Allâh's Command, disobedient to Allâh)?

## سُورَةُ مُحَمَّدٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ عَنْهُمْ ۖ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۚ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ۝

الَّذِينَ كَفَرُوا those who disbelieve وَصَدُّوا and hinder (men) عَنْ from their سَبِيلِ the path of اللَّهِ Allah أَضَلَّ He will make vain أَعْمَلَهُمْ ۖ He will render their deeds وَالَّذِينَ ءَامَنُوا and those who believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds is نُزِّلَ in that which وَمَا and believe وَءَامَنُوا right and believe in that which is sent down to Muhammad مُحَمَّدٍ to عَنْ sent down the truth الْحَقُّ for it is the truth from their Lord رَبِّهِمْ from them عَنْهُمْ He will expiate كَفَّرَ their Lord رَبِّهِمْ from their sins وَأَصْلَحَ and will make good بَالَهُمْ ۚ their state ذَلِكَ that is because الَّذِينَ those who كَفَرُوا disbelieve اتَّبَعُوا follow الْبَاطِلَ falsehood وَأَنَّ while الَّذِينَ those who ءَامَنُوا believe اتَّبَعُوا follow الْحَقُّ the truth from their Lord رَبِّهِمْ كَذَلِكَ thus does يَضْرِبُ set forth for the people النَّاسِ Allah اللَّهُ أَمْثَلَهُمْ ۝ for mankind

### Sûrat Muhammad

(Muhammad صلى الله عليه وسلم)

### or Sûrat Al-Qitâl (The Fighting) (XLVII)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَسْتُمُوهُمْ فَهَشُّوا أَلْوَانَكَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِنَبْلُوًا بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿١﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٢﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٣﴾

فَإِذَا لَقِيتُمْ those who كَفَرُوا disbelieve so when  
 حَتَّىٰ their necks الرِّقَابِ so strike at  
 إِذَا till حَتَّىٰ when أَثْخَسْتُمُوهُمْ you have  
 فَهَشُّوا killed and wounded many of them  
 أَلْوَانَكَ then bind firmly  
 فَإِمَّا either مَنًّا for generosity بَعْدَ thereafter  
 وَإِمَّا or فِدَاءً thereafter  
 تَضَعَ until حَتَّىٰ ransom  
 أَوْزَارَهَا the war كَلْبُهَا lays down  
 ذَلِكَ thus وَلَوْ but if يَشَاءُ Allah had willed  
 لَانتَصَرْنَا Allah  
 مِنْهُمْ could certainly have won  
 وَلَكِنْ over them  
 بَعْضَكُمْ order to test  
 بِبَعْضٍ some of you  
 وَالَّذِينَ with others  
 قُتِلُوا those who  
 فِي are killed  
 فِي سَبِيلِ in the Way (cause) of  
 اللَّهُ the Way (cause) of  
 قُلُوبَهُمْ will never  
 فَلَن Allah  
 أَعْمَالَهُمْ He let be lost  
 سَيَهْدِيهِمْ and set right (good)  
 وَيُصْلِحُ He will guide them  
 بَالَهُمْ their  
 وَيُدْخِلُهُمُ state  
 الْجَنَّةَ and admit them to  
 عَرَّفَهَا He  
 لَهُمْ has made it known  
 to them

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir)

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْهُمْ وَيُخْرِجْهُمْ مِنْ أَدْنَاهُمْ وَالَّذِينَ كَفَرُوا فَعَسَا لَهُمْ ءَاضِلٌ أَعْمَالُهُمْ ﴿٤﴾ ذَلِكَ بِأَنَّهُمْ

كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٧﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٨﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe if أَنْصُرُوا you help Allah يَنْصُرْكُمْ He will help you and وَثَبَتْ أَمَانُكُمْ ﴿٧﴾ and make firm your foothold وَالَّذِينَ كَفَرُوا and those who disbelieve فَمَسَّ destruction قَتَلَ أَعْمَلَهُمْ ﴿٨﴾ (Allah) will make vain their deeds وَأَضَلَّ for them that which they hate كَرِهُوا because they بَاتَهُمْ that is ذَلِكَ so He has made fruitless أَعْمَلَهُمْ Allah has sent down أَنْزَلَ اللَّهُ in they travelled سِيرُوا have not أَعْمَلَهُمْ ﴿٩﴾ their deeds through the earth فَانْظُرُوا and seen كَيْفَ how كَانَ was عَاقِبَةُ the end of those الَّذِينَ مِنْ قَبْلِهِمْ destroyed دَمَّرَ Allah and for the disbelievers وَلِلْكَافِرِينَ over them عَلَيْهِمْ Allah is the مَوْلَى Allah because بَاتَنَّ that is ذَلِكَ its likeness أَمْثَلُهَا ﴿٩﴾ Protector of the الَّذِينَ آمَنُوا those who believe وَأَنَّ الْكَافِرِينَ and the disbelievers لَا no مَوْلَى Protector لَهُمْ ﴿٩﴾ they have

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector).

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَاكْلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٠﴾ وَكَانَ مِنْ قَرِيبٍ هِيَ أَشَدُّ قُوَّةً مِنَ قَرْنِكَ الْإِنِّي أَخْرِجُكَ أَهْلَكَ عَنْهَا فَلَا تَصِرُ لَهُمْ أَفْنٌ كَانَ عَلَى يَتِيمٍ مِنْ رَبِّهِ كَمَنْ رُبِنَ لَمْ يَسُوءْ عَمَلُهُ وَابْتِغَوْا أَهْوَاءَهُمْ ﴿١١﴾

إِنَّ اللَّهَ certainly will admit يُدْخِلُ الَّذِينَ آمَنُوا those who believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds جَنَّاتٍ to

and rivers الْآَنْهَرُ under them مِنْ تَحْتِهَا flowing Gardens تجري  
 and enjoy themselves يَسْتَعْمُونَ disbelieve كَفَرُوا those who  
 will be مَنْوَى and the Fire النَّارُ cattle الْأَنْعَامُ eat تَأْكُلُ as كَمَا eat  
 أَشَدُّ is هِيَ a town مِنْ قَرَبِهَا and many وَكَانَ for them هُمْ ﴿١١﴾ abode  
 which قُوَّةُ your town قَرَبِكَ than مِنْ in strength قُوَّةُ stronger  
 أَفْرَجْنَاكَ We have destroyed them أَهْلَكْنَاهُمْ has driven you out فَلَا  
 كَانَ is he who أَقْنَى them هُمْ ﴿١٢﴾ to help نَاصِرَ and there was none  
 like who كَمَنْ his Lord رَبِّهِ from مِنْ a clear proof بَيِّنَةٍ on عَلَى is  
 his deeds عُيِّلَ the evil of سُوءَ for whom لَهُ is beautified زُيِّنَ  
 their own lusts وَأَتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾ while they follow

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh — Islāmīc Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفُورَةٌ مِنْ رَبِّهِمْ كَنْزٌ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ مَا فِيهَا أَوْلَٰيَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٥﴾

مَثَلُ the الْجَنَّةِ the description of الَّتِي Paradise الَّتِي which وُعدَ have been  
 are rivers أَنْهَارٌ is that in it فِيهَا those who fear الْمُتَّقُونَ promised  
 and rivers أَنْهَارٌ stagnant or stinking آسِنٍ not مَاءٍ water غَيْرِ of  
 of which the taste طَعْمُهُ changes يَتَغَيَّرُ not لَبَنٍ milk لَمْ of  
 to those لِلشَّارِبِينَ delicious لَذَّةٍ wine خَمْرٍ of مِنْ and rivers وَأَنْهَارٌ  
 who drink وَأَنْهَارٌ and rivers مِنْ of عَسَلٍ honey مُصَفًّى clarified وَلَهُمْ  
 fruit الثَّمَرَاتِ every kind of كُلِّ of فِيهَا therein مِنْ



like those كَمَنْ their Lord رَبِّهِمْ from مِنْ and forgiveness وَمَغْفِرَةً  
 and be خَالِدًا in فِي shall dwell for ever وَشُقُوا the Fire النَّارِ  
 so that it cuts up فَنَقَّعَ boiling حَمِيمًا water مَاءٌ given to drink  
 are some who مِنْ and among them وَبَيْنَهُمْ their bowels أَمْعَاءُهُمْ ﴿١٥﴾  
 بَسْمِيعٌ listen إِلَيْكَ to you حَتَّى till إِذَا when خَرَجُوا they go out مِنْ  
 have عِنْدَكَ from with you قَالُوا they say لِلَّذِينَ الَّذِينَ to those who أُوتُوا  
 just now أَلَمْ received مَالًا what قَالَ has he said مَا بَشَأًا  
 أُولَئِكَ such الَّذِينَ are those طَبَعَ has sealed اللَّهُ Allah عَلَى on قُلُوبِهِمْ  
 their lusts أَهْوَاءُهُمْ ﴿١٦﴾ and they follow وَابْتَعُوا their hearts

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا  
 جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَأَعْلَوْا أَنَّهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ  
 وَمُنَازِعَكُمْ ﴿١٩﴾

He increases اهْتَدَوْا accept guidance and those who وَالَّذِينَ  
 وَآتَاهُمْ in guidance تَقْوَاهُمْ and bestows on them ﴿١٧﴾  
 the السَّاعَةَ other than إِلَّا await يَنْظُرُونَ do they then فَهَلْ their piety  
 فَتَدُ suddenly بَغْتَةً it should come upon them تَأْتِيَهُمْ that أَنْ Hour  
 how فَأَنَّى some of its portents أَشْرَاطُهَا have come جَاءَ but indeed  
 came to them جَاءَتْهُمْ when إِذَا for them لَهُمْ (is it benefit) then  
 no لَا that there is اللَّهُ so know فَأَعْلَوْا their reminders ﴿١٨﴾  
 and ask forgiveness وَاسْتَغْفِرُوا Allah اللَّهُ but إِلَّا (true) god إِلَهَ ﴿١٩﴾

لَذَلِكَ and also for believing men وَالْمُؤْمِنِينَ for your sins and believing women وَاللَّهُ and Allah يَعْلَمُ knows well مَتَابِعَكُمْ and your place of rest وَمَوَازِيَكُمْ your moving about

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin. of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَقُوا اللَّهُ لَكَانَ خَيْرًا لَهُمْ ۖ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ۚ

why is not وَلَوْلَا believe آمَنُوا those who الَّذِينَ and says وَيَقُولُ is sent down نَزَلَتْ but when فَإِذَا a Surah سُورَةٌ sent down سُورَةٌ therein فِيهَا and is mentioned وَذُكِرَ a decisive مُحْكَمَةٌ a surah الْقِتَالُ fighting رَأَيْتَ you will see الَّذِينَ those in قُلُوبِهِم whose hearts مَرَضٌ is a disease يَنْظُرُونَ looking إِلَيْكَ at you نَظَرَ but it فَأُولَئِكَ death مِنَ the مَوْتِ from one fainting عَلَيْهِ look of and words طَاعَةٌ obedience وَقَوْلٌ and عَزَمَ the matter الْأَمْرُ is resolved and when فَإِذَا good مَعْرُوفٌ it would لَكَانَ Allah اللَّهُ they had been true to صَدَقُوا then if خَيْرًا have been better لَهُمْ ۖ فَهَلْ for them عَسَيْتُمْ would then أَنْ you were given the authority تَوَلَّيْتُمْ if إِنْ you might and severe تُفْسِدُوا in the الْأَرْضِ you do mischief وَتَقَطَّعُوا the land أَرْحَامَكُمْ such الَّذِينَ your ties of kinship ۚ أُولَئِكَ so that He has made them لَعَنَهُمُ Allah اللَّهُ has cursed them وَأَعَمَّى deaf and blinded أَبْصَرَهُمْ ۚ their sight

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمَرَ عَلَى قُلُوبِ أَفْقَالِهَا ﴿٢٠﴾ إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ  
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ  
الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٢﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُوتُ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٣﴾ ذَلِكَ  
بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٤﴾

the Quran أَفَلَا يَتَذَكَّرُونَ do they not then think deeply in  
verily إِنَّ their locks أَفْقَالِهَا (their) hearts on قُلُوبِ or أَمَرَ  
الَّذِينَ أَرْتَدُّوا those who have turned on عَلَىٰ أَدْبَارِهِم their backs  
بَعْدِ مَا after what بَيَّنَّ has been manifested لَهُمُ to them الْهُدَىٰ  
الشَّيْطَانُ the guidance Satan سَوَّلَ لَهُمْ has beautified لَهُمْ for them وَأَمَلَىٰ  
this is ذَلِكَ them (their term) and (Allah) prolonged  
بِأَنَّهُمْ because they قَالُوا said لِلَّذِينَ to those who كَرِهُوا hate مَا  
we will obey سَنُطِيعُكُمْ Allah has sent down نَزَّلَ what  
and Allah وَاللَّهُ the matter part of الْأَمْرِ in فِي you  
يَعْلَمُ knows إِسْرَارَهُمْ ﴿٢٢﴾ their secrets فَكَيْفَ then how إِذَا when تَوَفَّتْهُمُ  
striking the angels الْمَلَائِكَةُ will take their souls at death يَضْرِبُوتُ  
وُجُوهَهُمْ their faces وَأَدْبَارَهُمْ ﴿٢٣﴾ and their backs ذَلِكَ that is بِأَنَّهُمْ  
Allah angered أَسَخَطَ what مَا followed أَتَّبَعُوا because they  
so He فَحَبَطَ what pleased Him رِضْوَانَهُ and they hated وَكَرِهُوا  
their deeds أَعْمَالَهُمْ ﴿٢٤﴾ made wasted

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). 21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). 26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allâh and hated that which pleased Him. So, He made their deeds fruitless.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنْتَهُمْ ﴿٢٤﴾ وَلَوْ نَشَاءُ لَأَنزَلْنَاهُمْ فَلَاعْرِفَنَّهُمْ بِإِسْمِهِمْ  
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٥﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَكُمْ  
أَخْبَارَكُمْ ﴿٢٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
وَسَيَحْطِطُ أَعْمَالُهُمْ ﴿٢٧﴾

whose قُلُوبِهِمْ in في those who الَّذِينَ think حَسِبَ or do أَمْ  
bring to مَرَضٌ hearts أَن is a disease لَنْ that  
يُخْرِجَ will never اللَّهُ light  
أَضْغَنْتَهُمْ Allah ﴿٢٤﴾ and if وَلَوْ their hidden ill-wills  
لَأَنزَلْنَاهُمْ We would have shown them to you فَلَاعْرِفَنَّهُمْ We willed  
وَلَتَعْرِفَنَّهُمْ by their marks بِإِسْمِهِمْ and you would have known them  
لَحْنِ the tone of الْقَوْلِ by في but surely you will know them  
أَعْمَالَكُمْ knows يَعْلَمُ and Allah وَاللَّهُ speech  
وَلَنَبْلُوَنَّكُمْ till حَتَّى and surely We shall try you  
وَالصَّادِقِينَ (of you) الْمُجْتَهِدِينَ those who strive hard  
أَخْبَارَكُمْ ﴿٢٦﴾ and We shall test وَنَبْلُوَكُمْ patient ones  
كَفَرُوا disbelieve وَصَدُّوا those who الَّذِينَ verily  
شَاقُّوا and oppose الرَّسُولَ the path of سَبِيلِ اللَّهِ  
مِنْ Bَعْدِ after مَا what تَبَيَّنَ (clearly) has been  
لَهُمُ manifested (shown) the guidance الْهُدَىٰ لَنْ  
بِإِسْمِهِمْ never يَضُرُّوا Allah اللَّهُ they hurt  
أَعْمَالُهُمْ ﴿٢٧﴾ will make fruitless their deeds

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have

shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٢﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْكَزَ ءَعْمَالَكُمْ ﴿٣٣﴾ إِنَّمَا لِلْحَيٰوةِ الدُّنْيَا لَعِبٌ وَلَهُمْ ءِنْ تَوَمَّنُوا وَتَنَقَّلُوا فِيكُمْ أَجُورُكُمْ وَلَا يَسْتَلْكُمْ ءَمْوَالُكُمْ ﴿٣٤﴾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا﴾ O you who believe! obey Allah and obey the Messenger (ﷺ) and render vain your deeds. ﴿٣١﴾ and not the Messenger render vain your deeds. ﴿٣٢﴾ verily those who disbelieve and hinder (men) from the path of Allah will die while they are disbelievers — Allah will not forgive them. ﴿٣٣﴾ So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds. ﴿٣٤﴾ The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm) He will grant you fear Allah and avoid evil wages and will not ask you your wealth.

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm)

Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنْ يَسْأَلْكُمْ هُمْ فَبِحِفْظِكُمْ بَخِلُوا وَخَرِجْ أَصْفَانَكُمْ ﴿٣٧﴾ هَآأَنَّهُ هَؤُلَاءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

and press you **فَبِحِفْظِكُمْ** He were to ask you of it **يَسْأَلْكُمْ هُمْ** if **إِنْ** and He will bring out **وَخَرِجْ** you would covetously withhold **بَخِلُوا** those who **أَصْفَانَكُمْ** ﴿٣٧﴾ your ill-wills **هَآأَنَّهُ هَؤُلَاءِ** behold you are **تَدْعُونَ** are called **لِتُنْفِقُوا** in **فِي** to spend **سَبِيلِ** the cause of **اللَّهُ** are stingy **يَبْخُلُ** are some who **مَنْ** yet among you **فَمِنْكُمْ** Allah **وَمَنْ** he is **يَبْخُلُ** then only **فَإِنَّمَا** is stingy **يَبْخُلُ** and whoever **يَبْخُلْ** is Rich **الْغَنِيُّ** but Allah **وَاللَّهُ** his ownself **نَفْسِهِ** of **عَنِ** stingy **وَأَنْتُمْ** and you **الْفُقَرَاءُ** are poor **وَإِنْ** and if **تَوَلَّوْا** you turn away **يَسْتَبْدِلْ** He will exchange you **قَوْمًا** people **غَيْرَكُمْ** besides you **ثُمَّ** then **لَا** not **يَكُونُوا** they will be **أَمْثَلَكُمْ** ﴿٣٨﴾ your likes

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

## سُورَةُ الْفَتْحِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَبَصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۖ وَاللَّهُ جُودٌ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ الْوَعْدَ الْجَنَّةِ الَّتِي بَعَثَ فِيهَا مِنْ نَحْيِهَا الْأَنْبِيَاءَ خَلِيلِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قُرْآنًا عَظِيمًا ﴿٥﴾

victory فَتَحْنَا to you لَكَ We have given victory فَتَحْنَا verily إِنَّا  
 مُبِينًا ① a manifest لِيَعْفِرَ that may forgive لَكَ you اللَّهُ Allah مَا أَقْدَمَ  
 will be تَأَخَّرَ and what وَمَا your sins ذُنُوبِكُ of مِمَّا what passed  
 وَبَيْنَهُ future and complete وَفَعَلْنَا عَلَيْكَ His favour وَرَهْدِيكَ  
 and the straight مُسْتَقِيمًا ② path صِرَاطًا and guide you on  
 He it وَهُوَ with strong عَزِيرًا ③ Allah اللَّهُ may help you  
 أَلَدَى Who أَنْزَلَ sent down السَّكِينَةَ the tranquility فِي into قُلُوبِ  
 that they may grow لِيَزِدَّوْا the believers الْمُؤْمِنِينَ the hearts of  
 and to وَلِلَّهِ their faith إِيْمَانِهِمْ along with مَعَ in faith إِيْمَانًا more  
 and اللَّهُ the heavens أَلْسُنَاتِ the armies of جُنُودُ Allah belong  
 ④ All-Knower عَلِيمًا Allah اللَّهُ and is Ever وَكَانَ the earth  
 the believing men الثَّوَابِينَ that He may admit لِيَدْخُلَ All-Wise  
 flowing تَجْرِي to gardens جَنَّاتٍ and the believing women وَالْمُؤْمِنَاتِ  
 therein فِيهَا to abide forever خَالِدِينَ rivers الْأَنْهَارُ under them  
 وَيُكَفِّرُ عَنْهُمْ and to expiate مِنْهُمْ from them سَيِّئَاتِهِمْ their sins وَكَانَ  
 ⑤ success قَوْراً Allah اللَّهُ with عِنْدَ that ذَلِكَ and is  
 a supreme

## Sûrat Al-Fath (The Victory) (XLVIII)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, 3. And that Allâh may help you with strong help. 4. He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوءِ عَلَيْهِمْ دَائِرَةُ السَّوءِ  
وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

وَيُعَذِّبُ the hypocrites men الْمُنَافِقِينَ and that He may punish  
وَالْمُنَافِقَاتِ and also the polytheists men وَالْمُشْرِكِينَ and women  
الظَّالِمِينَ thought ظَنُّ about Allah بِاللَّهِ who think  
السَّوءِ a disgraceful السَّوءِ torment دَائِرَةُ for them is evil عَلَيْهِمْ  
وَلَعَنَهُمُ and He is upon them عَلَيْهِمُ Allah اللَّهُ and the Anger غَضِبَ  
جَهَنَّمَ Hell for them لَهُمُ and prepared أَعَدَّ has cursed them  
وَسَاءَتْ and to worst indeed is مَصِيرًا ﴿٦﴾ that destination وَلِلَّهِ  
جُنُودُ Allah belong the armies of السَّمَوَاتِ the heavens وَالْأَرْضِ and  
حَكِيمًا All-Mighty عَزِيزًا Allah اللَّهُ and is Ever وَكَانَ the earth  
إِنَّا All-Wise أَرْسَلْنَاكَ verily as a witness شَهِيدًا We have sent you  
وَمُبَشِّرًا and a bearer of glad tidings وَنَذِيرًا ﴿٨﴾

6. And that He may punish the *Munâfiqûn* (hypocrites) men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا  
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُورَةٌ أَجْرًا  
عَظِيمًا ﴿١٠﴾

لَتُؤْمِنُوا in Allah بِاللَّهِ in order that you may believe  
وَرَسُولِهِ and His Messenger وَرَسُولُهُ and that you assist him  
وَتُوَقِّرُوهُ and (that you) glorify Allah's praises تَسَبِّحُوهُ  
بُكْرَةً morning وَأَصِيلًا ﴿٩﴾ and afternoon إِنَّ and after noon  
الَّذِينَ verily



they give **يُبايعونك** only **إِنَّمَا** they give allegiance to you **إِلَّا** is over **فَوْقَ** Allah **اللَّهِ** the Hand of **بِذِّ** to Allah **اللَّهِ** allegiance breaks his pledge **ثُمَّ** then whosoever **فَمَنْ** their hands **أَيْدِيهِمْ** and **وَمَنْ** his own (harm) **نَفْسِهِ** breaks **بِنَكَئِهِ** only **فَإِنَّمَا** whosoever **أَوْفَى** fulfils **بِمَا** what **عَاهَدَ** he has covenanted **عَلَيْهِ** he has rewarded **أَجْرًا** He will bestow on him **فَسَيُؤْتِيهِ** Allah **اللَّهُ** with a great **عَظِيمًا** ﴿١٦﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسَيْنَاهُمْ مَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٦﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِبَ الرِّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا أَلَسْوَ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٧﴾

سَيَقُولُ لَكَ **الْمُخَلَّفُونَ** to you **لَكَ** will say **مِنْ** those who lagged behind **وَالْمُؤْمِنُونَ** of **الْأَعْرَابِ** the bedouins **شَغَلَتْنَا** occupied us **أَمْوَالُنَا** our possessions **وَأَهْلُونَا** for us **لَنَا** so ask forgiveness **فَاسْتَغْفِرْ** and our families **يَقُولُونَ** they say **بِآلِسَيْنَاهُمْ** with their tongues **مَّا** what **لَيْسَ** is not **فِي** in **قُلُوبِهِمْ** their hearts **قُلْ** say **فَمَنْ** who then **يَمْلِكُ** has **لَكُمْ** on **إِنْ** any (power) thing **شَيْئًا** Allah **اللَّهُ** with **بِمَا** your behalf **أَرَادَ** He intends **بِكُمْ** you **ضَرًّا** hurt **أَوْ** or **أَرَادَ** intends **بِكُمْ** you **نَفْعًا** benefit **بَلْ** nay, but **كَانَ** is Ever **اللَّهُ** Allah **بِمَا** of what **تَعْمَلُونَ** that **أَنْ** you thought **ظَنَنْتُمْ** Nay but **بَلْ** All-Aware **﴿١٦﴾** you do **لَنْ** would (never) **يَنْفَلِبَ** return **الرِّسُولُ** the Messenger **وَالْمُؤْمِنُونَ** and **إِلَىٰ** the believers **أَهْلِيهِمْ** their families **أَبَدًا** never **وَزُيِّنَ** and

وَلَقَدْ was made fair-seeming **فِي** in **قُلُوبِكُمْ** your hearts **وَلَقَدْ** and you become evil **وَكُنْتُمْ** thought **الَّتِي** thought **وَلَقَدْ** and you thought useless/going for destruction **بُورًا** ﴿١٧﴾ a people **قَوْمًا**

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

وَمَنْ لَّمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٧﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٨﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِرِ لِنَأْخُذْهُمَا ذَرُونا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالِ اللَّهُ مِنْ قَبْلُ فَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٩﴾

وَمَنْ لَّمْ believed **بِاللَّهِ** in Allah **وَمَنْ** and whosoever **لَّمْ** We have **أَعْتَدْنَا** then verily **فَإِنَّا** and His Messenger **وَرَسُولِهِ** prepared **لِلْكَافِرِينَ** for the disbelievers **سَعِيرًا** ﴿١٧﴾ a blazing Fire **وَلِلَّهِ** the heavens **السَّمَوَاتِ** the sovereignty of **مُلْكُ** and to Allah belongs **وَالْأَرْضِ** He forgives **يَعْفِرُ** and the earth **لِمَنْ** whom **يَشَاءُ** He wills **وَيُعَذِّبُ** and punishes **مَنْ** whom **يَشَاءُ** He wills **وَكَانَ** is **اللَّهُ** Ever **عَفُورًا** Oft-Forgiving **رَحِيمًا** ﴿١٨﴾ Most Merciful **سَيَقُولُ** the **الْمُخَلَّفُونَ** will say **إِذَا** when **انْطَلَقْتُمْ** you set forth **إِلَى** to **مَغَائِرِ** the spoils **لِنَأْخُذْهُمَا** to take them **ذَرُونا** allow us to **نَتَّبِعْكُمْ** follow you **يُرِيدُونَ** they want **أَن** to **يُبَدِّلُوا** change **كَلِمَ** Allah's **اللَّهُ** words **قُلْ** say **لَّنْ** you shall not **تَتَّبِعُونَا** follow us **كَذَلِكُمْ** thus **قَالِ** Allah **اللَّهُ** has said **مِنْ قَبْلُ** you envy **تَحْسُدُونَنَا** nay **بَلْ** then they will say **فَيَقُولُونَ** beforehand **بَلْ** us **كَانُوا** were **لَا** they understand **يَفْقَهُونَ** not **إِلَّا** except **قَلِيلًا** ﴿١٩﴾ a little

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ أُولَىٰ بِأَمْرِ شَدِيدٍ يَفْقَهُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

قُلْ the الْمُخَلَّفِينَ of مِنَ to those who lagged behind say  
 a قَوْمٍ to (fight against) إِلَيْكُمْ you shall be called  
 you shall سَتَدْعُونَ bedouins  
 you shall أُُولَىٰ people  
 you shall تُفْقَهُونَهُمْ great warfare بِأَمْرِ given to  
 أَوْ fight them  
 أَوْ يُسَلِّمُونَ or فَإِنْ they shall surrender  
 تَطِيعُوا then if  
 أَجْرًا Allah اللَّهُ will give you  
 يُؤْتِكُمْ you obey  
 وَإِنْ you did turn away  
 تَوَلَّيْتُمْ as كَمَا you turn away  
 تَوَلَّوْا but if  
 عَذَابًا He will punish you  
 أَلِيمًا ﴿١٦﴾ with  
 لَيْسَ a painful  
 عَلَى not is there  
 الْأَعْمَىٰ upon  
 حَرَجٌ the blind  
 حَرَجٌ blame or  
 حَرَجٌ the lame  
 الْأَعْرَجِ upon  
 حَرَجٌ or sin  
 حَرَجٌ the sick  
 الْمَرِيضِ upon  
 حَرَجٌ sin  
 وَمَنْ and whosoever  
 يُطِيعِ and  
 اللَّهُ obeys  
 وَرَسُولَهُ Allah  
 يُدْخِلْهُ Messenger  
 جَنَّاتٍ He will admit him to  
 تَجْرِي Gardens  
 مِنْ flowing  
 تَحْتِهَا from  
 الْأَنْهَارُ beneath them  
 وَمَنْ and  
 يَتَوَلَّ who  
 يَُعَذِّبْهُ turns back  
 عَذَابًا He will punish him  
 أَلِيمًا ﴿١٧﴾ with a painful torment

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin

upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

﴿١٨﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾ وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾ وَعَدَّكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ يُأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢١﴾

۞ لَقَدْ رَضِيَ اللَّهُ عَنْكَ يَا أَلِيَّةُ إِنَّ الَّذِينَ اتَّخَذُوا  
 الشَّجَرَةَ أَشْجَرَةً قُبْلَى يُتَمَنَّى ۚ وَكَانَ اللَّهُ غَافِلًا  
 عَنْهُمْ ۚ فَذَلِكُمْ أَصْحَابُ الشَّجَرَةِ ۚ وَكَانَ تَتَحَوَّلُ  
 وَجْهُهُمُ وَالشَّجَرَةُ تَقْلُوبُهُمْ ۚ وَإِذْ تَبَرَأَ  
 مِنْهُمُ اللَّهُ فَقَامَتْ الْآسَافُ ۚ وَقَدْ فَتَنَّا  
 الَّذِينَ هُمْ عَنْ آلِ الْكَافِرِينَ ۚ وَكَانَ اللَّهُ  
 عَزِيزًا ذَكِيًّا ۚ وَكَانَ اللَّهُ عَزِيزًا ذَكِيًّا ۚ  
 وَكَانَ اللَّهُ عَزِيزًا ذَكِيًّا ۚ وَكَانَ اللَّهُ  
 عَزِيزًا ذَكِيًّا ۚ وَكَانَ اللَّهُ عَزِيزًا  
 ذَكِيًّا ۚ وَكَانَ اللَّهُ عَزِيزًا ذَكِيًّا ۚ

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلُّوا  
الْأَدْبَارَ ثُمَّ لَا يَجِدُوكَ وَإِنَّا وَلَا نَصِيرَا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَحْدِلَ إسنَهُ اللَّهُ بِدِيلَا ﴿٢٣﴾  
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِئِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

within your power قَدِيرُوا are not yet لَمْ and others which وَأُخْرَى  
 عَلَيْهِمَا قَدْ over it اللَّهُ encompasses اللَّهُ بها them  
 وَكَانَ Ever and is اللَّهُ Allah عَلَى over كُلِّ شَيْءٍ things قَدِيرًا ﴿٢١﴾  
 وَلَوْ Able and if قَتَلْتُمْ fight against you الَّذِينَ those who كَفَرُوا  
 disbelieve لَوَلَوْ they would have turned الْأَدْبَارَ their backs ثُمَّ  
 then لَا neither يَجِدُونَ a protecting وَلِيًّا they would have found  
 friend وَلَا nor نَصِيرًا ﴿٢٢﴾ a helper سُنَّةَ that has been way of  
 Allah أَلْفَى which قَدْ already خَلَتْ passed away مِنْ قَبْلُ before  
 وَلَنْ never and you will find لِسُنَّةِ in the way of اللَّهُ Allah  
 بَدِيلًا ﴿٢٣﴾ any change وَهُوَ He it is الَّذِي who كَفَّ withheld  
 أَيْدِيَهُمْ their hands عَنْكُمْ from you وَأَيْدِيَكُمْ and your hands عَنْهُمْ  
 from them مِنْ بَيْنِ in the midst of مَكَّةَ Makkah مِنْ بَعْدِ after أَنْ  
 and is Ever وَكَانَ over them عَلَيْهِمْ He had made you victors أَظْفَرَكُمْ  
 اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿٢٤﴾ the All-Seer

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper. 23. That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حِمْلَهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَافُوهُمْ فَيَنْصَبِبْكُمْ مِنْهُمْ مَعَرَّةٌ بَغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

هُمْ the ones who الَّذِينَ they are كَفَرُوا disbelieved وَصَدُّوكُمْ and hindered you عَنِ the sacred الْمَسْجِدِ the mosque الْحَرَامِ the and الْهَدْيِ the sacrifice animals مَعْكُوفًا detained أَنْ from يَبْلُغَ reaching

men **رِجَالٌ** had there not been **وَلَوْلَا** their place of sacrifice **مَحَلَّهُمْ** did not **لَمْ** believing **مُؤْمِنَاتٌ** and women **وَمِنْ نِسَاءٍ** believing **مُؤْمِنُونَ** you might kill them **تَقْتُلُوهُمْ** that **أَنْ** whom you know **تَعْلَمُوهُمْ** and on whose **مِنْهُمْ** would have been committed by you **فَتُصِيبَكُمْ** that **لِيَدْخِلَ** knowledge **عَلِمَ** without **يَغَيْرَ** a sin **مَعْرُءًا** account **مَعْرُءًا** might enter **اللَّهُ** into **فِي** Allah **رَحْمَتِهِ** His Mercy **مَنْ** whom **يَشَاءُ** whom **نَزَّلُوا** if **لَوْ** He wills **لَعَذَّبْنَا** they should have been apart **كَفَرُوا** those who **الَّذِينَ** would have punished **مِنْهُمْ** disbelieved **عَذَابًا** with painful **أَلِيمًا** torment of them

25. They are the ones who disbelieved (in the Oneness of Allāh — Islāmīc Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ فَأُنْزِلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٦٦﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحِلِّينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٦٧﴾

in **إِذْ** disbelieve **كَفَرُوا** those who **الَّذِينَ** had put **جَعَلَ** when **قُلُوبِهِمْ** the pride **الْحَمِيَّةَ** pride and haughtiness **الْحَمِيَّةَ** their hearts **فَأُنْزِلَ** then sent **سَكِينَةً** the time of ignorance **الْحَمِيَّةَ** and haughtiness of **اللَّهُ** down **عَلَى** His tranquility **سَكِينَةً** Allah **وَعَلَى** upon **الْمُؤْمِنِينَ** His Messenger **وَأَلْزَمَهُمْ** and upon **كَلِمَةَ** the believers **التَّقْوَى** and they **وَكَانُوا** piety **أَحَقَّ** the word of **بِهَا** made them stick to **وَأَهْلَهَا** and worthy of it **وَكَانَ** well entitled **عَلِيمًا** were **الْحَقِّ** the **أَلِيمًا** thing **يَكُلُّ** of every **اللَّهُ** Allah **وَكَانَ** and is Ever

His رسولُهُ Allah ﷻ shall fulfil صدَقَ indeed لقد All-Knower  
 in بالَحَقِّ true vision (which he showed him) الرِّيَا Messenger's  
 the Mosque الْمَسْجِدَ certainly you shall enter لَتَدْخُلَنَّ very truth  
 الْحَرَامَ the sacred إن شاء Allah ﷻ wills secure ءَامِنِينَ secure مُحَلِّقِينَ  
 and having your head رُءُوسَكُمْ your heads وَمُقَصِّرِينَ having shaved  
 what مَا He knew فَمَلِمَ fear خَافُوا having no لَا hair cut short  
 besides مِن دُونِ and He granted فَجَعَلَ you knew تَعْلَمُوا not لَمْ  
 ذَٰلِكَ that فَتَحَا victory قَرِيبًا ﴿٥٧﴾ a near

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything. 27. Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٥٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهم فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُمْ فَتَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥٩﴾

هُوَ الَّذِي He it is أَرْسَلَ Who has sent رَسُولَهُ Messenger  
 بِالْهُدَىٰ with guidance وَدِينِ and the religion of الْحَقِّ truth لِيُظْهِرَهُ  
 all الدِّينِ religions كُلِّهِ that He may make it superior  
 وَكَفَىٰ as Witness شَهِيدًا is Allah ﷻ and All-Sufficient  
 and those الَّذِينَ Allah ﷻ is the Messenger of رَسُولُ Muhammad  
 الْكُفَّارِ against عَلَى are severe أَشِدَّاءُ with him مَعَهُ who are

you تَرَاهُمْ among themselves بَيْنَهُمْ and merciful رَحِيمًا disbelievers  
 and falling down prostrate سَاجِدًا bowing رُكَّعًا see them  
 and Good وَرِضْوَانًا Allah ﷻ from مِنْ Bounty فَضْلًا seeking  
 their faces وَجْهَهُمْ is on فِي the mark of them مِيمَاهُمْ Pleasure  
 their أَنْفَرٍ this is ذَلِكَ prostration السُّجُودِ the traces of from  
 and their description وَمِثْلَهُ in the Torah التَّوْرَةِ in فِي description  
 sends forth أَخْرَجَ is like a seed which كَرَّمَ the Gospel الْإِنْجِيلِ in  
 it then becomes فَاسْتَقْلَطَ then makes it strong فَازْدَرُ its shoot  
 its stem سَوْدِهِ on عَلَى and it stands straight فَاسْتَوَى thick  
 with هُمْ that He may enrage لِيَغِيظَ the sowers الزَّرَّاعَ delighting  
 Allah ﷻ has promised وَعَدَ the disbelievers الْكَفَّارَ them  
 righteous good الصَّالِحِينَ and do وَعَمِلُوا believe آمَنُوا those who  
 and reward وَأَجْرًا forgiveness مَغْفِرَةً among them مِنْهُمْ deeds  
 a mighty عَظِيمًا ﴿١٩﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَأَقْرَبُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا



أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿١﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٣﴾

يَا أَيُّهَا الَّذِينَ O you who believe لَا believe مَامُوا who تَقَدِّمُوا do not put forward  
 and fear وَانْقَرُوا and His Messenger رَسُولُهُ Allah ﷻ before يَنْبَغِي  
 اللَّهُ ﷻ Allah إِنَّ Allah is سَمِيعٌ All-Hearing عَلِيمٌ ﴿١﴾  
 يَا أَيُّهَا الَّذِينَ O you who believe مَامُوا who تَرْفَعُوا not  
 the voice of النَّبِيِّ the voice of your voices فَوْقَ above  
 nor تَجْهَرُوا speak loud لَهُ to him بِالْقَوْلِ in talk كَجَهْرِ  
 as you speak loud بَعْضِكُمْ some of you لِبَعْضٍ to others  
 lest أَعْمَالُكُمْ your deeds وَانْتُمْ وَأَنْتُمْ may be rendered fruitless  
 you لَا you تَشْعُرُونَ ﴿٢﴾ perceive إِنَّ الَّذِينَ verily الَّذِينَ those who  
 lower أَصْوَاتَهُمْ their voices عِنْدَ in the presence of رَسُولٍ  
 Allah's ﷻ Messenger اللَّهُ ﷻ they are أُولَٰئِكَ the ones امْتَحَنَ  
 Allah ﷻ tested قُلُوبَهُمْ their hearts لِلنَّقَاةِ for piety لَهُمْ for them  
 is forgiveness وَأَجْرٌ and reward عَظِيمٌ ﴿٣﴾ إِنَّ a great  
 الَّذِينَ those who يُنَادُونَكَ call you مِن from وَرَاءِ behind the الْحُجُرَاتِ  
 dwellings أَكْثَرُهُمْ most of them لَا not يَعْقِلُونَ ﴿٤﴾ have sense

## Sûrat Al-Hujurât (The Dwellings) XLIX

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allâh ﷺ. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided ones.

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allâh ﷺ. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ

إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَتَقْبِلُوا أَلَيَّْ تَبَغَىٰ حَتَّىٰ نَفِيءَ إِلَّآ أَمْرُ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

and His favour **وَفِعْمَهُ** Allah **اللَّهُ** from **مِنْ** (this is) a grace **فَضْلًا** and if **وَإِن** All-Wise **حَكِيمًا** All-Knowing **عَلِيمٌ** and Allah is **وَاللَّهُ** the believers **طَائِفَتَيْنِ** among **مِنْ** two parties or groups **طَائِفَتَيْنِ** between them **بَيْنَهُمَا** then make peace **فَأَصْلِحُوا** begin fighting **أَفْتَنُوا** against **عَلَى** one of them **إِحْدَاهُمَا** aggressed **بَغَتْ** but if **فَإِن** both the one which **أَلَيَّْ** then fight you against **فَقْبِلُوا** the other **الْآخَرَىٰ** the Command **أَمْرٍ** to **إِلَّآ** it complies **تَفِيءَ** till **حَتَّىٰ** aggresses **تَبَغَىٰ** then make **فَأَصْلِحُوا** it complies **فَاءَتْ** then if **فَإِن** Allah **اللَّهُ** of and be **وَأَقْسِطُوا** justly **بِالْعَدْلِ** between them **بَيْنَهُمَا** reconciliation those who **يُحِبُّ** Allah **اللَّهُ** verily **إِنَّ** equitable are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

so make **فَأَصْلِحُوا** are brothers **إِخْوَةٌ** the believers **الْمُؤْمِنُونَ** only **إِنَّمَا** and fear **وَاتَّقُوا** your brothers **أَخَوَيْكُمْ** between **بَيْنَ** reconciliation **وَاتَّقُوا** O you **يَا أَيُّهَا** receive mercy **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** Allah **اللَّهُ** **الَّذِينَ** who **ءَامَنُوا** believe **لَا** scoff **يَسْخَرُ** let not **قَوْمٌ** a group **مِّن** at **قَوْمٍ** the latter are **يَكُونُوا** that **أَن** it may be **عَسَىٰ** another group **قَوْمٍ** better **مِنْهُمْ** than them **وَلَا** nor let **نِسَاءٌ** of **مِّن** women (scoff)

other women **عَسَى** it may be **أَنْ** that **يَكُنَّ** they are **خَيْرًا** better **وَمِنْهُمْ**  
nor **وَلَا** than them **لَنَلْمِزُوا** nor **لَنَشْكُرَ** one another **وَلَا**  
insult one another **بِالْأَلْقَابِ** by nicknames **يَسَسَ** how bad is it **إِلَّا نَمُ**  
the name **الْفُسُوقِ** the wicked **بَعْدَ** after **الْإِيمَانِ** having faith **وَمَنْ**  
and whosoever **لَمْ** does not **يَتُبْ** repent **فَأُولَئِكَ** then such **هُمْ** they  
are **الظَّالِمُونَ** wrong-doers ﴿١١﴾

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَجَبْنِي مَا كَثُرَ مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١١﴾ يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى اللَّهَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe اجْتَنِبُوا avoid كَثِيرًا much of مِنَ  
الظَّنِّ suspicions إِنَّكَ indeed بَعْضُ some الظَّنِّ suspicions إِنَّكَ  
sins وَلَا and لَا تَجَسَّسُوا spy وَلَا nor يَغْتَبِ backbite بَعْضُكُمُ  
you بَعْضًا others أَيْحِبُّ would like أَحَدُكُمْ one of you أَنْ to  
يَأْكُلَ eat لَحْمَ the flesh of أَخِيهِ his brother مَيْتًا dead فَكَرِهْتُمُوهُ  
you would hate it وَاتَّقُوا Allah and Allah إِنَّ Allah verily  
قَوَّابٌ Most Merciful نَحْمُ is the One who accepts repentance ﴿١٦﴾  
يَا أَيُّهَا النَّاسُ O mankind إِنَّا We verily خَلَقْنَاكُمْ have created you  
from ذَكَرٍ a male وَأُنْثَى a female وَجَعَلْنَاكُمْ and made you into  
شُعُوبًا nations وَقَبَائِلَ and tribes لِتَعَارَفُوا that you may know one  
another إِنَّكُمْ with the most honourable of you أَكْرَمَكُمْ verily ﴿١٧﴾

Allah is **ٱتَّقُوا اللَّهَ** verily **إِنَّ** is the most pious of you **ٱتَّقُوا اللَّهَ**  
 All-Aware **خَبِيرٌ** All-Knowing **عَلِيمٌ**

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [i.e. he is one of the *Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَذَّكُمْ مِنَ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٣﴾﴾

﴿قَالَتِ الْأَعْرَابُ آمَنَّا﴾ the bedouins say **قُل** we believe **لَّمْ** not  
 we have **أَسْلَمْنَا** you only say **قُولُوا** but **وَلَكِنْ** you believe **تُؤْمِنُوا**  
 into **فِي** the faith **الْإِيمَانُ** entered **يَدْخُلِ** has not yet **وَلَمَّا** submitted  
 and **قُلُوبِكُمْ** your hearts **وَإِنْ** but if **تُطِيعُوا** you obey **اللَّهُ** **وَرَسُولَهُ**  
 from **مِنْ** He will decrease in reward **يَلَذَّكُمْ** not **لَا** His Messenger  
**أَعْمَالِكُمْ** your deeds **شَيْئًا** anything **إِنَّ** verily **اللَّهُ** **غَفُورٌ** Allah is  
**رَّحِيمٌ** Oft-Forgiving **﴿١٢﴾** **إِنَّمَا** Most Merciful **الْمُؤْمِنُونَ** only those are  
**الَّذِينَ** the believers **آمَنُوا** who have believed **بِاللَّهِ** in Allah **وَرَسُولِهِ**  
 and His Messenger **ثُمَّ** and then **لَمْ** not **يَرْتَابُوا** doubt **وَجَاهَدُوا**  
 in **فِي** and their lives **وَأَنْفُسِهِمْ** with their wealth **بِأَمْوَالِهِمْ** they strive  
 they are **أُولَٰئِكَ** those **اللَّهُ** the way of **سَبِيلِ** Allah  
 the truthful **الصَّادِقُونَ ﴿١٣﴾**

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not

but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمْشُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

قُلْ أَتَعْلَمُونَ say قُلْ Allah will you inform religion and Allah يَعْلَمُ all that is in the heavens وَمَا and all that is in the earth وَاللَّهُ the earth وَاللَّهُ they are every شَيْءٍ thing عَلِيمٌ All-Aware ﴿١٦﴾ يَمْشُونَ they have that أَسْلَمُوا upon you عَلَيْكَ regard a favour upon count as a favour تَمْنُوا say قُلْ embraced Islam has conferred a يَمُنُّ Allah Nay but بَلِ your Islam me favour عَلَيْكُمْ upon you أَنْ هَدَيْتُكُمْ He has guided you لِلْإِيمَانِ He has guided you to the Faith if كُنْتُمْ you indeed are صَادِقِينَ ﴿١٧﴾ truthful إِنَّ the unseen of the heavens وَاللَّهُ verily the All-Seer and وَاللَّهُ and the earth وَاللَّهُ of what يَمَّا تَعْمَلُونَ ﴿١٨﴾ you do

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything. 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَاذِبُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَ ذَا مَتْنًا وَكُنَّا نَرَاهُ ذَا لَاحِظٍ ﴿٣﴾ رَجَعُ بَعِيدٌ ﴿٤﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٥﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٦﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٧﴾

ق Qaf وَالْقُرْآنِ by the glorious الْقَجِيدِ the glorious Nay بَلْ a warner مُنذِرٌ there has come to them جَاءَهُمْ that أَنْ they wonder مِنْهُمْ the disbelievers الْكَافِرُونَ so said فَقَالَ from among themselves هَذَا this is شَيْءٌ عَجِيبٌ a strange لَوْ أَنَّ a strange return رَجِعْ that is ذَلِكَ dust رُبًّا and have become وَكُنَّا dead takes بَعِيدٌ far قَدْ indeed عَلِمْنَا we know مَا that which نَفْصُ a book كِتَابٌ and with Us is وَعِنْدَنَا of them مِنْهُمْ the earth الْأَرْضُ حَافِظٌ they have denied كَذَّبُوا nay but بَلْ preserved حَقِيقٌ in قِي so they are فَهُمْ it has come to them جَاءَهُمْ when لَأَ truth أَمْرٌ مَرِيعٌ a confused أَفَلَمْ have not بَنَظَرُوا they looked إِلَى the heaven السَّمَاءِ at قَوْفَهُمْ the heaven كَيْفَ how بَيَّنَّهَا We have وَزَيَّنَّهَا made it وَمَا and adorned it and there are not لَهَا in it مِنْ rifts فُورُجٍ of

## Sûrat Qâf. L

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. *Qâf.* [These letters (*Qâf*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur'ân. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۚ تَبْصِيرَةً وَذَكَرْنِي لِكُلِّ عَبْدٍ مُثِيبٍ ۚ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۚ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ۚ رِزْقًا لِلْعِبَادِ ۚ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ۝ كَذَّبَتْ قُلُوبُهُمْ قَوْمٌ نُوْحٍ وَأَصْحَبُ الرِّيسِ وَشُعُوبُ ۝

and set **وَأَلْقَيْنَا** We have spread it out **مَدَدْنَاهَا** and the earth **وَالْأَرْضَ**  
 and have **وَأَنْبَتْنَا** mountains standing firm **رَوَاسِيَ** there on **فِيهَا**  
 kind of **بِهَيْجَةٍ** every **كُلِّ** of **مِنْ** therein **فِيهَا** produced  
 for **لِكُلِّ** and a reminder **وَذِكْرَى** An insight **بَصِيرَةً** lovely growth  
 and We send **وَنَزَّلْنَا** turning to Allah **عَبْدٌ مُّسِيبٌ** slave **عَبْدٌ** every  
 then **فَأَنْبَتْنَا** blessed **مَاءَ** water **مُبَارَكًا** the sky **السَّمَاءَ** from **مِنْ** down  
 and grain **وَحَبًّا** gardens **جَنَّاتٍ** therewith **بِهِ** We produce  
 with **لَهَا** tall **بَاسِقَاتٍ** and date-palms **وَالنَّخْلَ** that are reaped  
 for (Allah's) **لِلْعِبَادِ** and provision **رِزْقًا** arranged **نُضَيْدٌ** clusters  
 to a **مَيِّتًا** land **بَلَدَةً** therewith **بِهِ** and We give life **وَأَحْيَيْنَا** slaves  
 denied **كَذَّبَتْ** the resurrection **لِلنَّارِ** thus will be **كَذَلِكَ** dead  
 and the **وَأَصْحَابُ** Nuh **نُوحٍ** the people of **قَوْمٌ** before them **قَبْلَهُمْ**  
 and the Thamud **وَمَوْدُ** Rass **الرَّاسِ** dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd,

وَعَادَ وَفِرْعَوْنَ وَإِخْوَنَ لُوطٍ ۖ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ۚ أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۚ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ ۖ فَكَسَبُوهُ وَأَخْرَبُوا ۚ أَقْرَبُ إِلَيْهِ مِن جَبَلِ الْوَرِيدِ ۚ إِذْ يَنْتَقَى الْمَتَّقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۚ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۚ

وَعَادَ and the brothers of **وَإِخْوَنَ** and Pharaoh **وَفِرْعَوْنَ** and Ad **وَعَادَ**  
 and the **وَأَصْحَابُ** the wood **الْأَيْكَةِ** and the dwellers of **تُبَّعٍ**  
 denied **كَذَّبَ** everyone of them **كُلِّ** Tubba **تُبَّعٍ** people of  
 were We **أَفَعَيْنَا** My Threat **وَعِيدُ** so-took effect **فَحَقَّ** Messengers



they are هُرَ Nay بَلَى the first الْأَوَّلَ with creation بِالْحَلْقِ then tired  
 a new جَدِيدٍ creation حَلْقٍ about مِّنْ confused doubt لَبِيسٍ in فِي  
 and We وَعَلَّمَ man الْإِنْسَانَ We have created خَلَقْنَا and indeed وَلَقَدْ  
 his own self نَفْسُهُ to him بِهِ whisper نَفْسُوسُ what مَا know  
 rope of حَبْلِ than مِّنْ to him إِلَيْهِ nearer أَقْرَبُ and We are  
 the two الْمَتَلَفَيْنِ receive يَنْتَلِي (remember) that إِذْ his jugular vein  
 the left الْأَمَامِ and on وَعَنِ the right الْيَمِينِ on عَنِ receivers  
 but إِلَّا a word قَوْلٍ of مِّنْ does he utter يَلْفِظُ Not مَا sitting  
 ready عَيْنُهُ there is a watcher رَقِيبٌ by him

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot), 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۖ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ۚ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ۚ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۚ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِ ۙ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِدٍ ۚ مِّنَاجٍ لِلْخَيْرِ مُعْتَرٍ مُّرِيٍّ ۚ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۚ

in truth بِالْحَقِّ death الْمَوْتِ the stupor of سَكْرَةُ and will come وَجَاءَتْ  
 ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۚ from it عَيْنِ ۙ  
 and will be blown وَنُفِخَ in فِي the Trumpet الصُّورِ  
 and will وَجَاءَتْ ۚ the warning الْوَعْدِ the Day of يَوْمَ that will be  
 an angel سَائِقٌ along with مَّعَهَا person نَفْسٍ every كُلِّ come forth  
 indeed لَقَدْ and an angel to bear witness وَشَهِيدٌ ۚ to drive (him)

so We كُنَّا this هَذَا of هَذَا heedless غَفَلَةً in فِي you were كُنْتُمْ  
 so your قَبْرَكَ your covering غِطَاءَكَ from you عَنْكَ have removed  
 his قَبْرُهُ and will say وَقَالَ is sharp حَادٍ this Day الْيَوْمَ sight  
 ready أَلْفِيَا is with me لَدَيَّ what مَا here is هَذَا companion  
 disbeliever كَفَّارٍ every كُلِّ Hell جَهَنَّمَ into فِي both of you throw  
 transgressor مُعْتَدٍ of good لِّلْخَيْرِ Hinderer مَنَعَ stubborn عَنِيدٍ  
 مُرِيبٍ ٢٥ الدَّيُّ who جَعَلَ set up مَعَ with اللَّهِ Allah إِلَهَهَا  
 torment أَلْعَابٍ in فِي then cast him فَأَلْقِيَاهُ another مَاخَرٍ a god  
 the severe الشَّدِيدِ ٢٦

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. Allâh will say to the angels: "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ٢٧ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ٢٨ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ٢٩ يَوْمَ نَقُولُ لِّجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ ٣٠ وَأُزْلِفَتِ الْجَنَّةُ لِّلْمُنَافِقِينَ غَيْرَ بَعِيدٍ ٣١ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِظٍ ٣٢ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ٣٣

قَالَ قَرِينُهُ رَبَّنَا our Lord رَبَّنَا did not مَا astray ضَلَّ in فِي he was كَانَ but وَلَكِنْ I push him to transgress  
 اَبْعِدٍ ٢٧ قَالَ far error قَالَ (Allah) will say لَا not تَخْتَصِمُوا dispute لَدَيَّ  
 to you إِلَيْكُمْ I sent forth قَدَّمْتُ and surely وَقَدْ in front of Me  
 the statement الْقَوْلُ be changed يُبَدِّلُ cannot مَا the threat بِالْوَعِيدِ ٢٨  
 to the لِّلْعَبِيدِ ٢٩ unjust ظَالِمٍ I am أَنَا and not وَمَا with me لَدَيَّ  
 هَلِ to Hell لِّجَهَنَّمَ We will say نَقُولُ On the Day when يَوْمَ slaves

there any **مِنْ** are **هَلْ** and it will say **وَقَوْلُ** you filled **أَتَمَلَّاتِ** are **مَزِيدٌ** more **وَأَزَلَّتِ** and will be brought near **الْجَنَّةَ** Paradise **إِلَلسَّنَفِ** you **تُوعَدُونَ** what **مَا** this is **هَذَا** far off **بَعِيدٌ** not **غَيْرَ** to the pious one off-returning in sincere **أَوَّابٍ** for every **إِكْلِ** were promised and those who preserve (their covenant with **حَافِظُونَ** repentance in the **بِالْغَيْبِ** the Most Gracious **الرَّحْمَنَ** feared **خَوْفَ** who **مَنْ** Allah) turned in repentance **مُنِيبٌ** a heart **بِقَلْبٍ** and brought **وَجَاءَ** unseen

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off. 32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism). 33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٢١﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٢﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحْصِينٍ ﴿٢٣﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٢٤﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٢٥﴾

this is **ذَلِكَ** in peace and security **بِسَلَامٍ** enter you therein **أَدْخُلُوهَا** all that **مَا** they will have **لَهُمْ** eternal life **الْخُلُودِ** a Day of **يَوْمَ** **يَشَاءُونَ** they desire **فِيهَا** and We have **وَلَدَيْنَا** more **مَزِيدٌ** and how many **قَبْلَهُمْ** before them **وَكَمْ** We have destroyed **أَهْلَكْنَا** **مِنْ** stronger **أَشَدُّ** they **هُمْ** a generation **قَرْنٍ** of **بَطْشًا** than them **مِنْهُمْ** in power **فَنَقَّبُوا** and they ran for a refuge **فِي** the land **الْبِلَادِ** **هَلْ**

in verily إِنَّ place of refuge مَحْجِسٌ any مِنْ could they find  
 is لَذِكْرِي that لَكَ for him who لَنْ is indeed a reminder  
 while he وَهُوَ ear السَّمْعَ gives أَوْ or a heart قَلْبٌ for him لَمْ  
 شَهِدٌ We created خَلَقْنَا and indeed وَلَقَدْ is witness  
 between them بَيْنَهُمَا and all وَمَا and the earth وَالْأَرْضُ the heavens  
 of مِنْ touched us مَسَّنَا and not وَمَا days أَيَّامٍ six سِتَّةَ in فِي  
 fatigue لُغُوبٌ

34. "Enter you therein in peace and security — this is a Day of eternal life!"  
 35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۖ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ  
 الشُّجُودِ ۚ وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ ۚ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۚ إِنَّا نَحْنُ  
 مُخْرِجُوهُ ۚ وَنَبِّئُكَ وَإِلَيْنَا الْمَصِيرُ ۚ يَوْمَ تَشْقَى الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۚ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ  
 وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ۚ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ۚ

they say يَقُولُونَ all that مَا on عَلَىٰ so bear with patience فَأَصْبِرْ  
 before قَبْلَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ  
 (its) الْغُرُوبِ and before وَقَبْلَ the sun الشَّمْسِ the rising of طُلُوعِ  
 glorify His فَسَبِّحْهُ the night اللَّيْلِ and during a part of وَمِنَ setting  
 and listen وَأَسْمِعْ the prostrating الشُّجُودِ and after وَأَدْبَرَ praises  
 from مِّنَ the caller الْمُنَادُ will call يُنَادِ on the Day when يَوْمَ  
 they will hear يَسْمَعُونَ the Day when يَوْمَ a near قَرِيبٍ place  
 will be the Day of يَوْمَ that ذَٰلِكَ in truth بِالْحَقِّ the cry الصَّيْحَةَ  
 give life مُخْرِجُوهُ We it is who نَحْنُ verily إِنَّا coming out مُخْرِجُوهُمْ

is the final return **وَالْمَصِيرُ** and to us **وَالْيَا** and cause death **وَتُيَسِّتُ**  
 the earth **الْأَرْضُ** shall be split **تَنفَقُ** on the Day when **يَوْمَ**  
 a **حَشْرٌ** that will be **ذَلِكَ** hastening forth **سِرَاعًا** from off them  
 know best **أَعْلَمُ** We **نَحْنُ** quite easy **يَسِيرٌ** for Us **عَلَيْنَا** gathering  
 over them **عَلَيْهِمْ** you are **أَنْتَ** and not **وَمَا** they say **يَقُولُونَ** what **بِمَا**  
 him who **مَنْ** by the Quran **بِالْقُرْآنِ** so warn **فَذَكِّرْ** a tyrant **يَجْبَارُ**  
 My threat **وَعِيدٌ** fears **يَخَافُ**

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân* — *Allâh*, *Al-hamdu lillâh*, *Allâhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saiha* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

## سُورَةُ الذَّارِيَّاتِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرَوْا ① فَالْحَبْلِ ذَرَوْا ② فَالْجُرَيْتِ ③ يُسْرًا ④ فَالْقَمِيصِ ⑤ أَمْرًا ⑥ إِنَّمَا نُوَدِّعُ لَصَاقُ ⑦ وَإِنَّ الَّذِينَ  
 لَوِغُوا ⑧ وَالسَّمَاءَ ذَاتِ اللَّيْلِ ⑨ إِذْ كُنَّا فِي قَوْلٍ مُتَبَلِّغِينَ ⑩ يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ ⑪ قِيلَ الْخَرَّاصُونَ ⑫ الَّذِينَ هُمْ فِي غَمْرٍ  
 سَاهُونَ ⑬ يَسْتَلُونَ أَبَانَ يَوْمَ الَّذِينَ ⑭

and (the **ذَرَوْا** dust **فَالْحَبْلِ ذَرَوْا** By (the winds) that scatter  
 and (the **فَالْجُرَيْتِ** heavy weight of water **فَالْقَمِيصِ** clouds) that bear  
 and **فَالْقَمِيصِ** with ease and gentleness **يُسْرًا** ships) that float  
 verily that **إِنَّمَا** command **أَمْرًا** those (angels) who distribute

and وَإِنَّ is surely true ﴿٥﴾ لَصَادِقٌ you are promised تُوَعَدُونَ which by the وَالسَّاعَةِ is sure to happen ﴿٦﴾ لَاقٍ the Recompense اَلَّذِينَ verily are in لَقِي certainly you اِنَّكَ paths ﴿٧﴾ لِلَّهِ full of ذَاتِ heaven is therefrom مِّنْ turned aside عَنْهُ different ﴿٨﴾ مُخْتَلِفٍ ideas قَوْلِ the liars ﴿٩﴾ لِّلْمُزْصُونَ ﴿١٠﴾ قُلْ is turned aside اُولَٰئِكَ he who اَلَّذِينَ who هُمْ they فِي are in غَمْرَةٍ a cover of ﴿١١﴾ سَاهُونَ the Day of يَوْمَ when will be اَيَّانَ they ask يَسْأَلُونَ heedlessness recompense ﴿١٢﴾ اَلَّذِينَ

### *Sûrat Adh-Dhâriyât* (The Winds that Scatter) LI

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment *القدر والنص* of Allâh). 10. Cursed be the liars 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ ﴿١٢﴾ ذُوقُوا فَنَتَكِّرْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْمِعُونَ ﴿١١﴾ إِنَّ السَّاعَةَ فِي جَنَّتِ وَعُيُونَ ﴿١٠﴾ اَلَّذِينَ مَا اَللَّهُمْ رَبُّهُمْ اِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُجْسِنِينَ ﴿٩﴾ كَانُوا قَلِيلًا مِّنَ الْاِثْلِ مَا يَهْجُونَ ﴿٨﴾ وَيَا لَأَتَمَّارٍ هُمْ يَسْتَفِرُونَ ﴿٧﴾ وَفِي اَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٦﴾ وَفِي الْاَرْضِ اٰيَاتٌ لِّلْمُوقِنِينَ ﴿٥﴾ وَفِي اَنْفُسِكُمْ اَفَلَا تَبْصُرُونَ ﴿٤﴾

يَوْمَ the Fire النَّارِ over عَلَى they will be هُمْ a Day when يُقْنُونَ ﴿١٢﴾ ذُوقُوا tried you فَنَتَكِّرْ taste this is هَذَا الَّذِي what كُنتُمْ verily اِنَّ ask to be hastened تَسْمِعُونَ ﴿١١﴾ for it

الْمُتَّقِينَ the pious فِي the midst of جَنَّاتٍ gardens وَعُيُونٍ ﴿١٥﴾  
 has the things which مَا taking joy in مَائِدِينَ and springs  
 before رَبِّهِمْ their Lord إِنْهُمْ verily they كَانُوا were قَبْلَ  
 but little قَلِيلًا they used to كَانُوا good doers مُحْسِنِينَ ﴿١٦﴾  
 and in the night of أَيْلٍ مَا what يَهْجُؤْنَ ﴿١٧﴾ they sleep  
 were asking for forgiveness بَسْتَغْفِرُونَ ﴿١٨﴾ they hours before dawn  
 فِي and in أَمْوَالِهِمْ their properties حَتَّى the right of لِّلسَّائِلِ  
 the beggar الْمَحْرُومِ ﴿١٩﴾ and the deprived فِي and on فِي الْأَرْضِ  
 for those who have faith with الْمُؤْمِنِينَ ﴿٢٠﴾ are signs عَلَيْكَ earth  
 will not then أَفَلَا your own selves أَنْفُسِكُمْ and also in فِي certainly  
 you see تَبْصِرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!  
 14. "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!" 15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112). 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. 19. And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your own selves. Will you not then see?

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ نَبَلٍ مَا أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾ هَلْ أَنْتُمْ حَدِيثٌ ضَعِيفٌ  
 لِإِبْرَاهِيمَ الْكَافِرِ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّشْكِرُونَ ﴿٢٥﴾ فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾  
 فَفَرَّقَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَفٍ  
 فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

وَفِي the heaven السَّمَاءِ and that وَمَا is your provision رِزْقُكُمْ the heaven  
 تُوَعَدُونَ which فَوَرَبِّ the Lord of السَّمَاءِ then by the Lord of  
 just as لَحَقُّ surely it إِنَّهُ and the earth وَالْأَرْضِ heaven  
 مَا what أَنْتُمْ you تَنْطِقُونَ ﴿٢٣﴾ has هَلْ speak عَلَيْكَ reached you حَدِيثٌ

the story of the ضَيْفِ guests of إِبْرَاهِيمَ Abraham التَّكْوِينِ ﴿١١﴾ and said ذَخَلُوا when honored إِذْ to him عَلَيْهِمُ they came in فَقَالُوا (and said: "you are) قَوْمٌ peace سَلَامٌ He answered نَالٌ peace سَلَامٌ people مُشْكِرُونَ ﴿١٢﴾ then he turned فَرَّغَ unknown to me" إِلَيْكَ أَهْلِيهِ a fat roasted سَمِينٍ ﴿١٣﴾ calf بِمِجَلٍ so brought out فَجَاءَهُ his household will not قَرَّرَهُ saying قَالَ to them إِلَيْهِمْ so he put it near فَأَكَلُوا ﴿١٤﴾ you eat فَأَوْجَحَ then he conceived مِنْهُمْ of them خِيفَةٌ and they gave him وَبَشَرُوهُ fear لَا they said قَالُوا fear then came فَأَقْبَلَتْ an intelligent عَلِيمٍ ﴿١٥﴾ of son بِمُنَادٍ glad tidings so she فَصَكَتْ a loud voice صَرَخَ in فِي his wife أَمْرَاتُهُ forward a قَدِيمَةٍ old woman عَقِيمٍ ﴿١٦﴾ and said وَقَالَتْ her face رَجَمَهَا smote your Lord رَبَّكَ says قَالَ even so كَذَلِكَ they said قَالُوا barren the الْغَالِيَةِ the All-Wise الْحَكِيمُ He is هُوَ verily إِنَّهُ

All-Knower

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? 25. When they came in to him and said: “*Salâm*, (peace be upon you)!” He answered: “*Salâm*, (peace be upon you ),” and said: “You are a people unknown to me.” 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. 27. And placed it before them (saying): “Will you not eat?” 28. Then he conceived fear of them (when they ate not). They said: “Fear not.” And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: “A barren old woman!” 30. They said: “Even so says your Lord. Verily, He is the All-Wise, the All-Knower.”



﴿٣١﴾ قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٤﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾ فَانْفِرْنَا مِن فِيهَا مَن كَانَ مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَوَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٧﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٨﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٩﴾ فَتَوَلَّىٰ بِرُكْبِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٤٠﴾

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ then for what he (Ibrahim) said ﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا we they said ﴿٣٣﴾ قَالُوا messengers ﴿٣٤﴾ لِنُرْسِلَ عَلَيْهِمْ a people قَوْمٌ to ﴿٣٥﴾ مُّسَوَّمَةً baked clay ﴿٣٦﴾ عِندَ رَبِّكَ by marked stones ﴿٣٧﴾ وَتَرَكْنَا فِيهَا the believers ﴿٣٨﴾ آيَةً a sign ﴿٣٩﴾ فِرْعَوْنَ Pharaoh ﴿٤٠﴾ مَجْنُونٌ or a sorcerer

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O messengers?" 32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evildoings by committing great sins). 35. So We brought out from therein the believers. 36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority. 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَأَخَذَتْهُ وَجُودُهُ فَبَذَلَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَمَّوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ فَيَازٍ وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِبْرَاهِيمَ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

and dumped فَأَخَذَتْهُ and his hosts وَجُودُهُ so We took him فَأَخَذَتْهُ  
 them فِي the sea الْيَمِّ وَهُوَ (while) he (was) مُلِيمٌ ﴿٤٠﴾  
 and in عَادٍ 'Ad when أَرْسَلْنَا We sent عَلَيْهِمُ  
 against them الرِّيحَ الْعَقِيمَ ﴿٤١﴾ the barren مَا تَذَرُ not it spared  
 it reached أَنْتَ anything مِنْ شَيْءٍ over it عَلَيْهِ إِلَّا جَعَلَتْهُ but  
 it (decayed) كَالرَّمِيمِ ﴿٤٢﴾ like something rotten وَفِي and in ثَمُودَ  
 when قِيلَ was said لَهُمْ to them تَمَتَّعُوا enjoy  
 yourselves حَتَّىٰ till حِينٍ ﴿٤٣﴾ a while فَعَمَّوْا but they insolently denied  
 the command رَبِّهِمْ the Lord عَنْ (from) أَمْرٍ so over فَأَخَذَتْهُمُ  
 the torment, hit, awful cry الصَّاعِقَةُ وَهُمْ they took them  
 were looking فَمَا ﴿٤٤﴾ so not اسْتَطَاعُوا they were able مِنْ  
 they could they مُنْصِرِينَ ﴿٤٥﴾ help themselves فَيَازٍ nor كَانُوا  
 and the people of نُوحٍ Noah وَمِنْ قَبْلِ إِبْرَاهِيمَ before (them) إِبْرَاهِيمَ  
 they قَوْمًا were قَوْمًا فَاسِقِينَ ﴿٤٦﴾ rebellious, disobedient to  
 Allah

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in 'Ād (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!" 44. But they insolently defied the Command of their Lord, so the *Sā'iqah* overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nūh (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْكُونُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ  
 تَذَكَّرُونَ ﴿٤٩﴾ يَفْرَوْنَ إِلَى اللَّهِ عِزًّا لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾  
 كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ نَقُولُ عَنْهُمْ

فَمَا أَنْتَ بِمَلُومٍ ﴿٥١﴾

with power بِأَيْدِينَا We constructed (it) بَنَيْنَاهَا and the heaven وَالسَّمَاءَ  
 able to extend the vastness of لَمُوسِعُونَ ﴿٤٨﴾ and verily We are وَإِنَّا  
 We have spread out it فَرَشْنَاهَا and the earth وَالْأَرْضَ space thereof  
 فَكَيْفَ and of رَازِقِينَ spreaders are We أَلَمْ نَهْدُونَ ﴿٤٩﴾ how excellent  
 that you كُلُّ شَيْءٍ pairs زَوْجَيْنِ We have created خَلَقْنَا thing every  
 verily إِنِّي اللَّهُ to إِلَى so flee فَهْرُوا remember نَذْكُرُونَ ﴿٥٠﴾ may  
 I am (Muhammad) لَكُمْ to you إِلَهُهُ from Him نَذِيرٌ warner مُبِينٌ ﴿٥١﴾  
 plain وَلَا and not تَجْعَلُوا set up مَعَ with اللَّهِ Allah إِلَٰهًا god مَعًا  
 warner إِلَيَّ any other لَكُمْ verily I am إِلَهُهُ to you إِلَهُهُ from him نَذِيرٌ  
 مُبِينٌ ﴿٥٢﴾ a plain كَذَلِكَ like wise أَتَى not آتَى came الَّذِينَ those مِنْ قَبْلِهِمْ  
 before them مِنْ رُسُلٍ any messenger إِلَّا but قَالُوا they said سَاحِرٌ  
 or sorcerer أَوْ مَجْنُونٌ ﴿٥٣﴾ a madman (أَتَوْا صَوْرًا) to have they transmitted  
 these) بِهَذَا (saying) this بَلَى هُمْ nay هُمْ they are قَوْمٌ a people طَاغُوتٌ ﴿٥٤﴾  
 transgressing beyond bounds فَتَوَلَّوْا so turn away عَنْهُمْ from  
 them فَمَا أَنْتَ بِمَلُومٍ ﴿٥٥﴾ to be blamed

47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allâh). 50. So, flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ  
 أَنْ يُطْعَمُوا ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا شَبِلَ ذُنُوبُ أَصْحَابِهِمْ فَلَا يَسْتَعِجِلُونَ ﴿٥٩﴾  
 فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي بُوْعِدُوا ﴿٦٠﴾

وَذَكِّرْ and remind فَإِنَّ for verily الذِّكْرُ the reminding نَفْعُ I (Allah) خَلَقْتُ and not وَمَا the believers ٱلْمُؤْمِنِينَ benefits they ٱلْجِنَّ Jinns وَٱلْإِنْسَ and humans إِلَّا except لِيَعْبُدُونِ they any from them مِنْ I want أُرِيدُ not مَا should worship Me they should يُطِيعُونِ that أَنْ I want أُرِيدُ nor وَمَا provision يَرْزُقُ All-Provider ٱللَّهُ verily إِنَّ feed me (He Who) هُوَ ٱلْقَوِيُّ (of) Power ٱلْمَتِينُ the Most Strong فَإِنَّ the Owner ٱلَّذِينَ verily ٱلَّذِينَ for those ظَلَمُوا who do wrong ذُنُوبًا a portion of torment ٱلَّذِينَ like (to) ذُنُوبَ their ٱلَّذِينَ the portion of torment of أَنْصَبَهُمْ then, قَوْلُ they ask Me to hasten on يَسْتَعْجِلُونَ so not فَلَا friends ٱلَّذِينَ woe ٱلَّذِينَ to those كَفَرُوا who disbelieve مِنْ from ٱلَّذِينَ their ٱلَّذِي Day they have been promised يَوْمَهُمُ

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or, for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). 58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. 59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).

### سُورَةُ الطُّورِ بِسْمِ ٱللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلطُّورِ ۝۱ وَكُتِبَ ٱلْمَسْطُورِ ۝۲ فِي رَقٍ مَّنشُورٍ ۝۳ وَٱلْبَيْتِ ٱلْمَعْمُورِ ۝۴ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝۵ وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝۶ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝۷ مَا لَكُم مِّن دَافِعٍ ۝۸ يَوْمَ تَمُورُ ٱلسَّمَاءُ مَوْرًا ۝۹ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝۱۰ قَوْلٌ لَّيْسَ بِٱلْمُكَذِّبِينَ ۝۱۱ ٱلَّذِينَ هُمْ فِي حُوزٍ يَلْعَبُونَ ۝۱۲ يَوْمَ يَدْعُوتُ إِلَى نَارٍ جَهَنَّمَ دَعَاً ۝۱۳

وَٱلطُّورِ ۝۱ by the Mount وَكُتِبَ by Book ٱلْمَسْطُورِ and by ٱلْبَيْتِ unrolled ٱلْمَعْمُورِ in رَقٍ ٱلْمَنْشُورِ ٱلْمَنْشُورِ and by ٱلْبَحْرِ ٱلْمَسْجُورِ ٱلْمَسْجُورِ Inscribed ٱلْمَسْجُورِ

raised high ۞ and by the roof ۞ frequented ۞  
 the ۞ verily ۞ boiling ablaze ۞ and by the sea ۞  
 ۞ surely will come to pass ۞ your Lord ۞ torment of  
 ۞ on the Day ۞ any to avert ۞ for it ۞ there is not  
 with a dreadful ۞ the heaven ۞ (when) will shake  
 ۞ the mountains ۞ and will move away ۞ shaking  
 to the ۞ that Day ۞ then woe ۞ with a movement  
 are ۞ falsehood ۞ in ۞ (they) ۞ who ۞ rejecters  
 they will be pushed down by force ۞ the Day ۞ playing  
 with forceful pushing ۞ (of) Hell ۞ the Fire ۞ to ۞

### Sûrat At-Tûr

### (The Mount) LII

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. By the Tûr (Mount) 2. And by the Book Inscribed 3. In parchment unrolled.  
 4. And by Al-Bait Al-Ma'mûr (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). 5. And by the roof raised high (i.e. the heaven). 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). 7. Verily, the Torment of your Lord will surely come to pass.  
 8. There is none that can avert it. 9. On the Day when the heaven will shake with a dreadful shaking, 10. And the mountains will move away with a (horrible) movement. 11. Then woe that Day to the beliers. 12. Who are playing in falsehood. 13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝ أَصَلَوْهَا فَاصْبِرُوا أَوْ لَا صَبِرُوا  
 سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُعْجِرُونَ مَا كُنْتُمْ تَعْمَلُونَ ۝ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝ فَنَكِهِينَ بِمَاءٍ غَيْرِ غَيِّمٍ وَوَقْنَهُمْ  
 رَبُّهُمْ عَذَابُ الْجَحِيمِ ۝ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝ مُتَكِبِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ

عَيْنِ ۝

in it ۞ you used to ۞ which ۞ the Fire ۞ this is ۞  
 not ۞ you do ۞ or ۞ this ۞ is magic ۞ deny ۞

and you be **فَاصْبِرُوا** burn you in its heat **أَصْلَوْهَا** see **نَبْصِرُوكَ** ﴿١٥﴾  
 it is all the same **سَوَاءٌ** not be patient **لَا تَصْبِرُوا** or **أَوْ** patient of it  
 for what **مَا** you are being requited **تُجْرُونَ** only **إِنَّمَا** to you **عَلَيْكُمْ**  
 the pious will be **الْمُتَّقِينَ** verily **إِنَّ** to do **تَعْمَلُونَ** ﴿١٦﴾ you used **كُنْتُمْ**  
 enjoying **فَكَهْبِينَ** and Delight **وَنَعِيمٍ** ﴿١٧﴾ Gardens **جَنَّاتٍ** in **فِي**  
 their Lord **رَبِّهِمْ** has bestowed on them **عَلَيْهِمْ** in that which **بِمَا**  
 (from) the **عَذَابَ الْجَحِيمِ** ﴿١٨﴾ their Lord **رَبِّهِمْ** and saved them **وَوَقَّاهُمْ**  
 with **هَنِيئًا** and drink **وَأَشْرَبُوا** eat **كُلُوا** torment of blazing Fire  
 to do **تَعْمَلُونَ** ﴿١٩﴾ you used **كُنْتُمْ** because of what **بِمَا** happiness  
 arranged in **مَصْفُوفَةٍ** thrones **سُرُرٍ** on **عَلَى** they will recline **مُتَّكِنِينَ**  
 to lovely maidens **يُحْجَرُونَ** and We shall marry them **وَزَوَّجْنَاهُمْ** ranks  
 with wide lovely eyes **عَيْنٍ** ﴿٢٠﴾

14. This is the Fire which you used to belie. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. 17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْفَقْنَا بَيْنَهُمْ دُورَهُمْ وَمَا الْآلَتُهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْيِيدٌ ﴿٢٢﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكُونٌ ﴿٢٣﴾

وَالَّذِينَ and follow them **وَاتَّبَعَتْهُمْ** who believe **آمَنُوا** and those **وَالَّذِينَ**  
 their offspring **بِإِيمَانٍ** in faith **أَلْفَقْنَا** We shall join **بَيْنَهُمْ** to them **دُورَهُمْ**  
 of **عَمَلِهِمْ** we shall decrease them **الْآلَتُهُمْ** and not **وَمَا** their offspring  
 for that **بِمَا** person **امْرِئٍ** every **كُلُّ** thing **شَيْءٍ** any **بَيْنَ** their deeds  
 and We shall **وَأَمَدَدْنَاهُمْ** pledge **رَهِينٌ** ﴿٢١﴾ he has earned **كَسَبَ** which

بَشْتُونَ ﴿٢١﴾ such as مَيْتًا and meat وَلَحْمٍ with fruit بِفَكَهْمَةٍ provide them therein فِيهَا they shall pass from hand to hand يَنْتَرَعُونَ they desire كَأَنَّ there is فِيهَا dirty, false talk لَوْ no لَا a (wine) cup كَأَنَّ on them عَلَيْهِم and will go round وَيَطُوفُ sin ﴿٢٢﴾ and no لَهُمْ boy-servants كَأَنَّهُمْ to (serve) them لَوْ as if they were لَوْ as if they were preserved مَكْنُونٌ ﴿٢٣﴾ pearls

21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢١﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٢﴾ فَمَنْ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٣﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٤﴾ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٥﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٢٦﴾

وَأَقْبَلَ others بَعْضُهُمْ to عَلَى some of them and draw near يَتَسَاءَلُونَ ﴿٢١﴾ قَالُوا questioning إِنَّا they will say كُنَّا verily we قَبْلُ aforetime فِي with أَهْلِنَا our families مُشْفِقِينَ ﴿٢٢﴾ فَمَنْ afraid اللَّهُ but has been gracious عَلَيْنَا to us وَوَقَّنَا and has saved عَذَابَ us (from) torment السَّمُورِ ﴿٢٣﴾ إِنَّا (of) the Fire كُنَّا verily we used to نَدْعُوهُ before we used to دَعَوْنَاهُ we invoke Him إِنَّهُ He (is) الْبَرُّ the Most Kind الرَّحِيمُ ﴿٢٤﴾ فَذَكِّرْ the Most Merciful أَنْتَ so not therefore remind and preach بِكَاهِنٍ of your Lord رَبِّكَ grace وَلَا a soothsayer مَجْنُونٍ ﴿٢٥﴾ nor أَمْ يَقُولُونَ شَاعِرٌ do they say نَتَرَبَّصُ a poet بِهِ we wait (by time) some calamity رَبِّ الْمَنُونِ ﴿٢٦﴾ for him

25. And some of them draw near to others, questioning. 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire. 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." 29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer nor a madman. 30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَاصِينَ ﴿٢٦﴾ أَمْ تَأْمُرُهُمْ أَخْلُسُهُمْ يَهْدَىٰ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٢٧﴾ أَمْ يَقُولُونَ نَقُولُ بَلْ لَا يُؤْمِنُونَ ﴿٢٨﴾ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٢٩﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٠﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْفِقُونَ ﴿٣١﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٢﴾

قُلْ تَرَبَّصُوا wait فَإِنِّي I am مَعَكُمْ with you among  
الْمُرَاصِينَ ﴿٢٦﴾ the waiters أَمْ or تَأْمُرُهُمْ command them  
يَهْدَىٰ ﴿٢٧﴾ this أَمْ or هُمْ they are قَوْمٌ people طَاغُونَ ﴿٢٨﴾ exceeding  
نَقُولُ ﴿٢٩﴾ they believe فَلْيَأْتُوا then let them produce  
يُؤْمِنُونَ ﴿٣٠﴾ not مِثْلِهِ a recital like unto it إِنْ if كَانُوا they are  
صَادِقِينَ ﴿٣١﴾ truthful خُلِقُوا or هُمْ thing no غَيْرِ by مِنْ they were created  
الْخَالِقُونَ ﴿٣٢﴾ they were خَلَقُوا or أَمْ the creators  
السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth بَلْ nay, but لَا  
يُؤْفِقُونَ ﴿٣١﴾ they have firm belief أَمْ or عِنْدَهُمْ with them خَزَائِنُ (are)  
الْمُصَيْطِرُونَ ﴿٣٢﴾ they are هُمْ or أَمْ your Lord رَبِّكَ the treasures of  
the tyrants with the authority to do as they like

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!" 32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people transgressing all bounds? 33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not! 34. Let them then produce a recitation like unto it (the Qur'ân) if they are truthful. 35. Were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?



أَمْ لَهُمْ سُلَّمٌ يَسْتَوِعُونَ فِيهِ فَلْيَأْتِ مُسْتَعِمُّهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٤﴾

أَمْ or لَهُمْ have they سُلَّمٌ a stairway يَسْتَوِعُونَ they listen فِيهِ by  
 then let produce فَلْيَأْتِ means of which مُسْتَعِمُّهُمْ their listener بِسُلْطَانٍ  
 proof مُّبِينٍ ﴿٣٨﴾ أَمْ or لَهُ the بَنَاتُ has He الْبَنُونَ daughters وَلَكُمْ  
 and you have الْبَنُونَ ﴿٣٩﴾ أَمْ sons or تَسْأَلُهُمْ you ask from them أَجْرًا  
 a wage فَهُمْ so that they مِنْ from مَغْرَمٍ a load of debts مُثْقَلُونَ ﴿٤٠﴾  
 are burdened أَمْ or عِنْدَهُ the الْغَيْبُ is with them فَهُمْ the unseen  
 they يَكْتُبُونَ ﴿٤١﴾ أَمْ write it down or يُرِيدُونَ كَيْدًا do they intend  
 themselves الْكَاذِبُونَ ﴿٤٢﴾ كَفَرُوا so those who disbelieve هُمُ الْمَكِيدُونَ  
 are in a plot أَمْ or لَهُمْ have they إِلَهٌ a god غَيْرُ اللَّهِ other than Allah  
 Allah سُبْحَنَ Glorified is اللَّهُ Allah عَمَّا from all that يُشْرِكُونَ ﴿٤٣﴾  
 they كَسَفًا they were to see يَرَوْا and if رَأَى ascribe as partners (to Him)  
 a piece مِنَ of السَّمَاءِ the heaven سَاقِطًا falling down يَقُولُوا they would say  
 would say سَحَابٌ clouds مَرْكُومٌ ﴿٤٤﴾ gathered in heaps

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allâh) only daughters and you have sons? 40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? 41. Or that the *Ghaib* (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! 43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) 44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَذَرَّهُمْ حَتَّى يَلْتَقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبَرَ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنْ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

فَذَرَّهُمْ فَذَرَهُمْ so leave them حَتَّى till يَلْقُوا they meet يَوْمَهُمْ their Day الَّذِي the  
 فِيهِ which in it يُصْعَقُونَ ١٥ in it يَوْمَ they will sink into a fainting  
 لَا Day (when) not يُعْنِي shall avail عَنْهُمْ (from) them كَيْدُهُمْ their  
 will be helped يُصْرُونَ ١٦ they هُمْ (and) nor وَلَا at all سَيِّئًا plotting  
 وَإِنَّ and verily لِلَّذِينَ for those ظَلَمُوا who do wrong عَذَابًا  
 punishment دُونَ before ذَلِكَ this وَلَكِنَّ but أَكْثَرُهُمْ most of them لَا  
 for the Decision لَعَنُكُمْ so wait patiently وَأَصْبِرُ know ١٧ بِعَاثُونَ not  
 under Our Eyes بِأَعْيُنِنَا for verily you are فَإِنَّكَ (of) you Lord رَبِّكَ  
 وَسَبِّحْ and glorify بِحَمْدِكَ the praises of رَبِّكَ your Lord جِئْ when  
 نَقُومُ ١٨ you get up from sleep وَمِنْ and in اللَّيْلِ the night time فَسَبِّحْهُ  
 the النُّجُومِ ١٩ and (at the) setting of وَادْبَرْ also glorify His Praises  
 stars

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (*Tafsir At-Tabari*) 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in the nighttime also glorify His Praises — and at the setting of the stars.

## سُورَةُ النُّجُومِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢ وَمَا يَبْطِئُ عَنِ الْمَوْتِ ٣ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ عَلَّمَهُ شَدِيدُ  
 الْغَوَىٰ ٥ ذُو مِرْفَقٍ فَأَسْرَوْنِي ٦ وَهُوَ بِالْأُفُقِ الْأَعْلَى ٧ ثُمَّ دَنَا فَتَدَلَّى ٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩ فَأَوْحَىٰ إِلَىٰ  
 عَبْدِهِ مَا أَوْحَىٰ ١٠

وَالنَّجْمِ إِذَا هَوَىٰ ١ by the star when it goes down (vanishes) مَا ضَلَّ صَاحِبُكُمْ nor has gone astray مَا غَوَىٰ your companion  
 وَمَا يَبْطِئُ عَنِ الْمَوْتِ ٢ nor has erred وَمَا يَبْطِئُ speaks from the desire

إِنَّهُوَ it is إِلَّا وَحْيٌ only an Inspiration ﴿١﴾ that is inspired عَلَّمَهُ in power الْقَوِيُّ one mighty شَدِيدٌ has taught him (this Quran) and he رَفَعَهُ then he rose and became stable فَاسْتَوَىٰ ended بِالْأَفْقِ in the horizon الْأَعْلَىٰ highest part ﴿٧﴾ then مَا then at قَابٍ and was فَكَّانٌ and came closer ﴿٨﴾ approached قَدْرَ two bows' lengths قَوْسَيْنِ a distance of nearer أَدْنَىٰ or أَوْ two bows' lengths فَاتَّوَحَّىٰ His slave عَبْدِهِ to إِلَهِ so he conveyed the inspiration he inspired أَوْحَىٰ ﴿١٠﴾

### Sûrat An-Najm (The Star) LIII

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. By the star when it goes down (or vanishes). 2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire. 4. It is only a Revelation revealed. 5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allâh) rose and became stable. 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*) 8. Then he [Jibrîl (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel)] whatever He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١﴾ أَفَتَسْتَوُونَ عَلَىٰ مَا بَرَىٰ ﴿٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿٦﴾ مَا رَآهُ الْبَصَرُ وَمَاطَىٰ ﴿٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿٨﴾ أَقْرَبَهُمَّ اللَّاتِ وَالْمُزَىٰ ﴿٩﴾ وَمَنْوَةَ الثَّالِثَةِ الْآخِرَىٰ ﴿١٠﴾ أَلَمْ تَكُنْ أَتَىٰكُمْ الذِّكْرُ وَلَمْ الْأُنْتَىٰ ﴿١١﴾ تِلْكَ إِذْ أَوَّصَىٰ صَبْرَىٰ ﴿١٢﴾

مَا كَذَبَ the heart الْفُؤَادُ lied not مَا what رَأَىٰ he saw أَفَتَسْتَوُونَ he saw مَا about عَلَىٰ will you then dispute with him رَآهُ and indeed نَزْلَةً he saw him أُخْرَىٰ descent عِنْدَ another السِّدْرَةَ the utmost boundry يَغْشَىٰ near جَنَّةُ near it اللَّاتِ the Paradise الْآخِرَىٰ of Abode إِذْ when يَغْشَى that covered

turned aside زَاغَ not مَا it covered يَشَى what مَا the lote-tree  
 البَصَرُ it transgressed beyond limit وَلَمْ and not وَمَا the sight لَقَدْ  
 ۞ of his Lord رَوَى signs مَا of مِنْ he did see إِنْ indeed  
 ۞ Al-Lat أَلَّتْ have you then considered أَكْبَرُ the greatest  
 is ۞ الأخرى the third والثالثة and Manat وَمَنَۗةٌ and Uzza  
 the females ۞ الأُنثَى and for Him وَلَهُ the males الذَّكَرُ it for you  
 ۞ ضَرَبَ a division فَسَمَةٌ then إِذَا that إِنَّكَ

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'raj*: (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). 14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). 19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) 20. And *Manât* (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَتْهُمَا أَنْتُمْ وَإِبَادُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ  
 جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ۞ آمَ لِلْإِنْسَانِ مَا تَمَنَّى ۞ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ۞ وَكَرَّمْنَا فِي السَّمَاءِ لَا تُفْنَى  
 شَفَعْنَاهُمْ نَبِيًّا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ۞

which you have سَمِيَتْهُمَا names أَسْمَاءُ but إِلَّا they are إِنْ  
 has sent أَنْزَلَ not مَا and your fathers وَإِبَادُكُمْ you أَنْتُمْ named  
 authority سُلْطَانٍ any مِنْ for which بِهَا Allah اللَّهُ down  
 desire تَهْوَى and that which وَمَا a guess الظَّنَّ but إِلَّا they follow  
 ۞ جَاءَهُمْ and surely وَلَقَدْ their souls الْأَنْفُسُ  
 shall man لِلْإِنْسَانِ or آمَ the guidance ۞ الْهُدَى their Lord رَبِّهِمْ from  
 ۞ تَمَنَّى what مَا have ۞ فَلِلَّهِ he wishes ۞ الْآخِرَةُ but to Allah belongs  
 and ۞ وَالْأُولَى the last (Hereafter) ۞ وَكَرَّمْنَا

how many **مِنْ مَلَكٍ** an angel **فِي** in **السَّمَوَاتِ** the heavens **لَا** not **تُغْنِي** except **إِلَّا** anything **شَيْئًا** their intercession **سَفَعَتُهُمْ** will avail **بَعْدَ** after **أَنْ** that **يَأْذَنَ** Allah **اللَّهُ** has given leave **لِمَنْ** for whom **يَشَاءُ** He wills **وَرَضَى** and pleases

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allâh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُؤْنَ الْمَلَائِكَةَ قَسِيَةً الْآتِيَةَ ﴿٢٣﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَخْلَعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٤﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٥﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٢٦﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا يَمَّا عُثِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ ﴿٢٧﴾

in the **الَّذِينَ** verily **لَا** those **يُؤْمِنُونَ** not **بِالْآخِرَةِ** who believe **هَآخِرَةٍ** Hereafter **لَيَسْمُؤْنَ** name **الْمَلَائِكَةَ** the angels **قَسِيَةً** with names **الْآتِيَةَ** any **مِنْ** thereof **لَهُمْ** they have **وَمَا** while not **فَمَا** female **إِنْ يَخْلَعُونَ** but **الظَّنَّ** a guess **وَأَنَّ** and **الظَّنَّ** verily **لَا** guess **يُغْنِي** does not **مِنْ** substitute **لِلْحَقِّ شَيْئًا** for **عَنْ** from **مَنْ** him who **فَأَعْرِضْ** the truth at all **عَنْ** turns away **تَوَلَّى** from **ذِكْرِنَا** our Reminder **وَلَمْ** and not **يُرِدْ** that is **إِلَّا** desires **الْحَيَاةَ الدُّنْيَا** the life **وَالْآخِرَةِ** of this world **وَالْآخِرَةِ** that is **مَبْلَغُهُمْ** their highest point **مِنْ** of **الْعِلْمِ** knowledge **إِنَّ** verily **رَبَّكَ** goes **مَنْ** him who **أَعْلَمُ** knows best **هُوَ** He is who **يَعْلَمُ** your Lord **عَنْ** astray **سَبِيلِهِ** His Path **وَهُوَ** and He **أَعْلَمُ** knows best **بِمَنِ** and to Allah belongs **وَلِلَّهِ** receives guidance **أَهْتَدَى** him who **فِي** in **السَّمَوَاتِ** the heavens **وَمَا** and all that is **فِي** all that is **الْأَرْضِ** the earth **لِيَجْزِيَ** that He may requite **الَّذِينَ** those **أَسْتَوُوا** who do

and reward **وَيَجْزَى** they have done **عَمِلُوا** with that which **بِمَا** evil  
 with goodness **بِالْحَسَنَى** who do good **أَحْسَنُوا** those **الَّذِينَ**

27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنْمِ وَالْفَوَاحِشَ إِلَّا اللَّغَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٢٢﴾ أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٢٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٢٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بِرَى ﴿٢٥﴾ أَمْ لَمْ يُبَيِّنْ بِنَا فِي صُحُفٍ مُوسَى ﴿٢٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٢٧﴾

الَّذِينَ يَجْتَنِبُونَ those **كَبِيرَ** great **الْإِنْمِ** sins **وَالْفَوَاحِشَ** and  
 verily **إِنَّ** the small faults **اللَّغَمَ** except **إِلَّا** illegal sexual contact  
**رَبَّكَ** your Lord is **وَاسِعُ** of vast **الْمَغْفِرَةِ** forgiveness **هُوَ** He **أَعْلَمُ**  
**مِنْ** He created you **أَنْشَأَكُمْ** when **إِذْ** (of) you **يَكُرُّ** knows well  
 fetuses **أَجْنَةٌ** you were **أَنْتُمْ** and when **وَإِذْ** the earth **الْأَرْضِ** from  
 in **فِي** **بُطُونِ** wombs **أُمَّهَاتِكُمْ** of your mothers **فَلَا** so not **تُزَكُّوا**  
 knows best **أَعْلَمُ** He **هُوَ** to yourselves **أَنْفُسَكُمْ** ascribe purity  
 him who **اتَّقَى** ﴿٢٢﴾ fears (Allah) **أَفَرَأَيْتَ** did you observe **الَّذِي**  
 who **تَوَلَّى** ﴿٢٣﴾ turned away **وَأَعْطَى** and gave **قَلِيلًا** a little **وَأَكْدَى** ﴿٢٤﴾  
 the knowledge **عِلْمُ** is with him **أَعِنْدَهُ** then he stopped (giving)  
 of the unseen **الْغَيْبِ** **فَهُوَ** so that **يَرَى** ﴿٢٥﴾ he sees **أَمْ** or **لَمْ** not **يُبَيِّنْ**  
 the pages (scripture) **فِي** **صُحُفٍ** in **بِمَا** with what is **أَعْلَمُ** he is informed  
 of Moses **وَإِبْرَاهِيمَ** and of Abraham **الَّذِي** who **وَفَّى** ﴿٢٦﴾  
 fulfilled (his covenant)



**transgressing**

وَالْمُؤَفِّكَ أَهْوَى ﴿٥٧﴾ فَغَسَّهَا مَا عَشَى ﴿٥٨﴾ فَبَإِيءَ آلَاءَ رَبِّكَ تَنَمَّائِي ﴿٥٩﴾ هَذَا نَذِيرٌ مِنَ النَّذْرِ الْأُولَى ﴿٦٠﴾ أَزِفَ  
الْآزِفَةُ ﴿٦١﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٦٢﴾ أَفَبِنَ هَذَا الْمَلِيذِ تَعَجِبُونَ ﴿٦٣﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٤﴾ وَأَنْتُمْ  
سَعِيدُونَ ﴿٦٥﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٦﴾

so He destroyed أَهْوَىٰ and the overthrown cities وَالْمُؤْنِكَ  
then which of قَبَائِي did cover عَشَىٰ that which مَا covered them  
this is هَلَا will you doubt نَسَاكَ your Lord رَبِّكَ Graces of مَالَهُ  
draws أَرْفَتِ of old الْأُولَىٰ the warners الْذِّكْرِ of مِّنْ a warner نَذِيرٌ  
for it لَهَا none لَيْسَ the Day of Resurrection الْآزِفَةِ near  
this هَذَا Do then at أَيْنَ can remove كَاشِفُهُ Allah اللَّهُ beside  
and you laugh وَتَضْحَكُونَ you wonder تَعْجَبُونَ recital الْقُرْآنِ  
wasting your life سَيِّدُونَ and you are وَأَنْتُمْ weep بَكَوْنَ not  
so fall you down in prostration تَهْتَدُوا in pastime and amusements  
and worship Him رَاعِبُوا to Allah اللَّهُ





of Noah نُوح the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ hard  
 A مَكْذُوبًا and said وَقَالُوا our slave عَبْدًا they rejected  
 and he was insolently rebuked and threatened وَأُذْجِرَ madman

### Sûrat Al-Qamar

### (The Moon) LIV

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away, and say: "This is continuous magic." 3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not. 6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day." 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مُّذَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿١٧﴾

have been overcome مَغْلُوبٌ I أَنِّي his Lord رَبَّهُ so he invoked دَعَا  
 فَانصِرْ ﴿١٠﴾ so help (me) فَفَتَحْنَا the gates أَبْوَابَ السَّمَاءِ  
 and we وَفَجَّرْنَا pouring forth مُنْهَرٍ ﴿١١﴾ with water بِمَاءٍ of heaven  
 so فَالْتَقَى with springs عُيُونًا the earth الْأَرْضَ caused to gush forth  
 predestined قَدْ قُدِرَ ﴿١٢﴾ a matter أَمْرٍ for عَلَى the waters الْمَاءُ met  
 planks أَلْوَاحٍ made of ذَاتِ on عَلَى and We carried him وَحَمَلْنَاهُ

وَدُّرٍ ۞ under Our eyes بِأَعْيُنِنَا floating نَجْرِي and nails ۞  
 and رَجَعْنَا rejected ۞ had been كَانَ for him who لَنْ a reward  
 then is there فَهَلْ as a sign مَائِدَةً We have left this ۞ indeed  
 عَذَابِي was كَانَ then how فَكَيْفَ that will remember ۞ any  
 We بَشَرْنَا and indeed رَفَعْنَا and My Warnings ۞ and My Torment  
 to understand and remember لِلذِّكْرِ Quran ۞ have made easy  
 فَهَلْ then is there ۞ any ۞ then is there فَهَلْ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So, We opened the gates of the heaven with water pouring forth. 12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. 13. And We carried him on a (ship) made of planks and nails, 14. Floating under Our Eyes, a reward for him who had been rejected! 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? 16. Then how (terrible) was My Torment and My Warnings? 17. And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ۞ تَنْزِعُ النَّاسَ  
 كَانَتْهُمْ أَعْبَارُ نَخْلِ مُّنْفَعٍ ۞ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ وَلَقَدْ بَشَرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۞ كَذَّبَتْ  
 ثَمُودُ بِالنُّذُرِ ۞ فَقَالُوا أَبَشَرْنَا مِنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ ۞ أَهَلَيْكَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ  
 كَذَابٌ آشِرٌ ۞

My Torment عَذَابِي was كَانَ then how فَكَيْفَ Ad عَادٌ denied كَذَّبَتْ  
 against عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّا and My Warnings ۞ وَنَذِيرِ ۞  
 of evil omen نَحْسٍ a day يَوْمٍ on فِي furious صَرْصَرًا wind رِيحًا them  
 the men النَّاسَ plucking out تَنْزِعُ and continuous calamity ۞ مُّسْتَمِرٍّ ۞  
 كَانَتْهُمْ ۞ of date-palms نَخْلٍ stems أَعْبَارُ as if they were ۞  
 and وَنَذِيرِ ۞ My Torment عَذَابِي was كَانَ then how فَكَيْفَ uprooted  
 the الْقُرْآنَ We have made easy بَشَرْنَا and indeed رَفَعْنَا My Warnings  
 then is there فَهَلْ to understand and remember لِلذِّكْرِ Quran  
 Thamud ثَمُودُ denied كَذَّبَتْ that will remember ۞ any ۞

﴿٢٧﴾ (people) بِالْأُنْذَارِ the warnings فَقَالُوا for they said أَشْرًا a man truly إِيَّا that we are to follow نَجْعُمُ alone وَجِدْنَا from among us and distress or ﴿٢٨﴾ error وَضَعُوا in أَلْفَى then إِذَا we should be from يَسِينَا the Reminder عَلَيْهِ the Reminder is sent أَلْفَى madness from مِنْ to him يَا an insolent ﴿٢٩﴾ a liar كَذَّابٌ he is هُوَ nay بَل among us

18. 'Ad (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My Torment and My Warnings? 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamûd (people also) belied the warnings. 24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!" 25. "Is it that the Reminder is sent to him (Prophet Sâlih ؑ) alone from among us? Nay, he is an insolent liar!"

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَلِيمُ ﴿٢٧﴾ إِنَّا مُرْسِلُوا الْتَافَةَ فَنَنَ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿٢٩﴾ فَتَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَمَقَرَ ﴿٣٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣١﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحُمْظِرِ ﴿٣٢﴾ وَلَقَدْ بَنَيْنَا الْفُرْعَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٣﴾

سَيَعْلَمُونَ who is غَدًا tomorrow they will come to know الْكَذَّابُ the liar the insolent one ﴿٢٧﴾ إِنَّا the insolent one مُرْسِلُوا verily we الْتَافَةَ the she-camel فَنَنَ as a test لَهُمْ for them فَارْتَقِبْهُمْ and be patient وَاصْطَبِرْ ﴿٢٨﴾ وَنَبِّئْهُمْ and inform them أَنَّ that the water قِسْمَةٌ is to be shared بَيْنَهُمْ between them كُلُّ (one شِرْبٍ right) مُحْتَضَرٌ to drink فَتَادَوْا being established ( by turns) صَاحِبَهُمْ their comrade فَتَعَاطَى and he took فَمَقَرَ ﴿٢٩﴾ and killed her فَكَيْفَ then how كَانَ was عَذَابِي My torment وَنُذْرِي against them عَلَيْهِمْ We sent أَرْسَلْنَا verily إِيَّا and My warnings وَجِدْنَا a single صَيْحَةً Torment (awful cry) وَاحِدَةً and كَهَشِيمِ like the dry stubble الْحُمْظِرِ ﴿٣٢﴾ وَلَقَدْ of a fence builder بَنَيْنَا the Ouran الْفُرْعَانَ We have made easy بَسَرْنَا indeed لِلذِّكْرِ

that **تَذَكَّرُ** any **مِنْ** then is there **فَهَلْ** understand and remember  
will remember

26. Tomorrow they will come to know who is the liar, the insolent one!  
27. Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih **صَالِحٌ**), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).  
29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My Torment and My Warnings? 31. Verily, We sent against them a single *Saiyah* (torment — awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ **﴿٢٦﴾** إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ **﴿٢٧﴾** نِعْمَةٌ مِنَّا بِكَذَلِكَ نَجْرِي مَنْ  
شَكَرَ **﴿٢٨﴾** وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ **﴿٢٩﴾** وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِ  
وَنَذْرٍ **﴿٣٠﴾** وَلَقَدْ صَبَحَهُمْ بَكْرَةٌ عَذَابٌ مُسْتَقَرٌّ **﴿٣١﴾** فَذُوقُوا عَذَابِ وَنَذْرٍ **﴿٣٢﴾** وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن  
مُذَكِّرٍ **﴿٣٣﴾**

كَذَّبَتْ قَوْمُ the people لُوطٍ of Lot **بِالنَّذْرِ** **﴿٢٦﴾** the warnings **﴿٢٧﴾** **﴿٢٨﴾** denied  
violent storm of حَاصِبًا against them عَلَيْهِمْ We sent أَرْسَلْنَا verily  
whom we نَجَّيْنَاهُمْ of Lot لُوطٍ the family إِلَّا except stones  
as a favour نِعْمَةٌ in the last hour of the night **﴿٢٧﴾** بِسَحَرٍ saved  
from **﴿٢٨﴾** **﴿٢٩﴾** **﴿٣٠﴾** Us كَذَلِكَ thus نَجْرِي We reward مَنْ him who شَكَرَ  
gives thanks وَلَقَدْ and indeed أَنْذَرَهُمْ he had warned them بَطْشَتَنَا  
the warnings **﴿٢٩﴾** **﴿٣٠﴾** but they did doubt فَتَمَارَوْا (of) Our grasp  
and indeed وَلَقَدْ and رَاودُوهُ they sought to lure (him) عَنْ about ضَيْفِهِ  
then taste فَذُوقُوا their eyes أَعْيُنَهُمْ so We blinded طَمَسْنَا his guest  
and verily وَلَقَدْ and My Warnings **﴿٣٠﴾** **﴿٣١﴾** My Torment عَذَابِ you  
torment صَبَحَهُمْ seized them in the morning بَكْرَةٌ early عَذَابٌ  
مُسْتَقَرٌّ **﴿٣١﴾** فَذُوقُوا an abiding **﴿٣٢﴾** **﴿٣٣﴾** my torment عَذَابِ then taste you  
and my warnings وَلَقَدْ and يَسَّرْنَا the Quran **﴿٣٣﴾** We have made easy الْقُرْآنَ  
then is there فَهَلْ to understand and remember **﴿٣٣﴾** **﴿٣٤﴾** **﴿٣٥﴾** **﴿٣٦﴾** **﴿٣٧﴾** **﴿٣٨﴾** **﴿٣٩﴾** **﴿٤٠﴾** **﴿٤١﴾** **﴿٤٢﴾** **﴿٤٣﴾** **﴿٤٤﴾** **﴿٤٥﴾** **﴿٤٦﴾** **﴿٤٧﴾** **﴿٤٨﴾** **﴿٤٩﴾** **﴿٥٠﴾** **﴿٥١﴾** **﴿٥٢﴾** **﴿٥٣﴾** **﴿٥٤﴾** **﴿٥٥﴾** **﴿٥٦﴾** **﴿٥٧﴾** **﴿٥٨﴾** **﴿٥٩﴾** **﴿٦٠﴾** **﴿٦١﴾** **﴿٦٢﴾** **﴿٦٣﴾** **﴿٦٤﴾** **﴿٦٥﴾** **﴿٦٦﴾** **﴿٦٧﴾** **﴿٦٨﴾** **﴿٦٩﴾** **﴿٧٠﴾** **﴿٧١﴾** **﴿٧٢﴾** **﴿٧٣﴾** **﴿٧٤﴾** **﴿٧٥﴾** **﴿٧٦﴾** **﴿٧٧﴾** **﴿٧٨﴾** **﴿٧٩﴾** **﴿٨٠﴾** **﴿٨١﴾** **﴿٨٢﴾** **﴿٨٣﴾** **﴿٨٤﴾** **﴿٨٥﴾** **﴿٨٦﴾** **﴿٨٧﴾** **﴿٨٨﴾** **﴿٨٩﴾** **﴿٩٠﴾** **﴿٩١﴾** **﴿٩٢﴾** **﴿٩٣﴾** **﴿٩٤﴾** **﴿٩٥﴾** **﴿٩٦﴾** **﴿٩٧﴾** **﴿٩٨﴾** **﴿٩٩﴾** **﴿١٠٠﴾**  
that will remember **﴿٣٣﴾** **﴿٣٤﴾** **﴿٣٥﴾** **﴿٣٦﴾** **﴿٣٧﴾** **﴿٣٨﴾** **﴿٣٩﴾** **﴿٤٠﴾** **﴿٤١﴾** **﴿٤٢﴾** **﴿٤٣﴾** **﴿٤٤﴾** **﴿٤٥﴾** **﴿٤٦﴾** **﴿٤٧﴾** **﴿٤٨﴾** **﴿٤٩﴾** **﴿٥٠﴾** **﴿٥١﴾** **﴿٥٢﴾** **﴿٥٣﴾** **﴿٥٤﴾** **﴿٥٥﴾** **﴿٥٦﴾** **﴿٥٧﴾** **﴿٥٨﴾** **﴿٥٩﴾** **﴿٦٠﴾** **﴿٦١﴾** **﴿٦٢﴾** **﴿٦٣﴾** **﴿٦٤﴾** **﴿٦٥﴾** **﴿٦٦﴾** **﴿٦٧﴾** **﴿٦٨﴾** **﴿٦٩﴾** **﴿٧٠﴾** **﴿٧١﴾** **﴿٧٢﴾** **﴿٧٣﴾** **﴿٧٤﴾** **﴿٧٥﴾** **﴿٧٦﴾** **﴿٧٧﴾** **﴿٧٨﴾** **﴿٧٩﴾** **﴿٨٠﴾** **﴿٨١﴾** **﴿٨٢﴾** **﴿٨٣﴾** **﴿٨٤﴾** **﴿٨٥﴾** **﴿٨٦﴾** **﴿٨٧﴾** **﴿٨٨﴾** **﴿٨٩﴾** **﴿٩٠﴾** **﴿٩١﴾** **﴿٩٢﴾** **﴿٩٣﴾** **﴿٩٤﴾** **﴿٩٥﴾** **﴿٩٦﴾** **﴿٩٧﴾** **﴿٩٨﴾** **﴿٩٩﴾** **﴿١٠٠﴾**  
مِنْ any **﴿٣٣﴾** **﴿٣٤﴾** **﴿٣٥﴾** **﴿٣٦﴾** **﴿٣٧﴾** **﴿٣٨﴾** **﴿٣٩﴾** **﴿٤٠﴾** **﴿٤١﴾** **﴿٤٢﴾** **﴿٤٣﴾** **﴿٤٤﴾** **﴿٤٥﴾** **﴿٤٦﴾** **﴿٤٧﴾** **﴿٤٨﴾** **﴿٤٩﴾** **﴿٥٠﴾** **﴿٥١﴾** **﴿٥٢﴾** **﴿٥٣﴾** **﴿٥٤﴾** **﴿٥٥﴾** **﴿٥٦﴾** **﴿٥٧﴾** **﴿٥٨﴾** **﴿٥٩﴾** **﴿٦٠﴾** **﴿٦١﴾** **﴿٦٢﴾** **﴿٦٣﴾** **﴿٦٤﴾** **﴿٦٥﴾** **﴿٦٦﴾** **﴿٦٧﴾** **﴿٦٨﴾** **﴿٦٩﴾** **﴿٧٠﴾** **﴿٧١﴾** **﴿٧٢﴾** **﴿٧٣﴾** **﴿٧٤﴾** **﴿٧٥﴾** **﴿٧٦﴾** **﴿٧٧﴾** **﴿٧٨﴾** **﴿٧٩﴾** **﴿٨٠﴾** **﴿٨١﴾** **﴿٨٢﴾** **﴿٨٣﴾** **﴿٨٤﴾** **﴿٨٥﴾** **﴿٨٦﴾** **﴿٨٧﴾** **﴿٨٨﴾** **﴿٨٩﴾** **﴿٩٠﴾** **﴿٩١﴾** **﴿٩٢﴾** **﴿٩٣﴾** **﴿٩٤﴾** **﴿٩٥﴾** **﴿٩٦﴾** **﴿٩٧﴾** **﴿٩٨﴾** **﴿٩٩﴾** **﴿١٠٠﴾**

33. The people of Lût (Lot) belied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My Torment and My Warnings." 38. And verily, an abiding torment seized them early in the morning. 39. "Then taste you My Torment and My Warnings." 40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿١١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْدِرٌ ﴿١٢﴾ أَكْثَرُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَا تَعْلَمُونَ ﴿١٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿١٤﴾ سَيُهْرَجُونَ وَيُوَلُّونَ الْدُبُرَ ﴿١٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمُرُ ﴿١٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿١٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿١٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾

of Pharaoh **فِرْعَوْنَ** the people **آلَ** came to **جَاءَ** and indeed **وَلَقَدْ**  
all **كُلِّهَا** Our Signs **آيَاتِنَا** (they) denied **كَذَّبُوا** warnings **﴿١١﴾**  
with a Seizure **أَخَذَ** so We seized them **فَأَخَذْنَاهُمْ** (every one thereof)  
All-Capable to carry out what He **﴿١٢﴾** of All-Mighty **عَزِيزٌ مُّقْدِرٌ**  
these **أُولَئِكَ** than **يَنْ** better **خَيْرٌ** are your disbelievers **أَكْثَرُكُمْ** wills  
the Divine **﴿١٣﴾** in **فِي** an immunity **بَرَاءَةٌ** have you **أَمْ** or **لَا**  
a great **جَمِيعٌ** we are **نَحْنُ** do they say **يَقُولُونَ** or **أَمْ** Scriptures  
will be put to **سَيُهْرَجُونَ** and we shall be victorious **﴿١٤﴾** multitude  
**﴿١٥﴾** and they will show **وَيُوَلُّونَ** (their) multitude **لَجَمْعٌ** flight  
their **مَوْعِدُهُمْ** the Hour is **السَّاعَةُ** nay, but **بَلِ** (their) backs  
will be more grievous **أَذَىٰ** and the Hour **وَالسَّاعَةُ** appointed time  
(are) **فِي** the criminals **الْمُجْرِمِينَ** verily **إِنَّ** and more bitter **﴿١٦﴾**  
they will **يُسْحَبُونَ** the Day **يَوْمَ** and will burn **﴿١٧﴾** error **وَسُعُرٍ** in  
**ذُوقُوا** their faces **وُجُوهِهِمْ** on **عَلَىٰ** the Fire **النَّارِ** in **فِي** be dragged  
all **كُلِّ** verily we **إِنَّا** of Hell **﴿١٨﴾** touch **مَسَّ** taste you  
with divine preordainments **﴿١٩﴾** We have created **خَلَقْنَاهُ** things

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)]. 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be put to flight, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلَمْجٍ بِالْبَصْرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْنَدٍ ﴿٥٥﴾

وَمَا (measure) and not أَمْرُنَا Our commandment is but وَحْدَةً (measure) and indeed وَلَقَدْ of an eye بِالْبَصْرِ ﴿٥٠﴾ as the twinkling كَلَمْجٍ one then is there أَهْلَكْنَا your likes أَشْيَاعَكُمْ We have destroyed فَهَلْ any that will remember مَذْكَرٍ ﴿٥١﴾ and each شَيْءٍ and everything فَعَلُوهُ (is noted) in فِي they have done الزُّبُرِ ﴿٥٢﴾ and small صَغِيرٍ and big وَكَبِيرٍ and everything مُسْتَطَرٌّ ﴿٥٣﴾ records وَكُلُّ (will be) in فِي the pious الْتَّقِينَ verily إِنَّ is written (the جَنَّاتٍ) in فِي and Rivers (Paradise) وَنَهَرٍ ﴿٥٤﴾ midst of) Gardens a مَقْعَدٍ in فِي and Rivers (Paradise) عِنْدَ of truth (Paradise) صِدْقٍ seat مُقْنَدٍ ﴿٥٥﴾ a King مَلِكٍ near of truth (Paradise) seat Omnipotent

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand, i.e. before it befalls, or is

done by its doer: (إيمان بالقدر) (See the Qur'ân V.57:22. and its footnote). 54. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

## سُورَةُ الرَّحْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ① عَلَّمَ الْقُرْآنَ ② خَلَقَ الْإِنْسَانَ ③ عَلَّمَهُ الْبَيَانَ ④ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤ وَالنَّجْمُ  
وَالشَّجَرُ يَسْجُدَانِ ⑥ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑦ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑧ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ  
وَلَا تُخْسِرُوا الْمِيزَانَ ⑨ وَالْأَرْضَ وَضَعَهَا لِلْأَنْسَارِ ⑩ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑪

the الرَّحْمَنُ ① He taught عَلَّمَ the Most Gracious (Allah) ② the Quran  
He taught him عَلَّمَهُ man ③ He created خَلَقَ ④ eloquent speech الْبَيَانَ ⑤  
and the moon وَالْقَمَرُ the sun الشَّمْسُ ⑥ and the trees وَالشَّجَرُ ⑦ for reckoning  
and the star وَالنَّجْمُ ⑧ He has رَفَعَهَا and the heaven السَّمَاءَ ⑨ both prostrate  
يَسْجُدَانِ ⑩ He has set up وَوَضَعَ ⑪ raised it high  
the balance الْمِيزَانَ ⑫ and He has set up أَلَّا the balance ⑬  
that not تَطْغَوْا in ⑭ you may transgress ⑮  
and observe وَأَقِيمُوا ⑯ the weight الْوَزْنَ ⑰ and observe  
وَلَا ⑱ with equity بِالْقِسْطِ ⑲ the weight ⑳ and observe  
and the balance الْمِيزَانَ ㉑ make deficient ㉒  
do not تُخْسِرُوا ㉓ earth ㉔ he has put it وَضَعَهَا ㉕  
there in ㉖ for the creatures ㉗ he has put it ㉘  
fruits فَاكِهَةٌ ㉙ and date-palms ذَاتُ ㉚ (with) ㉛  
sheathed fruit-stalks ㉜

### Sûrat Ar-Rahmân (The Most Gracious). LV

In the Name of Allâh  
the Most Gracious, the Most Merciful

1. The Most Gracious (Allâh)! 2. He has taught (you mankind) the Qur'ân (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate



themselves (to Allâh. See V.22:18). [Tafsir Ibn Kathir] 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ  
كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ الشَّرْقَيْنِ وَرَبُّ  
الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ يَبْتَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

leaves and stalk for fodder الْعَصْفِ with ذُو and corn الْحَبُّ  
وَالرَّيْحَانُ ﴿١٢﴾ then which of فَبِأَيِّ and sweet-scented plants  
رَبِّكُمَا Blessings of your Lord تُكَذِّبَانِ ﴿١٣﴾ will you both deny خَلَقَ  
sounding clay صَلْصَلٍ from الْإِنْسَانَ He created  
كَالْفَخَّارِ ﴿١٤﴾ and He created وَخَلَقَ like the clay of pottery  
فَبِأَيِّ fire نَارٍ ﴿١٥﴾ of smokeless flame مَرِجٍ from the jinns  
will رَبِّكُمَا blessings of your Lord تُكَذِّبَانِ ﴿١٦﴾ then which of  
رَبُّ of the two easts الشَّرْقَيْنِ (He is) the Lord رَبُّ you both deny  
الْمَغْرِبَيْنِ ﴿١٧﴾ then which of فَبِأَيِّ of the two wests  
رَبِّكُمَا blessings of your Lord تُكَذِّبَانِ ﴿١٨﴾ will you both deny  
يَلْتَقِيَانِ ﴿١٩﴾ the two seas الْبَحْرَيْنِ has let loose  
meeting together يَبْتَهُمَا meeting together  
which يَبْغِيَانِ ﴿٢٠﴾ none (of them) لَا is a barrier بَرْزَخٌ between them  
can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.  
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?  
14. He created man (Adam) from sounding clay like the clay of pottery. 15. And the jinn He created from a smokeless flame of fire. 16. Then which of the Blessings of your Lord will you both (jinn and men) deny? 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). 18. Then which of the Blessings of your Lord will you both (jinn and men) deny? 19. He has let loose the two seas (the salt and fresh water) meeting together. 20. Between them is a barrier which none of them can transgress.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي

الْبَحْرِ كَالْأَعْلَامِ ﴿٢٢﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ كُلٌّ مِّنْ عَلَيْنَا فَاذْنَبْهُمَا وَبِغَيْهِ رَجِئُ الْخَلْقِ وَالْإِكْرَامِ ﴿٢٤﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ يَسْتَلْهُمُ فِي السَّمُوتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٦﴾

فَإِنِ مَاءِ رَبِّكُمَا the blessings of your Lord تُكَذِّبَانِ ﴿٢٢﴾ pearl of them both مِنْهُمَا come out يَخْرُجُ will you both deny وَالْمَرَجَّاتِ ﴿٢٣﴾ فَإِنِ مَاءِ رَبِّكُمَا the blessings of your Lord وَهُمَا are His will you both deny تُكَذِّبَانِ ﴿٢٤﴾ of your Lord الْبَحْرِ the sea كَالْأَعْلَامِ in going and coming الْفُلُكُ the ships of your Lord يَخْرُجُ the blessings of your Lord like mountains of your Lord يَخْرُجُ will you both deny تُكَذِّبَانِ ﴿٢٥﴾ Lord on it (earth) وَبِغَيْهِ will perish فَاذْنَبْهُمَا and will abide forever وَبِغَيْهِ Face of your Lord رَبِّكُمَا full of دُرٍّ of your Lord رَبِّكُمَا Face of your Lord رَبِّكُمَا the blessings of your Lord كَالْأَعْلَامِ honor of your Lord يَخْرُجُ will you both deny تُكَذِّبَانِ ﴿٢٦﴾ begs of Him يَسْتَلْهُمُ in day every كُلِّ and on the earth السَّمُوتِ the heavens in a matter (to bring forth) هُوَ He فِي (in) شَأْنٍ ﴿٢٦﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?  
 22. Out of them both come out pearl and coral. 23. Then which of the Blessings of your Lord will you both (jinn and men) deny? 24. And His are the ships going and coming in the seas, like mountains. 25. Then which of the Blessings of your Lord will you both (jinn and men) deny? 26. Whatsoever is on it (the earth) will perish. 27. And the Face of your Lord full of Majesty and Honour will remain forever. 28. Then which of the Blessings of your Lord will you both (jinn and men) deny? 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)!

فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٢﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٢٣﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٤﴾ يَمْعَسَرُ الْيَمِينَ وَالْإِيسَىٰ إِنَّ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنۢ بَيْنَ أَظْهَارِ السَّمُوتِ وَالْأَرْضِ فَآتُذُّوهُ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٢٥﴾ فَإِنِ مَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾ يُرْسِلُ عَلَيْكُمْ شَوَاطِئَ مِّنۢ نَّارٍ وَهَاسٍ فَلَا تَنْصَرُونَ ﴿٢٧﴾

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ  
 O you أَنتَ to you لَكُمْ We shall attend سَتَقَرُّ will you both deny  
 the مَالَهُ then which of فَيَايَ two classes (jinns and men) اَلْجَانُّ  
 will you both deny رَبِّكُمَا of your Lord رَبِّكُمَا blessings  
 you have اَسْتَطَعْتُمْ if and men وَالْإِنْسِ of jinns O assembly  
 of the اَلْأَسْمَانِ the zones مِنْ أَقْطَارِ to pass beyond اَنْ تَقْدُرُوا power  
 but not لَا then pass (them) فَاتَّقِدُوا and the earth وَالْأَرْضِ heavens  
 with اَنْ تَقْدُرُوا except إِلَّا you will be able to pass (them) اَنْ تَقْدُرُوا  
 of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ authority  
 against you عَلَيْكُمَا will be sent يُرْسَلُ will you both deny رَبِّكُمَا  
 and brass وَنَحَاسُ fire نَارِ of smokeless flames اِنْ both  
 you will be able to defend yourselves تَنْصِرَانِ and not

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?  
 31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of  
 the Blessings of your Lord will you both (jinn and men) deny? 33. O assembly of  
 jinn and men! If you have power to pass beyond the zones of the heavens and the  
 earth, then pass beyond (them)! But you will never be able to pass them, except  
 with authority (from Allâh)! 34. Then which of the Blessings of your Lord will  
 you both (jinn and men) deny? 35. There will be sent against you both, smokeless  
 flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَيَايَ مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ فَإِذَا اُنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣١﴾ فَيَايَ مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾  
 فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ اِنْسٌ وَلَا جَانٌّ ﴿٣٣﴾ فَيَايَ مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يَعْرِفُ الْمُجْرِمُونَ بِسْمِهِمْ فَيَوْمَئِذٍ  
 بِالنَّارِ وَالْأَقْدَامِ ﴿٣٥﴾

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ  
 is sent asunder اُنْشَقَّتِ then when إِذَا will you both deny  
 like كَالدِّهَانِ rosy or red وَرْدَةً and it becomes فَكَانَتْ the heaven  
 of رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ red-oil or red hide  
 لَا so on that day فَيَوْمَئِذٍ will you both deny رَبِّكُمَا your Lord  
 of اِنْسٌ his sin ذَنْبِهِ as to عَنْ question will be asked لَا no

the blessings **لَا** nor **جَانِّ** jinn **فَيَايَ** then which of **لَا** the blessings  
will be **رَبِّكُمْ** of your Lord **تَكْذِبَانِ** you both deny **يَعْرِفُ**  
and **الْمُجْرِمُونَ** criminals, sinners **بِأَسْمِهِمْ** by their marks **فَيُؤْخَذُ**  
and (their) **وَالْأَعْنَاقُ** by (their) forelocks **بِالنَّوَصِ** they will be seized  
feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?  
37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil,  
or red hide – (See V.70:8) 38. Then which of the Blessings of your Lord will you  
both (jinn and men) deny? 39. So, on that Day no question will be asked of man or  
jinni as to his sin, [because they have already been known from their faces either  
white (dwellers of Paradise — true believers of Islamic Monotheism) or black  
(dwellers of Hell — polytheists; disbelievers, criminals)]. 40. Then which of the  
Blessings of your Lord will you both (jinn and men) deny? 41. The *Mujrimûn*  
(polytheists, criminals, sinners) will be known by their marks (black faces), and  
they will be seized by their forelocks and their feet.

**فَيَايَ** **لَا** **رَبِّكُمْ** **تَكْذِبَانِ** **هَذِهِ** **جَهَنَّمُ** **الَّتِي** **يُكْذِبُ** **بِهَا** **الْمُجْرِمُونَ** **يَطُوفُونَ** **بَيْنَهَا** **وَبَيْنَ** **حَمِيمٍ** **مَاءٍ** **فَيَايَ** **لَا** **رَبِّكُمْ**  
**تَكْذِبَانِ** **وَلَمَنْ** **خَافَ** **مَقَامَ** **رَبِّهِ** **جَنَّاتٍ** **فَيَايَ** **لَا** **رَبِّكُمْ** **تَكْذِبَانِ** **ذَوَاتَا** **أَفْنَانٍ** **فَيَايَ** **لَا** **رَبِّكُمْ** **تَكْذِبَانِ**  
**فِيهَا** **عَيْنَانِ** **تَجْرِيَانِ** **فَيَايَ** **لَا** **رَبِّكُمْ** **تَكْذِبَانِ**

**فَيَايَ** **لَا** **رَبِّكُمْ** **تَكْذِبَانِ** of your Lord **لَا** the blessings  
**يُكْذِبُ** which **الَّتِي** Hell **هَذِهِ** this is **جَهَنَّمُ** will you both deny  
the criminals, sinners polytheists **الْمُجْرِمُونَ** (with it) **بِهَا** denied  
and **يَطُوفُونَ** between it (Hell) **بَيْنَهَا** they will go around  
then which of **فَيَايَ** water **مَاءٍ** the boiling hot **حَمِيمٍ** (between)  
will you both deny **رَبِّكُمْ** of your Lord **تَكْذِبَانِ** the blessings  
**وَلَمَنْ** the standing **مَقَامَ** who fears **خَافَ** and for him  
the **جَنَّاتٍ** his Lord **فَيَايَ** will be two gardens  
**ذَوَاتَا** will you both deny **رَبِّكُمْ** of your Lord **تَكْذِبَانِ** blessings  
the **أَفْنَانٍ** with **فَيَايَ** spreading branches  
in **فِيهَا** will you both deny **رَبِّكُمْ** of your Lord **تَكْذِبَانِ** blessings  
then which of **فَيَايَ** will be flowing **تَجْرِيَانِ** two springs **عَيْنَانِ** them

will you both ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ deny

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?  
43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.  
44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رَوْحَانٍ ﴿٥٢﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٣﴾ مُشْكِبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٥﴾ فِيهِنَّ قَصِيرَاتُ الْظُرْفِ لَمْ يَطْمِئِنَّهُنَّ إِشْسُ قَبْلَهُنَّ وَلَا جَانٌّ ﴿٥٦﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٥٩﴾

in فِيهِمَا of them (both) مِنْ of كُلِّ every kind فَاكِهَةٍ fruit رَوْحَانٍ ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي pairs couches مُشْكِبِينَ will you both deny تَكْذِبَانِ ﴿٥٣﴾ on فُرُشٍ reclining عَلَى whose inner livings (will be) بَطَائِنُهَا of إِسْتَبْرَقٍ silk brocade وَحَى will be near at دَانٍ ﴿٥٤﴾ of the two Gardens الْجَنَّتَيْنِ and the fruits of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي hand will be قَصِيرَاتُ wherein فِيهِنَّ will you both deny تَكْذِبَانِ ﴿٥٥﴾ (their) glances (upon their husbands) الْظُرْفِ restraining and لَا before them قَبْلَهُنَّ man إِشْسُ has touched them يَطْمِئِنَّهُنَّ وَلَا (no) جَانٌّ ﴿٥٦﴾ jinn فَإِنِّي the blessings مَالَهُ then which of تَكْذِبَانِ ﴿٥٧﴾ of your Lord كَأَنَّهُنَّ will you both deny تَكْذِبَانِ ﴿٥٨﴾ and coral وَالْمَرْجَانُ ﴿٥٩﴾ beauty) الْيَاقُوتُ then which of فَإِنِّي and coral رُبِّيكَمَا the blessings مَالَهُ of your Lord تَكْذِبَانِ ﴿٥٩﴾ will you both deny

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the

couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral. 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٥٥﴾ فَإِنِ ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٥٧﴾ فَإِنِ ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٨﴾ مُدْهَمَمَتَانِ ﴿٥٩﴾ فِيهِمَا عَيْنَتَانِ نَضَّخَتَانِ ﴿٦٠﴾ فَإِنِ ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرَمَاطٌ ﴿٦٢﴾ فَإِنِ ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ فِيهِنَّ حَبِيرٌ حِسَانٌ ﴿٦٤﴾ فَإِنِ ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا for good reward is other than good of your Lord the blessings then which of good تُكَذِّبَانِ ﴿٥٦﴾ will you both deny besides these two جَنَّتَانِ ﴿٥٧﴾ the blessings then which of فَإِنِ ﴿٥٨﴾ are two other Gardens dark مُدْهَمَمَتَانِ ﴿٥٩﴾ will you both deny of your Lord تُكَذِّبَانِ ﴿٦٠﴾ of your Lord the blessings then which of فَإِنِ ﴿٦١﴾ green (in colour) your Lord تُكَذِّبَانِ ﴿٦٢﴾ will you both deny in them (both) فِيهِمَا ﴿٦٣﴾ gushing forth water نَضَّخَتَانِ ﴿٦٤﴾ (will be) two springs will of your Lord تُكَذِّبَانِ ﴿٦٥﴾ the blessings which of and فِيهِمَا ﴿٦٦﴾ fruits وَنَخْلٌ ﴿٦٧﴾ and رَمَاطٌ ﴿٦٨﴾ pomegranates فَإِنِ ﴿٦٩﴾ then which of فَإِنِ ﴿٧٠﴾ and date-palms will you both deny of your Lord تُكَذِّبَانِ ﴿٧١﴾ the blessings good and beautiful حَبِيرٌ ﴿٧٢﴾ (will be) fair (wives) حِسَانٌ ﴿٧٣﴾ there in of your Lord تُكَذِّبَانِ ﴿٧٤﴾ the blessings then which of فَإِنِ ﴿٧٥﴾ will you both deny

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny? 66. In

them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

حُرٌّ مَّقْصُورَةٌ فِي الْبَنَائِمِ ﴿٦٧﴾ أَيُّ مَالِئِ رَبِّكَمَا تَكْذِبَانِ ﴿٦٨﴾ لَمْ يَطْمِئِنَّ عَنْ قَبْلِهِمْ وَلَا جَانٌّ ﴿٦٩﴾ أَيُّ رَبِّكَمَا تَكْذِبَانِ ﴿٧٠﴾ مُتَكِبِينَ عَلَى رَفْرَفٍ خُضِرَ وَعَبَقَرِي حَسَانٍ ﴿٧١﴾ أَيُّ مَالِئِ رَبِّكَمَا تَكْذِبَانِ ﴿٧٢﴾ بَرَكَ أَسْمُ رَبِّكَ ذِي الْبَلَدَلِ وَالْإِكْرَامِ ﴿٧٣﴾

حُرٌّ مَّقْصُورَةٌ Houris (fair females) in restrained في رَبِّكَمَا the blessings of your Lord تَكْذِبَانِ Lord will you both deny لَمْ not يَطْمِئِنَّ they have touched قَبْلِهِمْ man them عَنْ before them وَلَا and no جَانٌّ jinn أَيُّ will of your Lord تَكْذِبَانِ of then which of the blessings رَبِّكَمَا then which of the blessings of your Lord تَكْذِبَانِ of you تَكْذِبَانِ of your Lord رَبِّكَمَا which of the blessings of your Lord تَكْذِبَانِ of your Lord رَبِّكَمَا the name أَسْمُ blessed is ذِي of your Lord تَكْذِبَانِ both deny and Honor وَالْإِكْرَامِ Majesty Owner of

72. *Hûr* (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinni has had *Tamth* before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

سُورَةُ الْوَاقِعَةِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

فَكَانَتْ هَبَاءً مُتَّبَثًا ۖ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۚ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۖ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۖ وَالسَّابِقُونَ السَّابِقُونَ ۖ أُولَٰئِكَ الْمُقَرَّبُونَ ۚ فِي جَنَّاتِ النَّعِيمِ ۖ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۖ

إذا when وَقَعَتْ the Event (Day of Resurrection) الْوَاقِعَةُ befalls لَا تَسْ if (can be) denying كَاذِبَةٌ of its befalling لَوْعْمَهَا not will be shaken رُجَّتْ when إِذَا it will exalt رَافِعَةٌ will bring low and will be رُسَّتْ with a terrible shake رَبَّكَ the earth الْأَرْضُ so they will be فَكَانَتْ to dust بَسًا the mountains الْجِبَالُ powdered and you will be وَكُنْتُمْ floating مُتَّبَثًا dust particles هَبَاءً become أَزْوَاجًا kinds ثَلَاثَةً (in) three فَأَصْحَابُ the right الْمَيْمَنَةِ so those on the Right Hand مَا أَصْحَابُ (will be) those who أَصْحَابُ the Left Hand مَا أَصْحَابُ and those on the Left Hand السَّابِقُونَ and those foremost (will be) those السَّابِقُونَ the Left Hand (to) الْمُقَرَّبُونَ those أُولَٰئِكَ will be foremost السَّابِقُونَ a multitude ثَلَاثَةٌ of Delight النَّعِيمِ the Gardens جَنَّاتِ in Allah) فِي (will be) from الْأَوَّلِينَ the first generations

## Sûrat Al-Wâqî'ah

### (The Event) LVI

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. When the Event (i.e. the Day of Resurrection) befalls — 2. And there can be no denial of its befalling — 3. Bringing low (some — those who will enter Hell) exalting (others — those who will enter Paradise). (*Tafsir Ibn Kathir*) 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to



embrace Islâm] will be foremost (in Paradise). 11. These will be the nearest (to Allâh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١١﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٢﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٣﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٤﴾ بِأَكْوَابٍ  
وَأَبَارِقٍ ﴿١٥﴾ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٦﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٧﴾ وَفَكَهْفُهُمْ مِّمَّا يَتَخَبَّروُنَّ ﴿١٨﴾ وَلَحِيرَ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿١٩﴾  
وَحُورٌ عِينٌ ﴿٢٠﴾ كَأَمْثَلِ اللَّوْزِ الْأَمْثَلِ ﴿٢١﴾ وَكَأَنَّهُمْ كَبُورٌ ﴿٢٢﴾ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾

the later generations ﴿١١﴾ from مِّن and a few (will be) وَقَلِيلٌ  
عَلَى سُرُرٍ on thrones مَّوْضُونَةٍ ﴿١٢﴾ (of) gold and precious stones مُتَّكِئِينَ  
will go عَلَيْهَا reclining مُتَقَابِلِينَ ﴿١٣﴾ face to face يَطُوفُ  
بِأَكْوَابٍ immortal ﴿١٤﴾ boys وِلْدَانٌ ﴿١٥﴾ round (serving)  
وَأَبَارِقٍ ﴿١٦﴾ with cups and jugs وَكَأْسٍ ﴿١٧﴾ from مِّن and a glass  
they will get any aching of the يَصَدَّعُونَ neither لَا flowing wine  
they will get any يُزْفُونَ ﴿١٧﴾ and nor وَلَا wherefrom عَنْهَا head  
they may وَفَكَهْفُهُمْ ﴿١٨﴾ from what مِّمَّا and fruit يَتَخَبَّروُنَّ ﴿١٩﴾ intoxication  
وَلَحِيرَ ﴿٢٠﴾ and the flesh طَيْرٍ ﴿٢١﴾ of fowls مِّمَّا يَشْتَهُونَ ﴿٢٢﴾  
with wide عِينٌ ﴿٢٠﴾ and Houris (fair females) وَحُورٌ ﴿٢١﴾ they desire  
كَأَمْثَلِ اللَّوْزِ ﴿٢١﴾ like unto الْأَمْثَلِ ﴿٢٢﴾ lovely eyes  
كَأَنَّهُمْ كَبُورٌ ﴿٢٢﴾ preserved جَزَاءُ ﴿٢٣﴾ they do يَعْمَلُونَ ﴿٢٣﴾ used to do بِمَا a reward

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hûr* (fair females) with wide lovely eyes (as wives for the pious), 23. Like unto preserved pearls. 24. A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٤﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٥﴾ وَأَصْحَابُ الْيَمِينِ ﴿٢٦﴾ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾  
وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَكَهْفُهُمْ كَبِيرُهُمْ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُورٍ  
مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُمْ إِنْسَاءً ﴿٣٥﴾ جَعَلْنَهُمْ أَجْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾

nor vain talk <sup>لَا</sup> therein <sup>فِيهَا</sup> will they hear <sup>يَسْمَعُونَ</sup> not <sup>لَا</sup>  
of Salam <sup>سَلَامًا</sup> the saying <sup>قِيلَ</sup> but <sup>إِلَّا</sup> any sinful speech <sup>تَأْيِيسًا</sup> <sup>(25)</sup>  
on the <sup>الْيَمِينِ</sup> and those <sup>وَأَصْحَابُ</sup> Salam <sup>سَلَامًا</sup> <sup>(26)</sup> (greetings with peace)  
on the Right <sup>الْيَمِينِ</sup> those <sup>أَصْحَابُ</sup> who are <sup>مِنَ</sup> the Right Hand  
and <sup>وَطَلْحِ</sup> thornless <sup>مَنْحُشُورٍ</sup> <sup>(27)</sup> lote-trees <sup>سِدْرٍ</sup> among <sup>فِي</sup> Hand  
with fruits piled one above another <sup>مَنْشُورٍ</sup> <sup>(28)</sup> banana trees  
<sup>وَعَلَى</sup> and by water <sup>وَمَاءٍ</sup> long-extended <sup>مَمْدُودٍ</sup> <sup>(29)</sup> and (in) shade  
not <sup>لَا</sup> in plenty <sup>كَثِيرَةٍ</sup> <sup>(30)</sup> and fruit <sup>وَفَلَاحَةٍ</sup> flowing constantly  
(their) supply <sup>مَقْطُوعَةٍ</sup> and not <sup>وَلَا</sup> whose season is limited <sup>(31)</sup>  
raised <sup>مَرْفُوعَةٍ</sup> <sup>(32)</sup> and (on) couches or thrones <sup>وَفُرُشٍ</sup> will be cut off  
of special <sup>إِنشَاءً</sup> <sup>(33)</sup> We have created them <sup>أَنشَأْنَهُنَّ</sup> verily <sup>إِنَّا</sup> high  
loving (their <sup>عُرَّتَا</sup> <sup>(34)</sup> virgins <sup>أَبْكَارًا</sup> <sup>(35)</sup> and made them <sup>جَعَلْنَهُنَّ</sup> creation  
equal in age <sup>أَزْوَاجًا</sup> <sup>(36)</sup> husbands only)

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: *Salâm! Salâm!* (greetings with peace)! 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among *Talh* (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33. Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.

لَا أَصْحَابَ الْيَمِينِ <sup>(٢٥)</sup> ثَلَاثَةٌ <sup>(٢٦)</sup> مِنَ الْأَوَّلِينَ <sup>(٢٧)</sup> وَثَلَاثَةٌ <sup>(٢٨)</sup> مِنَ الْآخِرِينَ <sup>(٢٩)</sup> وَأَصْحَابُ الشِّمَالِ <sup>(٣٠)</sup> مَا أَصْحَابُ الشِّمَالِ <sup>(٣١)</sup> فِي سَمُورٍ  
وَحِمِيرٍ <sup>(٣٢)</sup> وَطَلْحٍ <sup>(٣٣)</sup> مِنْ يَمُورٍ <sup>(٣٤)</sup> لَا بَارِدٍ وَلَا كَرِيمٍ <sup>(٣٥)</sup> إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ <sup>(٣٦)</sup> وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ  
الْعَظِيمِ <sup>(٣٧)</sup> وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَوَّانَا لِنَبْعَثُوهُنَّ <sup>(٣٨)</sup> أَوْ أَبَاؤُنَا أَلَا وَلَدُونَ <sup>(٣٩)</sup> قُلْ إِنَّ الْأَوَّلِينَ  
وَالْآخِرِينَ <sup>(٤٠)</sup> لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ <sup>(٤١)</sup>

لَا أَصْحَابَ الْيَمِينِ <sup>(٢٥)</sup> on the Right Hand <sup>(٢٦)</sup> ثَلَاثَةٌ <sup>(٢٧)</sup> for those  
and a ثَلَاثَةٌ <sup>(٢٨)</sup> the first generations <sup>(٢٩)</sup> مِنَ الْأَوَّلِينَ <sup>(٣٠)</sup> (will be)

وَأَصْحَابُ the later generations ٱلْآخِرِينَ from ۞ multitude (will be) on ٱلْأَشْمَالِ those أَصْحَابُ who ۞ on the Left Hand and those and boiling ۞ وَجِيمٍ fierce hot wind ۞ سَمُورٍ in ۞ the Left Hand neither ۞ لَا black smoke ۞ يَحْمُورٍ of ۞ and shadow ۞ وَظِلٍّ water ۞ بَارِدٍ cool وَلَا nor ۞ كَرِيمٍ good ۞ إِنَّمَا they كَانُوا (were) قَبْلَ (were) ۞ مُتْرَفِينَ that ۞ ذَٰلِكَ before ۞ and were ۞ وَكَانُوا indulged in luxury ۞ يُصِرُّونَ and used to ۞ يَقُولُونَ great ۞ وَلَٰكِنَّا sin ۞ الْعَظِيمِ in ۞ لَٰكِنَّا persisting ۞ and become ۞ نُرَابًا dust ۞ وَنَحْنَا when ۞ أَنبَا they say ۞ and bones ۞ إِنَّمَا shall we then ۞ لَنَبْشُورُنَّ indeed be resurrected ۞ أَوَ our forefathers the first ۞ قُلْ say (O ۞ and also ۞ مَآبَاؤُنَا الْأَوَّلُونَ those of old ۞ الْآوَّلِينَ verily ۞ مُحَمَّدًا Muhammad) ۞ to ۞ إِنَّ all will be surely gathered together ۞ لَنَجْمُوعُونَ of later time ۞ مَبْقُوتٍ well known ۞ نَعْلَمُ Day ۞ يَوْمَ appointed meeting

38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes) 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? 48. "And also our forefathers?" 49. Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. 50. "All will surely be gathered together for appointed Meeting of a known Day.

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ۞ لَا تَكُونُونَ مِن شَجَرٍ مِّن زُفُورٍ ۞ فَالَّذِينَ يَمْشُونَ فِيهَا الضَّالُّونَ ۞ فَتَشْرَبُونَ عَلَيْهِ مِن لَّيْسِمٍ ۞ فَتَشْرَبُونَ شَرَبَ الْهَيْمِ ۞ هَٰذَا تُرْثُهُمْ يَوْمَ الدِّينِ ۞ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ۞ أَفَرَأَيْتُمْ مَا تُمْنُونَ ۞ أَمْ تَخْلَقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۞ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمُسْبِقِينَ ۞

ثُمَّ إِنَّكُمْ then ۞ أَيُّهَا O الضَّالُّونَ the erring-ones ۞ فَتَشْرَبُونَ of ۞ شَجَرٍ trees ۞ تَكُونُونَ you verily will eat ۞ زُفُورٍ the deniers

نَقُورُ ﴿٥١﴾ therewith مِمَّا then you will fill زَقْقُومَ Zaqqum ﴿٥٢﴾ boiling of مِمَّا on it عَلَيْهِ and drink فَتَشْرَبُونَ (your) bellies thirsty مِثْلَ like drinking شَرَبَ so you will drink فَتَشْرَبُونَ water on the يَوْمَ the day their entertainment تَرْتَلِمُ this will be هَكَذَا camels then why فَتَوَلَّى created you خَلَقْنَاهُ We فَتَنَ Day of Resurrection ﴿٥٣﴾ do not تُسَدِّقُونَ ﴿٥٤﴾ you believe أَفَرَأَيْتُمْ what مَا do you see ﴿٥٥﴾ We نَحْنُ or أَمْ who create it مَخْلُوقَتُهُ is it you مَأْتَرُ you emit لَقَدْ قَرَّرْنَا ﴿٥٦﴾ We قَدَرْنَا are the creators ﴿٥٧﴾ have decreed بَيْنَكُمْ ﴿٥٨﴾ We (are) نَحْنُ and not وَمَا the death أَلَمَتْ between you out raced

51. "Then moreover, verily, — you the erring-ones, the deniers (of Resurrection)! 52. "You verily, will eat of the trees of *Zaqqûm*. 53. "Then you will fill your bellies therewith, 54. "And drink boiling water on top of it. 55. "And you will drink (that) like thirsty camels!" 56. That will be their entertainment on the Day of Recompense! 57. We created you, then why do you believe not? 58. Then tell Me (about) the (human) semen that you emit. 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? 60. We have decreed death to you all, and We are not outstripped,

عَلَى أَنْ تُبَدِّلَ أَنشَلَكُمْ وَنُشِيعَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٥١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٥٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٥٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٥٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلَمْتُمْ تَفَكَّهُونَ ﴿٥٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٥٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٥٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٥٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٥٩﴾

and عَلَى أَنْ in أَنْ تُبَدِّلَ أَنشَلَكُمْ We transfigure وَنُشِيعَكُمْ your likes ﴿٥١﴾ you know تَعْلَمُونَ ﴿٥٢﴾ not لَا (forms) that مَا in فِي create you the النَّشْأَةَ the creation عَلِمْتُمْ you have known وَلَقَدْ and indeed فَلَوْلَا first form تَذَكَّرُونَ ﴿٥٣﴾ why then not أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٥٤﴾ (the seed) that مَا do you see أَفَرَأَيْتُمُ the تَزْرَعُونَهُ ﴿٥٥﴾ you sow مَأْتَرُ ﴿٥٦﴾ are the الزَّارِعُونَ ﴿٥٧﴾ We نَحْنُ or أَمْ make it grow تَزْرَعُونَهُ ﴿٥٨﴾ you who We would surely make it لَجَعَلْنَاهُ ﴿٥٩﴾ We willed if نَشَاءُ ﴿٥٩﴾ Growers be regretful تَفَكَّهُونَ ﴿٥٩﴾ and you would فَظَلَمْتُمْ into dry pieces

nay, بَلْ indeed undone (ruined, punished) لَمْعَرُونَا ﴿٦١﴾ we are  
 the الْمَاءَ do you see أَفَرَأَيْتُمْ are deprived مَحْرُومُونَ ﴿٦٢﴾ we but  
 who أَنْزَلْنَاهُ is it you مَأْتِمُمْ you drink تَشْرَبُونَ ﴿٦٣﴾ that الْآلِ water  
 نَحْنُ or أَمْ the rain clouds الْمُنْزِلُ from مِنْ cause it to come down  
 are the causers of it to come down الْمُنْزِلُونَ ﴿٦٤﴾ We

61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathîr*) 66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubî*) 67. "Nay, but we are deprived!" 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاًا فَلَوْلَا تَشْكُرُونَ ﴿٦٥﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٦٦﴾ مَا أَنْتُمْ أَشْجَرَتِهَا أَمْ تَحْنُ الْمُنْشِقُونَ ﴿٦٧﴾ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٦٨﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٩﴾ فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ﴿٧٠﴾ وَإِنَّكُمْ لَقُْسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧١﴾

لَوْ if نَشَاءُ We willed جَعَلْنَاهُ We could make it أَجَاًا salt فَلَوْلَا  
 do you see أَفَرَأَيْتُمُ you give thanks تَشْكُرُونَ ﴿٦٥﴾ why then do not  
 النَّارَ the fire الَّتِي which تُورُونَ ﴿٦٦﴾ you kindle مَا أَنْتُمْ is it you  
 We تَحْنُ or أَمْ the tree thereof أَشْجَرَتِهَا who made to grow  
 a تَذْكِرَةً have made it جَعَلْنَاهَا We تَحْنُ are the Growers الْمُنْشِقُونَ ﴿٦٧﴾  
 for the travellers وَمَتَاعًا and an article of use لِلْمُقْوِينَ ﴿٦٨﴾  
 فَسَبِّحْ then glorify بِاسْمِ رَبِّكَ your Lord الْعَظِيمِ ﴿٦٩﴾  
 by setting بِمَوْقِعِ I swear أَقْسَمُ so verily فَلَا the Most-Great  
 النُّجُومِ ﴿٧٠﴾ of the stars وَإِنَّكُمْ لَقُْسَمٌ and verily that is تَعْلَمُونَ if لَوْ  
 great عَظِيمٌ ﴿٧١﴾ you know

70. If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allâh)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars. 76. And verily, that is indeed a great oath, if you but know.

إِنَّهٗ لَقُرْآنٌ كَرِيمٌ ﴿٧٦﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَهَذَا الْحَدِيثُ أَنْتُمْ مُذْهِبُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينٌ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُدَّ لَهُمْ أَنْ يَرَوْنَ مَوْتَهُمْ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٥﴾

an ﴿٧٦﴾ indeed a recital (the Quran) لَقُرْآنٌ verily this is  
none لا well-guarded ﴿٧٨﴾ a Book كِتَابٍ in في honorable  
A تَنْزِيلٌ the purified ﴿٧٩﴾ but إِلَّا touches it يَمَسُّهُ  
is أَفَهَذَا of the worlds ﴿٨٠﴾ the Lord رَبِّ from مِن Revelation  
and مُذْهِبُونَ deny ﴿٨١﴾ (that) you أَنْتُمْ a talk الْحَدِيثُ it such  
you أَنَّكُمْ that you تُكَذِّبُونَ ﴿٨٢﴾ your provision رِزْقَكُمْ you make it  
﴿٨٣﴾ it reaches بَلَغَتِ when إِذَا then why not فَلَوْلَا deny (Him)  
are تَنْظُرُونَ ﴿٨٤﴾ at the moment حِينٌ and you وَأَنْتُمْ the throat  
than مِنْكُمْ to him إِلَيْهِ are nearer أَقْرَبُ but We وَنَحْنُ looking on  
if إِنْ then why not فَلَوْلَا you see ﴿٨٥﴾ not بُدَّ but لَكِنْ you  
from the reckoning and مَوْتَهُمْ exempt مَوْتَهُمْ you are كُنْتُمْ  
you are كُنْتُمْ if إِنْ bring back the soul تَرْجِعُونَهَا recompense  
truthful ﴿٨٥﴾

77. That (this) is indeed an honourable recitation (the Noble Qur'ân). 78. In a Book well-guarded (with Allâh in the heaven, i.e. *Al-Lauh Al-Mahfûz*). 79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels). 80. A Revelation (this Qur'ân) from the Lord of the 'Ālāmîn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'ân) that you (disbelievers) deny? 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsir*

*At-Tabarî*) 86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) — 87. Bring back the soul (to its body), if you are truthful?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٦﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٧﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٨﴾ فَسَلَٰءٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٠﴾ فَنَزْلٌ مِنْ جَهَنَّمَ

فَأَمَّا then إِنْ if كَانَ he be مِنَ of الْمُقَرَّبِينَ ﴿٨٦﴾ those brought near (to Allah) فَرَوْحٌ rest and وَرَيْحَانٌ provision and وَجَنَّتْ ﴿٨٧﴾ and a Garden of Delights وَأَمَّا of delights and yet إِنْ if كَانَ he be مِنَ of أَصْحَابِ those then (there) is safety and peace فَسَلَٰءٌ ﴿٨٩﴾ on the Right Hand of the Right Hand on the Right Hand وَأَمَّا those from أَصْحَابِ the يَمِينِ ﴿٨٨﴾ for you لَّكَ if and yet إِنْ if كَانَ he be مِنَ of الْمُكَذِّبِينَ the الضَّالِّينَ ﴿٩٠﴾ the erring فَنَزْلٌ from جَهَنَّمَ then (for him) is entertainment boiling water

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), 93. Then for him is an entertainment with boiling water.

وَنَصِيلَةٌ جَهَنَّمَ ﴿٩١﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٢﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٣﴾

وَنَصِيلَةٌ and burning جَهَنَّمَ ﴿٩١﴾ in Hell-fire إِنْ verily هَذَا this is لَهُوَ this is حَقُّ an absolute truth الْيَقِينِ ﴿٩٢﴾ with certainty فَسَبِّحْ so glorify بِاسْمِ with praises the Name رَبِّكَ of your Lord الْعَظِيمِ the Most Great ﴿٩٣﴾

94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.

## سُورَةُ الْحَدِيدِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

سَبَّحَ لِلَّهِ glorifies (for) Allah مَا whatsoever in the السَّمَوَاتِ sky and the earth وَالْأَرْضِ and He is الْعَزِيزُ the All-Mighty and the king of the kingdom السَّمَوَاتِ His is لَهُ All-Wise ﴿١﴾ and causes death وَيُمِيتُ He gives life وَيُحْيِي and the earth وَالْأَرْضِ and He is عَلَى over كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٢﴾ is Most Able ﴿٣﴾ He is the Most High وَالظَّاهِرُ and the Last وَالْآخِرُ the First الْأَوَّلُ and the Most Near وَالْبَاطِنُ and He is وَهُوَ and He is بِكُلِّ of every شَيْءٍ thing عَلِيمٌ ﴿٣﴾ the All-Knower هُوَ He is الَّذِي who خَلَقَ created السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth in سِتَّةِ six أَيَّامٍ days ثُمَّ and then اسْتَوَى rose عَلَى over الْعَرْشِ the throne يَعْلَمُ He knows مَا what يَلِجُ goes فِي into الْأَرْضِ the earth وَمَا what يَخْرُجُ and what يَنْزِلُ descends مِنَ from السَّمَاءِ the sky وَمَا what يَعْرُجُ ascends فِيهَا thereto وَهُوَ and He is مَعَكُمْ and you may be كُنْتُمْ wheresoever أَيْنَ with you وَاللَّهُ Allah and الله is the All-Seer ﴿٤﴾ you do تَعْمَلُونَ of what

### Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh  
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First



(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. 4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

لَمْ يَلِكْ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ تَرْجِعُ الْأُمُورَ ۖ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٦ ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ۝٧ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝٨

لَمْ His is the kingdom of the heavens السَّمَوَاتِ and the earth وَالْأَرْضِ to the earth وَاللَّهُ Allah تَرْجِعُ return all the matters الْأُمُورِ ۖ ٥٦ He merges اللَّيْلَ night in the day النَّهَارِ day وَيُؤَلِّجُ merges full knowledge عَلِيمٌ and He has night اللَّيْلِ into day النَّهَارِ in the day وَاللَّهُ in Allah وَالرَّسُولِ His Messenger (Muhammad) وَأَنْفِقُوا and spend of what جَعَلَكُمْ trustees He has made you مُسْتَخْلِفِينَ trustees of what جَعَلَكُمْ whereof وَالَّذِينَ who believe ءَامِنُوا and those ءَامِنُوا and spend لَهُمْ theirs (will be) أَجْرٌ a great كَبِيرٌ and what is the matter لَكُمْ with you لَا that not تُوْمِنُونَ you believe بِاللَّهِ in Allah وَالرَّسُولِ the Messenger يَدْعُوكُمْ invites you to believe He has taken أَخَذَ and indeed وَقَدْ in your Lord رَبِّكُمْ to believe مِيثَاقَكُمْ your covenant إِنْ if كُنْتُمْ you are مُؤْمِنِينَ real believers ٥٨

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision). 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. 7. Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's way), theirs will be a great reward. 8. And what is the matter with you that you believe not in Allâh! While the

Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ يُتْلَىٰ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ  
أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ لَا يَسْتَوِيٰ مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَعْظَمَ  
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

هُوَ الَّذِي He is who يُنَزِّلُ sends down عَلَى His slave عَبْدِهِ to ءَايَاتٍ signs  
يُتْلَىٰ that He may bring you out لِيُخْرِجَكُم manifest signs  
أُظْلِمَتِ إِلَى the darknesses إِلَى النُّورِ the light وَإِنَّ and verily اللَّهُ  
Most Merciful رَّحِيمٌ ﴿٩﴾ full of kindness لَرَؤُوفٌ to you بِكُمْ Allah is  
يُنْفِقُوا that not أَلَّا with you لَكُمْ and what is the matter وَمَا  
and to Allah of Allah the (Way) cause سَبِيلِ in فِي spend  
and the السَّمٰوٰتِ the heritages مِيرَاثُ of the heavens وَالْأَرْضِ  
لَا earth لَا يَسْتَوِيٰ equal are مِنْكُمْ among you مَّنْ those who أَنْفَقَ  
the conquering (of Makkah) الْفَتْحِ before قَبْلِ (from) مِنْ spent  
وَقَتْلِ أَوْلِيَّكَ such أَعْظَمَ are greater دَرَجَةً in degree مِنْ  
and الَّذِينَ those أَنْفَقُوا who spent مِنْ بَعْدِ afterwards وَقَتْلُوا  
the الْحَسَنَىٰ Allah has promised وَعَدَ But to all fought  
وَكُلًّا وَاللَّهُ best (reward) اللَّهُ and Allah بِمَا of what تَعْمَلُونَ you do خَبِيرٌ ﴿١٠﴾  
is All-Aware

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful. 10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

مَنْ ذَا الَّذِي يَمْرُضُ اللَّهَ قَرْضًا حَسَنًا فَيَضَعُفُهُمْ لَمْ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ  
أَيْدِيهِمْ وَبِأَنْفُسِهِمْ يُشْرِكُونَ الْيَوْمَ جَنَّتْ بَحْرَىٰ مِنْ عَيْنِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُتَّقُونَ



﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾ (١٦)

يَكُونُوا were not أَلَمْ (the hypocrites) will call them (believers) نَكُنْ we نَعْمُكُم with you قَالُوا they (believers) will reply بَلَى وَلَكِنَّكُمْ and فَتَنَّا led into temptations أَنْفُسَكُمْ yourselves وَرَبَّيْتُمْ and you doubted وَارْتَبْتُمْ looked forward (for our destruction) وَعَرَّيْتُمْ and you were deceived الْأَمَانِيُّ by false desires حَتَّى till جَاءَ the command أَمْرُ of Allah اللَّهُ وَعَرَّيْتُمْ and deceived you of Allah So this فَالْيَوْمِ the chief deceiver الْغَوْرُ in the respect of Allah لَا Day not يَوْمَئِذٍ shall be taken مِنْكُمْ from you وَفِدَاءُ ransom وَلَا nor of الَّذِينَ those who كَفَرُوا disbelieved مَاؤُسَكُمْ your abode is النَّارُ the Fire هِيَ that is مَوْلَانَكُمْ your friend (place) وَيَقْسُ the time بَلَى Has not أَلَمْ the destination أَلْوَسِئْرُ worst is be humbled تَخْشَعَ to أَنْ who believe آمَنُوا for those الَّذِينَ come قُلُوبُهُمْ their hearts لِذِكْرِ by Reminder اللَّهُ of Allah وَمَا and that which نَزَلَ has been revealed مِنَ of الْحَقِّ the truth وَلَا and not يَكُونُوا they become كَالَّذِينَ as those who أُوتُوا received الْكِتَابَ the Scripture مِنْ قَبْلُ before فَطَالَ and was prolonged عَلَيْهِمْ and so were hardened قَسَتْ the term الْأَمَدُ their hearts وَكَثِيرٌ and many مِنْهُمْ of them فَاسِقُونَ were rebellious ﴿ ١٦ ﴾

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." 15. So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and

the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمَصْدِقِينَ وَالْمَصْدِقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

to the earth *الْأَرْضَ* gives life *يَحْيِي* Allah *اللَّهُ* that *أَنَّ* know *أَعْلَمُوا* *بَعْدَ* after *مَوْتِهَا* its death *قَدْ* indeed *بَيَّنَّا* We have made clear *لَكُمُ* the signs *لَعَلَّكُمْ* to you *تَعْقِلُونَ* so that you *﴿١٧﴾* understand *﴿١٧﴾* the alms-giving men *وَالْمَصْدِقِينَ* and alms-giving women *وَالْمَصْدِقَاتِ* verily *﴿١٨﴾* a loan *قَرْضًا* to Allah *اللَّهُ* and who lent *وَأَقْرَضُوا* *﴿١٨﴾* it shall be increased manifold *يَضْعَفُ* *﴿١٨﴾* for them *لَهُمْ* and theirs (shall be) *وَلَهُمْ* reward *أَجْرٌ* and those who *وَالَّذِينَ* believe *آمَنُوا* in Allah *بِاللَّهِ* and His *وَرُسُلِهِ* Messengers *أُولَئِكَ* they *﴿١٩﴾* are the truthful *وَالشُّهَدَاءُ* and martyrs *عِنْدَ* with their Lord *لَهُمْ* they shall have *أَجْرُهُمْ* reward *وَنُورُهُمْ* and their light *وَالَّذِينَ* and those who *كَفَرُوا* disbelieve *وَكَذَّبُوا* and deny *بِآيَاتِنَا* Our signs *أُولَئِكَ* they *﴿١٩﴾* shall be the dwellers of the Blazing Fire *﴿١٩﴾*

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. 18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكَثَافٌ فِي الْأُمُورِ وَالْأُولَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ

الْكَفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْدُهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٢٣﴾

أَعْلَمُوا أَنَّمَا نَبَاتُ الدُّنْيَا الْحَيَاةُ الدُّنْيَا that only know أَنَّمَا play وَلَهُوَ and amusement وَزِينَةٌ and pomp وَتَفَاخُرٌ and mutual boasting يَتَنَكَّبُونَ among you وَتَكَادُ and rivalry فِي in respect of wealth وَالْأَوْلَادُ of children كَمَثَلِ as the likeness غَيْثٍ of (vegetation after) rain أَهْبَبَ is pleasing الْكَفَّارَ to the tillers نَبَاتُهُ and you see it فَتَرْدُهُ it dries up يَهِيجُ afterwards ثُمَّ its growth مُصْفَرًا turning yellow ثُمَّ then يَكُونُ it becomes حُطَمًا straw وَفِي the Hereafter عَذَابٌ a severe torment شَدِيدٌ and وَمَغْفِرَةٌ forgiveness from اللَّهِ Allah وَرِضْوَانٌ and good pleasure وَمَا and is not الْحَيَاةُ the life الدُّنْيَا of the world إِلَّا but مَتَاعُ a deceiving الْفُرُورِ enjoyment

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٢٤﴾ مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٢٥﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٢٦﴾

سَابِقُوا Race one with another in hastening إِلَىٰ towards مَغْفِرَةٍ forgiveness مِّن from رَبِّكُمْ your Lord وَجَنَّةٍ and (towards) عَرْضُهَا Paradise كَعَرْضِ as the width السَّمَاءِ whereof is عَرْضُهَا heaven وَالْأَرْضِ earth أُعِدَّتْ and prepared لِلَّذِينَ for those ءَامَنُوا

that **وَرُسُلُهُ** and His Messengers **بِاللَّهِ** in Allah who believe on whom **مَنْ** He bestows **يُؤْتِيهِ** of Allah **اللَّهِ** the Grace **فَضْلٌ** is of **الْفَضْلِ** the Owner **ذُو** and Allah is **وَاللَّهُ** He pleases **يَشَاءُ** of **مُصِيبَةٍ** Great **بُيُوتٍ** Bounty **بِالْأَرْضِ** on the earth **وَلَا** nor **فِي** in **أَنْفُسِكُمْ** your calamity **إِلَّا** but **فِي** in **كِتَابٍ** a Book (of Decrees) **مِنْ قَبْلِ** before that is **ذَلِكَ** verily **إِنَّ** We bring it into existence **نُزُلًا** that **أَنْ** you **عَلَى** for Allah **يَسِيرٌ** easy **لَكِنَّا** in order that not **تَأْسَوْا** in order that you fail to get **وَلَا** nor **تَقْرَبُوا** what **فَأَنْتُمْ** may be sad **عَلَى** over **مَا** has been given to you **بِمَا** rejoice because of what **مَائِدَتِكُمْ** and Allah **لَا** not **يُحِبُّ** likes **كُلِّ** any **مُخْتَالٍ** prideful **فَخُورٍ** boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

الَّذِينَ يَبْتَغُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَغْيِ وَمَنْ يُتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢١﴾ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعَةٌ لِلنَّاسِ وَلِعَلَّكُمْ تَهْتَكُونَ ﴿٢٢﴾ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٣﴾

الَّذِينَ **يَبْتَغُونَ** those who **وَيَأْمُرُونَ** are misers **وَالْبَغْيِ** people **وَمَنْ** miserliness **يَتَوَلَّ** turns away **فَإِنَّ** then verily **اللَّهُ** Allah **هُوَ** He is **الْغَنِيُّ** Rich **الْحَمِيدُ** Worthy of **رُسُلَنَا** our Messengers **لَقَدْ** indeed **أَرْسَلْنَا** We have sent **وَأَنْزَلْنَا** with clear proofs **وَالْبَيِّنَاتِ** and We revealed **مَعَهُمُ** with them

that may يُقَوِّمُ and the balance وَالْمِيزَانَ the scripture الْكِتَابَ  
and We sent down وَأَنْزَلْنَا justice بِالْقِسْطِ mankind النَّاسُ keep up  
and وَمَنْفَعُ mighty شَدِيدُ power بَأْسُ wherein is فِيهِ iron الْحَدِيدُ  
Allah اللَّهُ and that may know وَلَيَعْلَمَنَّ for mankind لِلنَّاسِ benefits  
in بِالْعَيْبِ and His Messengers وَرُسُلُهُ will help Him مَنْ يَنْصُرُهُ who  
١٥ عَزِيزٌ All-Strong قَوِيٌّ Allah is اللَّهُ verily إِنَّ the unseen  
All-Mighty

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.  
25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ١٦  
ثُمَّ فَتَيْنَا عَلَىٰ عَادٍ إِسْرَاهِيمَ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ  
اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا  
فَأَتَيْنَا الَّذِينَ آمَنُوا مِنهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ١٧

and Abraham وَإِبْرَاهِيمَ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ  
وَجَعَلْنَا in فِي and we placed ذُرِّيَّتِهِمَا their offspring النُّبُوَّةَ  
Prophethood وَالْكِتَابَ and scripture فَمِنْهُمْ and among them مُهْتَدٍ  
are فَاسِقُونَ ١٦ of them مِّنْهُمْ and many وَكَثِيرٌ are guided ones  
our رُسُلِنَا after them عَادٍ إِسْرَاهِيمَ We sent فَتَيْنَا then ثُمَّ rebellious  
of مَرْيَمَ son ابْنِ Jesus عِيسَى and We sent وَقَفَّيْنَا Messengers  
and We جَعَلْنَا the Gospel الْإِنْجِيلَ and gave him وَآتَيْنَاهُ Mary  
followed اتَّبَعُوهُ of those who الَّذِينَ hearts قُلُوبِ in فِي placed  
But the رَهَابَانِيَّةً and mercy وَرَحْمَةً compassion رَأْفَةً him



not مَا which they invented for themselves أَبَدَعُوا monasticism seeking كَتَبَتْهَا but إِلَّا for them عَلَيْهِمْ We did prescribe it they did رَعَوْهَا but not فَمَا (of) Allah الله the pleasure رِضْوَانُ observe it حَقِّ with the right of رِعَايَتِهَا its observance فَتَاتَيْنَا so among them آمَنُوا believed مِّنْهُمْ أَجْرَهُمْ We gave their reward وَكَثِيرٌ and many مِّنْهُمْ فَسِيقُونَ ﴿٧٦﴾ rebellious

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 27. Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٦﴾ إِنَّمَا يَعْزَّزُ أَهْلَ الْكِتَابِ إِلَّا يَفْقِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٧﴾

يَأْتِيهَا O you الَّذِينَ who آمَنُوا believe اتَّقُوا fear الله Allah وَآمِنُوا and believe بِرَسُولِهِ in His Messenger يُؤْتِكُمْ He will give you كِفْلَيْنِ a double portion مِنْ رَحْمَتِهِ of His Mercy وَيَجْعَلْ you shall walk تَمْشُونَ a light نُورًا to you لَكُمْ by which وَيَغْفِرْ and He will forgive لَكُمْ you وَاللَّهُ Most Merciful رَحِيمٌ Oft-Forgiving ﴿٧٦﴾ so that يَعْزَّزُ they قَدْ يَفْقِرُونَ that not إِلَّا of the Scripture الْكِتَابِ the people أَهْلُ have power عَلَى over شَيْءٍ anything مِنْ (from) فَضْلِ the Grace is in Allah's يَدِ the Grace وَاللَّهُ of Allah وَأَنَّ He bestows it يُؤْتِيهِ مَنْ on whomsoever يَشَاءُ He wills وَاللَّهُ Great ﴿٧٧﴾ Bounty الْعَظِيمِ the Owner of ذُو and Allah is

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

## سُورَةُ الْمُجَادِلَةِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكَ نَوْعٌ مِمَّا تَعْظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

of her the statement قَوْلَ Allah has heard سَمِعَ indeed قَدْ  
her husband زَوْجِهَا concerning فِي disputes with you تُجَادِلُكَ that  
وَتَشْتَكِي and she complains إِلَى to Allah وَاللَّهُ and Allah يَسْمَعُ  
تَحَاوُرَكُمَا the conversation between you both إِنَّ verily اللَّهُ  
who سَمِعَ Allah is All-Seer ﴿١﴾ بَصِيرٌ All-Hearer الَّذِينَ those يُظَاهِرُونَ  
مِنْكُمْ make unlawful مِنْ among you نِسَائِهِمْ their wives مَا  
هُنَّ أُمَّهَاتُهُمْ they not هُنَّ can be their mothers إِنْ none  
أُمَّهُتُهُمْ can be their mothers إِلَّا except الَّتِي those وَلَدْنَهُمْ  
who gave them birth وَإِنَّهُمْ and verily لَيَقُولُونَ they say مُنْكَرًا  
an evil مِنَ الْقَوْلِ word زُورًا and a lie وَإِنَّ and verily اللَّهُ  
Allah is عَفُوفٌ Oft-Pardoning ﴿٢﴾ وَالَّذِينَ and those يُظَاهِرُونَ  
who make unlawful by Dhihar utterance مِنْ نِسَائِهِمْ their wives ثُمَّ  
then يَعُودُونَ wish to go back لِمَا from what قَالُوا they said فَتَحْرِيرُ  
they touch رَقَبَةٍ so freeing of a slave مِنْ قَبْلِ before أَنْ that يَتَمَاسَّا  
each other ذَلِكَ is تَعْظُونَ you are exhorted بِهِ to it وَاللَّهُ  
and Allah is تَعْمَلُونَ of what بِمَا and اللَّهُ is All-Aware ﴿٣﴾

## Sûrat Al-Mujâdilah

### (The Woman who disputes) LVIII

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit),

and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihâr* (i.e., by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ مَتْنَابَعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامَ سِتِينَ مِسْكِيْنًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كِتُورًا كَمَا كَتَبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُ لِّلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٢﴾ يَوْمَ يُبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٣﴾

فَمَنْ and he who لَمْ not يَجِدْ (he) finds فَصِيَامَ then fasting مَتْنَابَعَيْنِ successive for two months مِنْ قَبْلِ أَنْ before أَنْ يَتَمَاسَّا that is تِلْكَ and these are حُدُودُ and His Messenger وَرَسُولُهُ Allah limits of Allah وَلِلْكَافِرِينَ of the الكافرين عَذَابٌ and for the disbelievers أَلِيمٌ ﴿١﴾ a painful إِنَّ verily الَّذِينَ those who يُحَادُّونَ oppose اللَّهَ Allah وَرَسُولَهُ and His Messenger كِتُورًا and they will be disgraced كَمَا they were disgraced الَّذِينَ as كَتَبَ before them وَفَدَّ indeed أَنْزَلْنَا We have sent down آيَاتِنَا clear يَتَذَكَّرُ on disgracing مُّهِينٌ ﴿٢﴾ torment عَذَابٌ and for the disbelievers يَوْمَ the Day يُبْعَثُهُمُ (when) will resurrect them جَمِيعًا Allah of what عَمِلُوا together they did while they have نَسُوهُ Allah has kept account of it أَحْصَاهُ Allah and Allah is عَلَى all شَيْءٍ Witness شَهِيدٌ ﴿٣﴾

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment. 5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ), will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٦﴾

أَلَمْ تَرَ that Allah ﷻ knows ما and whatsoever في the heavens السَّمَوَاتِ is في whatsoever secret النَّجْوَى any مِنْ there is يَكُونُ not ما the earth الْأَرْضِ is on لَا but هُوَ of three ثَلَاثَةٍ council رَابِعُهُمْ He is وَلَا their fourth nor خَمْسَةٍ of five لَا but هُوَ He is سَادِسُهُمْ of six وَلَا their sixth nor آدَى of less مِنْ that ذَلِكَ and not أَكْثَرُ more إِلَّا but هُوَ He is مَعَهُمْ with them أَيْنَ مَا كَانُوا wheresoever ثُمَّ they may be يُنَبِّئُهُمْ of what عَمِلُوا He will inform them يَوْمَ they did of Resurrection الْقِيَمَةِ the Day إِنَّ Allah ﷻ verily is بِكُلِّ شَيْءٍ All-Knower of every thing عَلِيمٌ ﴿٥﴾ أَلَمْ تَرَ (to) الَّذِينَ those who نُهُوا were forbidden عَنِ النَّجْوَى from they نُهُوا to what returned لِمَا and afterwards يَعُودُونَ councils ثُمَّ and conspired together وَيَتَنَجَّوْنَ from it عَنْهُ had been forbidden and disobedience وَمَعْصِيَةِ and wrong doing الْإِثْمِ for sin الرَّسُولِ they come to you حَيَّوْكَ and when وَإِذَا to the Messenger

يَا they greet you بِمَا not لَر with what they greet you  
 within قِ and they say وَيَقُولُونَ Allah الله wherewith  
 themselves لَوْلَا why not بَعْدَنَا should punish us Allah الله  
 Hell جَهَنَّمَ will be sufficient for them حَسْبُهُمْ we say نَقُولُ what  
 وَيَصْلَوْنَهَا they will burn therein فَيَسْ and worst indeed is الْمَصِيرُ ﴿٥٨﴾  
 that destination

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا تَنَجَيْتُمْ فَلَا تَلَجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَوْا بِاللَّيْلِ وَالنَّهَارِ وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٨﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَرَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥٩﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِنَّا when تَنَجَيْتُمْ you hold  
 secret counsel لَا don't تَلَجُوا hold secret counsel بِالْإِثْمِ for sin  
 وَالْعُدْوَانِ and wrongdoing وَمَعْصِيَةِ and disobedience الرَّسُولِ towards  
 the Messenger وَتَنَجَوْا but hold secret counsel بِاللَّيْلِ for  
 righteousness وَالنَّهَارِ and piety وَأَتَقُوا and fear اللَّهَ Allah الَّذِي  
 إِلَيْهِ Whom إِلَيْهِ you shall be gathered حُشِرُونَ ﴿٥٨﴾ إِنَّمَا only  
 النَّجْوَى secret councils مِنَ الشَّيْطَانِ satan لِيَحْزُونَ that he may  
 الَّذِينَ cause grief to those آمَنُوا who believe وَلَيْسَ but not بِضَرَارِهِمْ

with بِإِذْنِ except إِلَّا in anything شَيْئًا he can harm them  
let put فَلْيَتَوَكَّلْ Allah الله and in وَعَلَى of Allah الله permission  
the believers الْمُؤْمِنُونَ ﴿١٠﴾ their trust

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered. 10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَسَعَّجُوا فِي الْمَجَالِسِ فَاسْفَحُوا بَشَاحَ اللَّهِ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ  
اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرُّسُولَ  
فَقَدِّمُوا بَيْنَ يَدَيْ جُحُودِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا O you الَّذِينَ who ءَامَنُوا believe إِذَا when قِيلَ are told لَكُمْ you  
تَسَعَّجُوا you to make room فِي in الْمَجَالِسِ the assemblies فَاسْفَحُوا make room  
بَشَاحَ Allah الله will give room لَكُمْ to you وَإِذَا then rise up أَنْشُرُوا to rise up (you) are told when  
يَرْفَعِ those who believe ءَامَنُوا those الَّذِينَ Allah الله will elevate  
وَالَّذِينَ you and those أُوتُوا who have been granted الْعِلْمَ knowledge دَرَجَاتٍ in degrees  
وَاللَّهُ and Allah الله بِمَا with what تَعْمَلُونَ you do خَيْرٌ ﴿١٠﴾ Well-Acquainted يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا  
نَجَّيْتُمُ the Messenger الرُّسُولَ you consult in private فَقَدِّمُوا the Messenger  
جُحُودِكُمْ before بَيْنَ يَدَيْ spend something  
صَدَقَةٌ in charity ذَلِكَ that خَيْرٌ will be better لَكُمْ for you وَأَطْهَرُ and purer  
فَإِنْ and فَإِنْ you find تَجِدُوا not لَمْ But if فَإِنَّ then verily اللَّهُ  
Most Merciful رَحِيمٌ ﴿١١﴾ Oft-Forgiving

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's

Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

مَا شَقَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيَّ غَيْرَ صَدَقَاتٍ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

your before بَيْنَ يَدَيَّ spend to أَنْ are you afraid مَا شَقَقْتُمْ  
not if then فَإِذَا in charity صَدَقَاتٍ private consultation  
وَتَابَ you do (it) عَلَيْكُمْ Allah and has forgiven  
Zakat (charity) الزَّكَاةَ and give وَآتُوا prayer الصَّلَاةَ then perform  
and وَأَطِيعُوا Allah and obey and His Messenger رَسُولَهُ  
have you do تَعْمَلُونَ of what بِمَا All-Aware Allah is  
not تَرَ you seen إِلَى (to) الَّذِينَ those تَوَلَّوْا who take for friends قَوْمًا  
a people غَضِبَ Allah is angry عَلَيْهِمْ upon them مَا not هُمْ  
they are مِنْكُمْ of you وَلَا nor مِنْهُمْ of them وَيَحْلِفُونَ swear  
has to الكَذِبِ a lie وَهُمْ while they يَعْلَمُونَ know أَعَدَّ  
Allah prepared لَهُمْ Allah for them عَذَابًا torment شَدِيدًا severe  
they used كَانُوا which مَا evil is سَاءَ indeed they  
تَوَلَّوْا they have taken أَيْمَانَهُمْ their oaths جُنَّةً a screen فَصَدُّوا thus  
they hinder عَنْ the path سَبِيلِ Allah of اللَّهِ فَلَهُمْ so they  
shall have عَذَابٌ مُهِينٌ torment a humiliating

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you



(Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

لَنْ تُنْفِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكَ وَيَمْسُحُونَ بِأَيْمَانِهِمْ عَلَىٰ شَيْءٍ آَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

لَنْ تُنْفِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا their wealth them أَمْوَالُهُمْ will avail عَنْهُمْ never  
أَوْلَادُهُمْ their children مِنْ against اللَّهِ Allah شَيْئًا anything أُولَٰئِكَ  
أَصْحَابُ النَّارِ will be dwellers النَّارِ of the Fire هُمْ of them فِيهَا therein  
خَالِدُونَ ﴿١٧﴾ to dwell forever يَوْمَ on the Day يَبْعَثُهُمُ when will  
لَهُمُ اللَّهُ resurrect them جَمِيعًا together فَيَحْلِفُونَ then they will  
لَكَ as they swear يَحْلِفُونَ to you كَمَا they swear وَيَمْسُحُونَ and  
بِأَيْمَانِهِمْ they think أَنْهُمْ that they are عَلَىٰ شَيْءٍ on something آَلَا Lo!  
إِنَّهُمْ they are الْكَاذِبُونَ ﴿١٨﴾ are liars اسْتَحْوَذَ has overtaken عَلَيْهِمُ  
ذِكْرُ so he has made them forget أَنَسَاهُمْ satan (over) them الشَّيْطَانُ  
الَّذِي اللَّهُ the remembrance of اللَّهِ of Allah أُولَٰئِكَ they are حِزْبُ the party  
الشَّيْطَانِ of satan أَلَا Lo! إِنَّ حِزْبَ the party الشَّيْطَانِ the party  
هُمْ they will be الْخَاسِرُونَ ﴿١٩﴾ the losers إِنَّ the losers الَّذِينَ those  
يُحَادُّونَ اللَّهَ and His Messenger وَرَسُولَهُ they will oppose اللَّهَ Allah  
فِي among the lowest كَتَبَ the lowest الَّذِينَ ﴿٢٠﴾ be  
لَأَغْلِبَنَّ أَنَا I وَرُسُلِي and My Messengers ﴿٢١﴾ and My Messengers  
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ اللَّهِ All-Powerful عَزِيزٌ ﴿٢١﴾ All-Mighty

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of

*Shaitân* (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers! 20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢١﴾

who believe any people قَوْمًا you will find لَا not  
 بِاللَّهِ in Allah وَالْيَوْمِ the Last and Day يُوَادُّونَ loving مَنْ  
 حَادَّ those who oppose اللَّهَ Allah وَرَسُولَهُ and His Messenger وَلَوْ  
 even though كَانُوا they were آبَاءَهُمْ fathers أَوْ or أَبْنَاءَهُمْ  
 or إِخْوَانَهُمْ brothers أَوْ or عَشِيرَتَهُمْ their sons  
 أُولَئِكَ kindred in قُلُوبِهِمْ He has written كَتَبَ for such  
 Faith أَيَّدَهُم strengthened them بِرُوحٍ with hearts  
 وَيُدْخِلُهُمْ spirit (lights and true guidance) مِنْهُ from Himself  
 جَنَّاتٍ He will admit them تَجْرِي flowing under  
 الْأَنْهَارُ which خَالِدِينَ to dwell forever فِيهَا there in رَضِيَ  
 Allah is pleased عَنْهُمْ with them وَرَضُوا and they are pleased  
 عَنْهُ with Him أُولَئِكَ they are حِزْبُ the party اللَّهُ of Allah أَلَا  
 Lo! إِنَّ verily حِزْبُ the party اللَّهُ of Allah هُمُ they الْمُفْلِحُونَ ﴿٢١﴾  
 will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily, it is the party of Allâh that will be the successful.

## سُورَةُ الْحَشْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِ الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

سَبَّحَ glorifies لِلَّهِ (to) مَا whatsoever in the السَّمَوَاتِ and He وَمَا and whatsoever on the الْأَرْضِ the earth وَهُوَ the All-Mighty الْعَزِيزُ the All-Wise الْحَكِيمُ ﴿١﴾ He is هُوَ the All-Wise الَّذِي Who أَخْرَجَ drove out الَّذِينَ those who كَفَرُوا disbelieved مِنْ from أَهْلِ the people الْكِتَابِ the scripture مِنْ of their homes دِيَارِهِمْ from whereof لَمْ not you did think ظَنَنْتُمْ gathering مَا at the first لِأَوَّلِ the first أَن that يَخْرُجُوا they would get out وَظَنُّوا and they thought أَنَّهُمْ that مَانِعَتُهُمْ would defend them حُصُونُهُمْ their fortresses مِنْ from اللَّهِ Allah فَأَتَتْهُمْ reached them اللَّهُ But reached them مِنْ Allah's (torment) اللَّهُ (place) حَيْثُ whereof لَمْ not يَحْتَسِبُوا they expected it وَقَذَفَ -they expected it into قُلُوبِهِمْ their hearts الرُّعْبَ terror يُخْرِبُونَ they destroyed بُيُوتَهُمْ their own dwellings بِأَيْدِيهِمْ with their own hands وَأَيْدِ the hands الْمُؤْمِنِينَ and the hands فَاعْتَبِرُوا of the believers يَا أُولِيَ the eyes (to see) وَلَوْلَا and اللَّهُ had decreed كَتَبَ that أَن had it not been عَلَيْهِمُ Allah اللَّهُ He would certainly have punished them الْجَلَاءَ exile لَعَذَّبَهُمْ in الدُّنْيَا this world وَلَهُمْ and theirs shall be فِي the الْآخِرَةِ Hereafter عَذَابُ the torment النَّارِ of the Fire ﴿٣﴾



who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَئِكَ الْأَدْبَرُ ثُمَّ لَا يُنصُرُونَ ﴿١١﴾﴾

﴿أَلَمْ تَرَ﴾ Have not those who were نَافَقُوا those hypocrites to their brothers الَّذِينَ they say يَقُولُونَ they say لَئِنْ أُخْرِجْتُمْ if you are expelled لَنَخْرُجَنَّ we indeed will go out مَعَكُمْ with you وَلَا and not نُطِيعُ we shall obey فِيكُمْ we shall obey against you أَحَدًا anyone أَبَدًا ever وَإِنْ and if قُوتِلْتُمْ and Allah وَاللَّهُ we shall indeed help you لَنَنْصُرَنَّكُمْ attacked and Allah يَشْهَدُ that they لَكَاذِبُونَ ﴿١٠﴾ verily are liars لَئِنْ they will go out يَخْرُجُونَ never لَا they are expelled يُخْرِجُوا if they are attacked قُوتِلُوا and if وَلَئِنْ with them لَا they are not يَنْصُرُوهُمْ they do help them لَيُولَئِكَ they will help them وَلَئِنْ and if نَصَرُوهُمْ they do help them they will turn الْأَدْبَرُ their backs ثُمَّ so (then) لَا not يُنصُرُونَ ﴿١١﴾ they will be victorious

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لَئِنْ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا



the Fire **النَّارِ** in **فِي** that they will be **أَتَتْهَا** end of both  
 the recompence **وَجَزَاءُ** and that **وَذَلِكَ** therein **فِيهَا** abiding  
 who **الظَّالِمِينَ** ١٦ O you **يَا أَيُّهَا** of wrong-doers, disbelievers  
 every **نَفْسٍ** and let look **وَتَنْظُرْ** Allah **اللَّهُ** fear **أَتَقُوا** believe **آمَنُوا**  
 for tomorrow **لَعَدَ** he has sent forth **فَدَمَتْ** what **مَا** person  
 of **بِمَا** is All-Aware **خَبِيرٌ** Allah **اللَّهُ** verily **إِنَّ** Allah **اللَّهُ** and fear  
 you do **تَعْمَلُونَ** ١٧ what

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the '*Ālamîn* (mankind, jinn and all that exists)!" 17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompence of the *Zâlimûn* (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ١٦ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ  
 الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ١٧ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ  
 اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ١٨ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْغَيْبِ  
 وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ١٩

and not **وَلَا تَكُونُوا** be **كَالَّذِينَ** like those **نَسُوا** who forgot **اللَّهُ** Allah  
**فَأَنْسَاهُمْ** their own selves **أَنْفُسَهُمْ** and He caused them to forget  
 equal **لَا** the rebellious **الْفَاسِقُونَ** ١٦ they are **هُمُ** those  
 and the dwellers **أَصْحَابُ** of the Fire **النَّارِ** the dwellers **أَصْحَابُ** are  
 of the **الْجَنَّةِ** (it is) the dwellers **أَصْحَابُ** of the paradise **الْجَنَّةِ**  
 We sent **أَنْزَلْنَا** if **لَوْ** will be successful **الْفَائِزُونَ** ١٧ they **هُمُ** paradise  
 you **لَرَأَيْتَهُ** a mount **جَبَلٍ** on **عَلَىٰ** Quran **هَذَا** this **الْقُرْآنَ** down  
 rending asunder **مُتَصَدِّعًا** humbling itself **خَاشِعًا** would have seen it  
 are **الْأَمْثَلُ** and such **وَتِلْكَ** of Allah **اللَّهُ** the fear **خَشْيَةِ** from **مِّنْ**  
**لَّمَّهْمُ** to mankind **لِلنَّاسِ** which we put forward **نَضْرِبُهَا** the parables

whom **اللّٰهُ** Allah **هُوَ** He is reflect **يَنْفَكِّرُونَ** that they may  
 the All-Knower **عَلِيمٌ** He **هُوَ** but **إِلَّا** god (there is) **لَا** no **إِلَٰهَ**  
 the **الرَّحْمَنُ** He is **هُوَ** and the seen **وَالشَّهَادَةُ** of the unseen **الْغَيْبِ**  
 the Most Merciful **الرَّحِيمُ** Most-Beneficent

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). 20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

**هُوَ** **اللّٰهُ** **الَّذِي** **لَا** **إِلَٰهَ** **إِلَّا** **هُوَ** **الْمَلِكُ** **الْقُدُّوسُ** **السَّلَامُ** **الْمُؤْمِنُ** **الْمُهَيِّمُ** **الْعَزِيزُ** **الْجَبَّارُ** **الْمُتَكَبِّرُ**  
**سُبْحَانَ** **اللّٰهِ** **عَمَّا** **يُشْرِكُونَ** **هُوَ** **اللّٰهُ** **الْخَلَّاقُ** **الْبَارِئُ** **الْمُصَوِّرُ** **لَهُ** **الْأَسْمَاءُ** **الْحُسْنَى** **يُسَبِّحُ** **لَهُ** **مَا** **فِي**  
**السَّمَوَاتِ** **وَالْأَرْضِ** **وَهُوَ** **الْعَزِيزُ** **الْحَكِيمُ**

**هُوَ** **اللّٰهُ** **الَّذِي** **لَا** **إِلَٰهَ** **إِلَّا** **هُوَ** **الْمَلِكُ** **الْقُدُّوسُ** **السَّلَامُ** **الْمُؤْمِنُ** **الْمُهَيِّمُ** **الْعَزِيزُ** **الْجَبَّارُ** **الْمُتَكَبِّرُ**  
 the One Free **السَّلَامُ** the Holy **الْقُدُّوسُ** the King **الْمَلِكُ** He **هُوَ** but  
 the Watcher **الْمُهَيِّمُ** the Giver of security **الْمُؤْمِنُ** from all defects  
 the Compeller **الْجَبَّارُ** All-Mighty **الْعَزِيزُ** over His creatures  
 above **عَمَّا** Allah **اللّٰهُ** Glory is to **سُبْحَانَ** the Supreme **الْمُتَكَبِّرُ**  
**اللّٰهُ** He is **هُوَ** they associate partners with him **يُشْرِكُونَ** all that  
 Allah **الْخَلَّاقُ** the Creator **الْبَارِئُ** the Inventor of all things **الْمُصَوِّرُ**  
 the Bestower of forms **لَهُ** to Him belong **الْأَسْمَاءُ** Names **الْحُسْنَى**  
 the Best **يُسَبِّحُ** glorify **لَهُ** Him **مَا** all that is **فِي** in **السَّمَوَاتِ** the  
 the All- Mighty **الْعَزِيزُ** and He is **هُوَ** and the earth **وَالْأَرْضِ** heavens  
 the All-Wise **الْحَكِيمُ**

23. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver



of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. 24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

## سُورَةُ الْمُحْتَمَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَنَّا فِي سَبِيلِي وَإِيْعَازَةً مَرْضَانِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِن يَشْفَقُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءُ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا أَنْ تُكْفُرُوا ۝

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who O you لَا not تَتَّخِذُوا take عَدُوِّي My showing enemies وَعَدُوَّكُمْ and أَوْلِيَاءَ as friends تُلْقُونَ towards them إِلَيْهِم the affection وَقَدْ while كَفَرُوا in what جَاءَكُمْ has come to you مِنَ of the الْحَقِّ disbelieved and وَإِيَّاكُمْ the Messenger الرَّسُولَ and have driven out truth يُخْرِجُونَ in Allah بِاللَّهِ you believe رَبِّكُمْ because أَنْ yourselves Lord إِنْ if كُنْتُمْ you have حَرَجْتُمْ come forth جِهَنَّا to strive فِي in سَبِيلِي My cause وَإِيْعَازَةً and to seek مَرْضَانِي My good pleasure تُسِرُّونَ you show in secret إِلَيْهِم to them بِالْمَوَدَّةِ love وَأَنَا while I am أَعْلَمُ All-Aware بِمَا of what أَخْفَيْتُمْ you conceal وَمَا and what أَعْلَنْتُمْ then reveal وَمَنْ does that يَقْعَلْهُ and whosoever مِنْكُمْ of you فَقَدْ indeed ضَلَّ he has gone astray سَوَاءَ from the straight السَّبِيلِ ۝ إِن should يَشْفَقُوكُمْ they gain the upper hand over you يَكُونُوا and وَسْطُوا as enemies أَعْدَاءُ to you لَكُمْ they would (behave) and their أَيْدِيَهُمْ against you إِلَيْكُمْ stretch forth وَأَلْسِنَتُهُمْ tongues بِالسُّوءِ with evil وَوَدُّوا and they desire أَنْ تُكْفُرُوا that تَكْفُرُوا you should disbelieve

## **Sûrat Al-Mumtahanah** (The Woman to be examined) LX

*In the Name of Allâh  
the Most Gracious, the Most Merciful*

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ۝ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ۚ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَفْرِغْ لَكَ مِنْ آلِهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

لَنْ never تَنْفَعَكُمْ your relatives أَرْحَامُكُمْ will benefit you وَلَا nor  
 أَوْلَادُكُمْ your children يَوْمَ Day الْقِيَامَةِ of resurrection يَفْصِلُ He will  
 يَفْصِلُ separate بَيْنَكُمْ between you وَاللَّهُ and Allah is يَمَّا of what تَعْمَلُونَ  
 تَعْمَلُونَ you do بَصِيرٌ All-Seer ۝ قَدْ indeed كَانَتْ has been لَكُمْ for you  
 أُسْوَةٌ example حَسَنَةٌ an excellent فِي in إِبْرَاهِيمَ Abraham وَالَّذِينَ and  
 مَعَهُ those with him إِذْ when قَالُوا they said لِقَوْمِهِمْ to their people  
 إِنَّا verily we بُرَءُؤُا are free مِنْكُمْ from you وَمِمَّا and whatever تَعْبُدُونَ  
 تَعْبُدُونَ you worship مِنْ دُونِ besides اللَّهِ Allah كَفَرْنَا we have  
 بَيْنَنَا and there has appeared بَدَا you بِكُمْ rejected  
 وَبَيْنَكُمْ and between you الْعَدَاوَةُ hostility وَالْبَغْضَاءُ and hatred أَبَدًا  
 حَتَّى until تَوَكَّلْنَا you believe بِاللَّهِ in Allah وَحْدَهُ Alone



you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَعْنَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾  
وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٩﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ had adopted and those who تَبَوَّءُوا and those who الدَّارَ homes and those who الْإِيمَانَ the Faith  
مِنْ قَبْلِهِمْ the Faith before them مَنْ هَاجَرَ those who هَاجَرَ those who love  
يُحِبُّونَ before them وَلَا to them إِلَيْهِمْ emigrate  
وَلَا يَجِدُونَ in فِي they find  
صُدُورِهِمْ their breasts حَاجَةً jealousy مِمَّا for that which أُوتُوا they find  
وَيُؤْثِرُونَ have been given عَلَىٰ and give them preference  
وَأَنْفُسِهِمْ themselves وَلَوْ even though كَانَ were  
خَصَاصَةٌ they were  
شَعْنُ covetousness is saved يُوقِ and whosoever وَمَنْ need of that  
نَفْسِهِ from his own فَأُولَٰئِكَ who هُمُ such are they  
وَالَّذِينَ will be the successful جَاءُوا and those who  
رَبَّنَا our Lord they say يَقُولُونَ after them  
وَلِإِخْوَانِنَا and our brethren سَبَقُونَا who  
بِالْإِيمَانِ in faith وَلَا and not تَجْعَلْ in قُلُوبِنَا our hearts  
غِلًّا our hearts  
لِلَّذِينَ any hatred آمَنُوا against those who رَبَّنَا have believed  
إِنَّكَ Lord إِنَّكَ you are indeed رَءُوفٌ full of kindness رَحِيمٌ ﴿٩﴾ Most  
Merciful

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they

to his father **لَا إِلَهَ إِلَّا** of Abraham **إِبْرَاهِيمَ** the saying **قَوْلَ** except **لَأَسْتَغْفِرَنَّ**  
 and not **وَمَا** for you **لَكَ** verily I will ask for forgiveness **أَمَّا**  
**أَمَّا** I have power to do **لَكَ** for you **مِنَ** before **اللَّهُ** **مِنْ شَيْءٍ**  
**وَالَيْكَ** we put our trust **تَوَكَّلْنَا** in You **عَلَيْكَ** our Lord **رَبَّنَا** anything  
**وَالَيْكَ** and to you **وَالَيْكَ** we turn in repentance **وَأَنْتَ** and to You  
 is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن بَتَلَ فَإِنَّ اللَّهَ هُوَ الْعَقِيُّ الْخَبِيرُ ﴿٦﴾ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

رَبَّنَا our Lord لَا not تَجْعَلْنَا make us فِتْنَةً a trial لِلَّذِينَ for those  
 كَفَرُوا who disbelieve وَاعْفِرْ and forgive لَنَا us رَبَّنَا our Lord إِنَّكَ  
 the الْعَزِيزُ the All-Mighty الْحَكِيمُ ﴿٥﴾ You are أَنْتَ verily you  
 for you to follow لَكُمْ there has been كَانَ certainly لَقَدْ All-Wise  
 فِيهِمْ in them أُسْوَةٌ example حَسَنَةٌ excellent لِّمَن for who كَانَ  
 and the Last Day وَالْيَوْمَ الْآخِرُ to Allah اللَّهُ look forward يَرْجُوا did  
 وَمَن whosoever بَتَلَ turns away فَإِنَّ then verily اللَّهُ Allah هُوَ  
 الْعَقِيُّ Rich الْخَبِيرُ ﴿٦﴾ He is عَسَى perhaps اللَّهُ  
 أَن Allah that يَجْعَلَ will make بَيْنَكُمْ between you وَبَيْنَ and  
 الَّذِينَ whom you hold as enemies مَادَيْتُمْ among

and Allah ﷻ is Able قَدِيرٌ and Allah ﷻ friendship مُؤَدَّةٌ them  
the Most Merciful رَحِيمٌ Oft-Forgiving عَفُورٌ is

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all praise. 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

لَا يَتَنَكَّرُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ  
الْقَاسِطِينَ ﴿٨﴾ إِنَّمَا يَنْتَكِرُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوا عَنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَقُولُوا  
وَمَنْ يَنْتَكِرْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

those who **الَّذِينَ** from **عَنِ** Allah **اللّٰهُ** forbid you **يَنْهٰكُمْ** does not **لَا**  
of religion **الَّذِينَ** on account **فِي** fight against you **يُقَاتِلُوْكُمْ** not **لَمْ**  
**وَلَمْ** your homes **وَيَنْزِلُوْكُمْ** of **مِّنْ** drive you out **يُخْرِجُوْكُمْ** and did not **اَنْ**  
**يَبْرُوْهُمْ** and (to deal) justly **وَقَدِّسُوْا** to deal kindly with them **وَالَّذِيْنَ**  
those who deal **الْمُتَّسِقِيْنَ** loves **يُحِبُّ** Allah **اللّٰهُ** verily **اِنَّ** to them  
as **عَنِ** Allah **اللّٰهُ** forbids you **يَنْهٰكُمْ** only that **اِنَّمَا** with equity  
on account **فِي** who fought against you **فَقَاتِلُوْكُمْ** those **الَّذِيْنَ** regards  
of **مِّنْ** and have driven out you **وَاُخْرِجُوْكُمْ** the religion **الَّذِيْنَ** of  
drive you out **يَنْزِلُوْكُمْ** your homes **وَعَلَّ** and helped **وَعَلَّمُوْا**  
will befriend **يَتَوَلَّوْكُمْ** and whosoever **وَمَنْ** befriend them **تَوَلَّوْهُمْ** to **اَنْ**  
are the wrong-doers **الظَّالِمُوْنَ** they **هُمْ** then such **فَاُولٰٓئِكَ** them

**8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrongdoers — those who disobey Allâh).**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا مِنْ حِلٍّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاثِمْتُمُوهُنَّ ۚ أُجُورُهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَتَسْأَلُوا مَا أَنْفَقْتُمْ وَلَسْتُمْ لَهُمْ أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when جَاءَكُمُ come to you  
 الْمُؤْمِنَاتُ believing women مُهَاجِرَاتٍ as emigrants فَامْتَحِنُوهُنَّ examine them  
 اللَّهُ Allāh أَعْلَمُ knows best بِإِيمَانِهِنَّ as to their Faith فَإِنْ then  
 عَلِمْتُمُوهُنَّ if you ascertain them مُؤْمِنَاتٍ they are true believers فَلَا not  
 تَرْجِعُوهُنَّ to send them back إِلَى the disbelievers لَا not  
 هُنَّ they (disbelievers) لَّهُمْ nor وَلَا for them  
 يَحِلُّونَ are lawful لَهُنَّ and give them وَءَاثُوهُمْ that which  
 أَنْفَقُوا they have spent وَلَا they have spent جُنَاحَ is there sin عَلَيْكُمْ on you  
 أَنْ تَنْكِحُوهُنَّ if marry them إِذَا you have paid to them ءَاثِمْتُمُوهُنَّ as wives  
 أُجُورُهُنَّ their doweries وَلَا and not تُمْسِكُوا hold بِعَصَمِ as wives  
 الْكُفَّارِ the disbelieving women وَتَسْأَلُوا that which  
 أَنْفَقْتُمْ you have spent وَلَسْتُمْ and let them ask back for  
 أَنْفَقُوا which they have spent ذَلِكُمْ that is حُكْمُ the judgement  
 يَحْكُمُ He judges بَيْنَكُمْ of Allah وَاللَّهُ between you  
 عَلِيمٌ All-Wise حَكِيمٌ is All-Knowing ﴿١١﴾

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*) to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

وَلَنْ تَأْكُلَ أَمْوَالُكُمْ إِلَى الْكُفَّارِ فَعَابْتُمْ فَبَاتُوا بِالدَّرِيبِ ذَهَبَتْ أَمْوَالُهُمْ مِنْ مَآ أَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ عَلَى أَنْ لَا يَشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِفَنَّ وَلَا يُزْنِينَ وَلَا يُقْتَلَنَّ

أُولَٰئِهِمْ وَلَا يَأْتِينَ بِنْتَيْهِمْ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَقْضِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعُهُمْ وَأَسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا قَوْمًا عَصِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُوءُوا مِنَ الْآخِرَةِ كَمَا يَسُوءُ الْكَافِرُ مِنَ أَصْحَابِ الْقُبُورِ ﴿١٢﴾

وَأَنْتُمْ and if فَاذْكُرُوا any (thing) شَيْءٌ have gone from you and you have an اقْبَلْتُمْ the disbelievers الْكَافِرُ to إِيَّائِي your wives أَزْوَاجَهُمْ have gone ذَهَبَتْ those الَّذِينَ then pay to فَكَانُوا investment they have spent أَنْفَقُوا of what مَا the equivalent نِسْلٍ whose wives وَأَتَّقُوا اللَّهَ and fear اللَّهَ الَّذِينَ you أَنْتُمْ whom اللَّهَ in Him مَرْيُومُونَ ﴿١١﴾ come to you جَاءَكَ إِذَا Prophet أَنْتَ يَا أَيُّهَا are believers الْتَوَمَّسَتْ believing women يُبَايِعَنَّكِ to give you the pledge عَلَى أَنْ with اللَّهَ they will associate in worship لَا بِشِرْكٍ not that شَيْئًا anything وَلَا nor (and not) يَسْرِقْنَ they will steal وَلَا nor (and not) يَزْنِينَ they will commit illegal sexual intercourse وَلَا nor (and not) يَقْتُلْنَ they will kill أُولَٰئِهِمْ their children وَلَا that they forged بِنْتَيْهِمْ slander يَبْهَتُنَّ they bring بَيْنَ (falsehood) أَيْدِيهِمْ between their hands وَأَرْجُلِهِمْ and not وَلَا feet any مَعْرُوفٍ in فِي they will disobey you يَقْضِيَنَّكَ and accept their pledge فَبَايَعُهُمْ just matter is غَفُورٌ Allah اللَّهَ verily إِنَّ اللَّهَ to them forgive who يَا أَيُّهَا Most Merciful رَحِيمٌ ﴿١٢﴾ Oft-Forgiving اٰمَنُوا لَا believe لَا do not تَتَّخِذُوا قَوْمًا take as friends غَضِبَ Allah اللَّهَ is angry عَلَيْهِمْ upon (with) them يَسُوءُوا (in) the Hereafter الْآخِرَةِ from (any good) مَنْ have despaired الْكَافِرُ just as يَسُوءُ the disbelievers مِنْ أَصْحَابِ الْقُبُورِ the people (of) ﴿١٢﴾

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) — then you went out for a *Ghazwah* (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When



believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

### سُورَةُ الصَّفِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ مَرْصُوصٍ ﴿٤﴾

the heavens سَبَّحَ in whatsoever is Allah مَا glorifies  
وَمَا in whatsoever is on the earth وَالْأَرْضِ and He is الْعَزِيزُ  
Who يَا أَيُّهَا the All-Wise الْحَكِيمُ ﴿١﴾ O you  
do لَا that which مَا do you say تَقُولُونَ why لِمَ believe  
آمَنُوا not تَفْعَلُونَ ﴿٢﴾ you do كَبُرَ most مَقْتًا hateful it is عِنْدَ  
اللَّهُ with تَقُولُوا that which مَا you say لَا do not تَفْعَلُونَ ﴿٣﴾  
Allah أَن that تَقُولُوا you say تَقُولُونَ those who  
اللَّهُ verily إِنَّ you do يُحِبُّ Allah loves الَّذِينَ  
as if كَانَهُمْ in rows صَفًّا His cause سَبِيلِهِ fight فِي  
they were بُنِينَ مَرْصُوصٍ ﴿٤﴾ a solid structure

### Sûrat As-Saff

### (The Row or the Rank) LXI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.

And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُورِ لِمَ تَقُولُونَ لِمَ تَقُولُونَ وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ Moses said قَالَ and (remember) when  
 يَنْقُورِ people لِمَ O my people لِمَ why تَقُولُونَ do you hurt me وَقَدْ  
 تَعْلَمُونَ while certainly you know أَنِّي that I am the رَسُولُ  
 of Allah إِلَيْكُمْ of Allah Messenger they زَاغُوا so when فَلَمَّا  
 turned away أَزَاغَ turned away their hearts قُلُوبَهُمْ وَاللَّهُ  
 and Allah لَا يَهْدِي guides الْقَوْمَ the people الْفَاسِقِينَ ﴿٥﴾  
 rebellious وَإِذْ when قَالَ and (remember) when عِيسَى said  
 of Mary بَنِي إِسْرَءِيلَ O children of Israel إِنِّي I am the رَسُولُ  
 of Allah إِلَيْكُمْ of Allah Messenger confirming مُصَدِّقًا unto you  
 of the Taurat (Torah) وَمُبَشِّرًا and of a رَسُولٍ giving glad tidings  
 of a Messenger يَأْتِي after to come مِنْ بَعْدِي he  
 whose name shall be أَحْمَدُ Ahmad فَلَمَّا but when جَاءَهُمْ  
 came to them بِالْبَيِّنَاتِ with clear proofs قَالُوا they said هَذَا  
 سِحْرٌ مُبِينٌ plain magic ﴿٦﴾

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh). 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ يَظْهَرُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذِلُّكُمْ عَلَى بِعْزَةِ نَجِيحِكُمْ مِنْ عَذَابِ آلِهِ ﴿١٠﴾

وَمَنْ أَظْلَمُ and who does more wrong than the one who invents عَلَى against الله Allah الْكَذِبَ a lie وَهُوَ while he is being invited إِلَى to الْإِسْلَامِ Islam وَاللَّهُ and Allah لَا not يَهْدِي guides الْقَوْمَ the people الظَّالِمِينَ ﴿٧﴾ wrong-doers, disbelievers يُرِيدُونَ they intend يَظْهَرُوا to put out نُورَ the light الله the of بِأَفْوَاهِهِمْ their mouths وَاللَّهُ and Allah مُتِمُّ will complete نُورِهِ His light وَلَوْ He it the disbelievers كَرِهَ even though الْكَافِرُونَ ﴿٨﴾ hate (it) هُوَ the Who is الَّذِي أَرْسَلَ has sent رَسُولَهُ His Messenger بِالْهُدَى and the لِيُظْهِرَهُ of truth الْحَقِّ and the دِينِ guidance religious victorious عَلَى over الدِّينِ all other كُلِّهِ religion who الَّذِينَ O you يَا أَيُّهَا the الْمُشْرِكُونَ hate (it) كَرِهَ a commerce أَذِلُّكُمْ I guide you عَلَى to بِعْزَةِ a painful نَجِيحِكُمْ torment عَذَابِ from آلِهِ ﴿١٠﴾ that will save you

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَيُؤْخَذُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُعْلَمُونَ ﴿١١﴾ يَقِفُ لَكُمْ دُونَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرُ الْمُؤْمِنِينَ ﴿١٣﴾

تُؤْمِنُونَ by Allah in Allah and His Messenger رُسُلِهِ and that you strive hard and fight in سَبِيلِ the cause (way) of Allah that your lives وَأَنْفُسِكُمْ with your wealth of Allah know كُنْتُمْ you did تَعْلَمُونَ ﴿١١﴾ will be and admit وَتُدْخِلُهُ your sins ذُنُوبَكُمْ He will forgive بَغْفَرٍ you جَنَّاتٍ into Gardens تجري flowing من from تَجْرِيهَا under them الأَنْهَارُ rivers وَسَمَكٍ and dwellings طَيِّبَةٍ pleasant في in جَنَّاتٍ Gardens عَدْنٍ of Adn (Eternity) ذَلِكَ that is الْفَوْزُ success الْعَظِيمُ ﴿١٢﴾ help نُصْرٍ which you love تُحِبُّونَهَا and also another وَأُخْرَى the great مِنَ from اللَّهِ Allah وَنَجِّهِ a near قَرِيبٌ and victory وَبَشِّرِ the believers الْمُؤْمِنِينَ ﴿١٣﴾ glad tidings

11. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَكَانَتْ طَائِفَةٌ مِّنْ يَحُوتِ إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who كُونُوا believe كُونُوا be you أَنْصَارَ helpers اللَّهِ of Allah كَمَا as قَالَ said عِيسَى Jesus ابْنُ son مَرْيَمَ of Mary لِلْحَوَارِيِّينَ (in the cause) إِلَى are my helpers أَنْصَارِي who مَنْ to the disciples are أَنْصَارُ we the disciples كُونُوا said اللَّهُ Allah قَالَ of of a group طَائِفَةٌ then believed فَكَانَتْ of Allah helpers اِبْنِ the Children إِسْرَءِيلَ of إِسْرَءِيلَ and disbelieved طَائِفَةٌ a group فَأَيَّدْنَا to those who الَّذِينَ so We gave power عَلَى عَدُوِّهِمْ against their enemies فَأَصْبَحُوا and they became ظَاهِرِينَ ﴿١١﴾ the uppermost

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawârîyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawârîyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

سُورَةُ الْجُمُعَةِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رُسُلًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرُزُقِهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

يُسَبِّحُ glorifies لِلَّهِ (to) Allah مَا whatever is in the السَّمَوَاتِ the heavens وَمَا and whatsoever is on the الْأَرْضِ the earth الْمَلِكِ the King الْقُدُّوسِ the Holy الْعَزِيزِ the All-Mighty الْحَكِيمِ the All-Wise ﴿١﴾ هُوَ He is الَّذِي Who بَعَثَ sent فِي in الْأُمِّيَّةِ (among) the رُسُلًا a Messenger مِنْهُمْ from among themselves يَتْلُوا reciting عَلَيْهِمْ to them وَرُزُقِهِمْ His verses وَيُعَلِّمُهُمْ them and teaching them الْكِتَابَ the Book وَالْحِكْمَةَ and wisdom (legal ways, As-Sunnah) وَإِنْ even though كَانُوا they had been مِنْ قَبْلُ before لَفِي verily in ضَلَالٍ error مُبِينٍ ﴿٢﴾ وَآخَرِينَ and also to others مِنْهُمْ among them لَمَّا who not يَلْحَقُوا the All-Mighty الْعَزِيزُ and He is هُوَ them يَلْحَقُوا have yet joined the All-Wise ﴿٣﴾

**Sûrat Al-Jumu'ah**

**(Friday) LXII**

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, — the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who



you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلَّامِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ثُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿٩﴾

وَلَا يَتَمَنَّوْنَهُ but not ever أَبَدًا they will long for it because بِمَا  
and قَدَّمَتْ of what أَيْدِيهِمْ their hands وَاللَّهُ and  
say (to قُلْ the wrong doers بِالظَّالِمِينَ knows well Allah  
you Flee تَفِرُّونَ which the death الْمَوْتَ verily إِنَّ them)  
then ثُمَّ will meet you مُلَاقِيكُمْ surely it فَإِنَّهُ from which مِنْهُ  
of الْغَيْبِ the All-knower عِلَّامِ to إِلَىٰ you will be sent back تُرَدُّونَ  
بِمَا and He will tell you فَيُنَبِّئُكُمْ and the seen وَالشَّهَادَةِ the unseen  
كُنتُمْ what used you تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا O الَّذِينَ who آمَنُوا  
for the الصَّلَاةِ the call is proclaimed إِذَا when ثُودِيَ believe  
then hasten فَاسْعَوْا of Friday الْجُمُعَةِ the day يَوْمِ on prayer  
إِلَىٰ to ذِكْرِ the remembrance اللَّهِ of وَذَرُوا of and الْبَيْعِ and leave off  
you كُنتُمْ if إِنْ for you لَّكُمْ better خَيْرٌ that is ذَلِكُمْ business  
know تَعْلَمُونَ ﴿٩﴾ did

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ الْبَيْعَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

فَإِذَا the (Jumu'ah) prayer الصَّلَاةُ is finished قُضِيََت then when فَانْتَشِرُوا and seek وَابْتَغُوا the land الْأَرْضِ in فِي you may disperse فَضْلِ of Allah ﷻ and remember وَأَذْكُرُوا of Allah ﷻ the Grace of كَثِيرًا much لَعَلَّكُمْ successful ﴿١﴾ that you may be رَأَوْا when some مَرْكَبَةً or أَوْ some merchandise they see and أَنْفَضُوا amusement headlong to it إِلَيْهَا they disperse and وَرَكَعَكَ standing قُلْ say مَا that which Allah ﷻ has خَيْرٌ is better مِنْ any amusement أَلَّا هُوَ and than وَبَيْنَ of providers الرَّزِقِينَ ﴿٢﴾ is the best خَيْرٌ and Allah ﷻ merchandise

10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

### سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَوْهُ تَعْجَبُوا أَعْجَابُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يُحَسِّبُونَ كُلُّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٤﴾

إِذَا جَاءَكَ the hypocrites الْمُنَافِقُونَ come to you قَالُوا they say نَشْهَدُ indeed the رَسُولُ that you are إِنَّكَ we bear witness of Allah ﷻ Messenger of Allah ﷻ and يَعْلَمُ knows إِنَّكَ and Allah ﷻ are indeed His Messenger يَشْهَدُ and اللَّهُ are indeed لَكَاذِبُونَ the hypocrites الْمُنَافِقِينَ that witness liars



thus أَخَذُوا a screen جُنَّةَ their oaths آمَنَتْ they have taken  
 verily they of Allah إِلَهُمَّ the path سَبِيلِ from they hinder  
 that is ذَٰلِكَ they do يَعْمَلُونَ used to كَانُوا what مَا is evil  
 بِأَمْنٍ disbelieved كَفَرُوا then ثُمَّ believed because they  
 لَا so they فَهِيَ their hearts قُلُوبِهِمْ (on) therefore is sealed  
 you look at them رَأَيْتَهُمْ and when وَإِذَا understand لَا يَفْقَهُونَ  
 they تَعْبِجُكَ please you أَجْسَامُهُمْ and if وَإِنْ they bodies  
 تَسْمَعُ تَسْمَعُ you listen لِقَوْلِهِمْ to their words كَأَنَّهُمْ  
 حُشْبٌ they are as blocks of wood مُسْنَدَةٌ propped up بِحُسْبُونٍ they think that  
 كُلِّ they think that every صَيْحَةٍ cry is عَلَيْهِمْ against them هُمْ  
 the الْعَدُوَّ they are أَعْدَائِهِمْ so beware of them قَاتِلَهُمْ enemies  
 اللَّهُ may curse them بَوَٰكُونَ How أَنَّى Allah

### Sûrat Al-Munâfiqûn (The Hypocrites) LXIII

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازِدُوهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٦﴾ سَوَاءٌ عَلَيْهِمْ  
 أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧﴾ هُمُ الَّذِينَ  
 يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا  
 يَفْقَهُونَ ﴿٨﴾

وإذا and when قِيلَ it is said لَكُمْ for you رَسُولُ Messenger of Allah ﷻ ask forgiveness and you would see them وَرَأَيْتَهُمْ their heads رُؤُسُهُمْ they turn aside يَصُدُّونَ turning away وَهُمْ while they تُسَكِّرُونَ ﴿٥﴾ are in pride whether you ask forgiveness أَسْتَغْفِرْتَ to them عَلَيْهِمْ it is equal لَهُمْ for them أَمْ or لَمْ not تَسْتَغْفِرُ ask forgiveness لَهُمْ Allah ﷻ shall forgive لَا not يَغْفِرُ Allah ﷻ guides الْقَوْمَ the people الَّذِينَ ﴿٦﴾ who are rebellious, disobedient هُمْ (the ones) الَّذِينَ they are يَقُولُونَ who say لَا not تُنْفِقُوا spend عَلَى on مَنْ those who are with رَسُولُ the Messenger of Allah ﷻ of the السَّمَوَاتِ the treasures خَزَائِنُ and to Allah belong (him) وَالْأَرْضِ heavens and the earth وَلَكِنَّ but الْمُنَافِقِينَ the hypocrites لَا not يَفْقَهُونَ ﴿٧﴾ comprehend

5. And when it is said "to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (rebellious, disobedient to Allâh). 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger (ﷺ), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْفِكَ أَحَدُكُمُ الْمَوْتَ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

يَقُولُونَ لَئِنْ they say رَجَعْنَا if we return إِلَى to الْمَدِينَةِ Al-Madinah لِيُخْرِجَنَا indeed will expel الْأَعَزُّ the more honorable مِنْهَا

the **الْمِرَّةُ** but to Allah belong **وَاللَّهُ** the meaner **الْأَذَلَّ** therefrom  
**وَالْمُؤْمِنِينَ** and to His Messenger **وَلِرَسُولِهِ** honor, power and glory  
 not **لَا** the hypocrites **الْمُتَفَكِّينَ** but **وَلَكِنَّ** and to the believers  
**يَعْلَمُونَ** **يَا أَيُّهَا** know **الَّذِينَ** O you **لَا** believe **مَآثِرُ** not **لَهُمْ**  
 nor (and not) **وَلَا** your properties **أَمْوَالُكُمْ** let distract you  
 of Allah **اللَّهُ** the remembrance **ذِكْرٍ** from **عَنْ** your children  
**وَمَنْ** then they **فَأُولَئِكَ** that **ذَلِكَ** does **يَفْعَلُ** and whosoever  
 of **مِنْ** and spend (in charity) **وَأَنْفِقُوا** the losers **الْخَاسِرُونَ** they are  
**رَزَقْنَكُمْ** which **مَا** that **مِنْ قَبْلِ** We have provided you **أَنْ**  
 and **بِأَنَّ** that **أَحَدَكُمْ** comes **إِلَيْكُمْ** to one of you **الْمَوْتُ** the death **فَيَقُولُ**  
 you would give me **أَلْتَرْتَبُ** if only **لَوْ لَا** My Lord **رَبِّ** he says  
 then I would give **فَأَصْدَقَ** a little **قَرِيبٍ** while **أَجَلٍ** for **إِلَافٍ** respite  
 and **وَأَكُنْ** charity **مِنْ** and be among **الْمُتَصَلِّحِينَ** the righteous **وَكُنْ**  
**يُؤَخِّرُ** never **اللَّهُ** grants respite **اللَّهُ** Allah **نَفْسًا** to a soul **إِذَا** when **جَاءَ**  
**أَجَلُهَا** comes (death) **وَاللَّهُ** its appointed time **وَاللَّهُ** and Allah is **خَيْرٌ**  
 you do **تَعْمَلُونَ** of what **بِمَا** All-Aware

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

سُورَةُ التَّغَابُنِ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبِغُ لَكَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنَسَفَكُمْ

كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ ۗ وَاللّٰهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿١﴾ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ ۗ وَاِلَيْهِ  
الْمَصِيْرُ ﴿٢﴾ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُثِيْرُونَ وَمَا تُغْلِبُوْنَ وَاللّٰهُ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٣﴾

يُسَبِّحُ the heavens السَّمَوَاتِ in في what is مَا (to) Allah اللّٰهُ glorifies  
وَمَا the earth اَلْاَرْضُ on في and what is لَهْ His is اَلْمَلِكُ the  
all the praises and thanks اَلْحَمْدُ and to Him belong وَلَهْ dominion  
He هُوَ Able قَدِيْرٌ ﴿١﴾ things كُلِّ over and He is هُوَ  
are كَافِرٌ so some of you فَمِنْكُمْ created you اَلَّذِى it is  
and مُّؤْمِنٌ and some of you وَمِنْكُمْ disbelievers  
He has خَلَقَ All-Seer بَصِيْرٌ ﴿٢﴾ you do تَعْمَلُوْنَ of what  
with truth بِالْحَقِّ and the earth وَالْاَرْضُ the heavens السَّمَوَاتِ created  
your صَوَّرَكُمْ and made good فَاَحْسَنَ and He shaped you  
He يَعْلَمُ the final return الْمَصِيْرُ ﴿٣﴾ and to Him is اِلَيْهِ shapes  
and the earth وَالْاَرْضُ the heavens السَّمَوَاتِ in في what is مَا knows  
and what وَمَا you conceal تُثِيْرُونَ what and He knows وَيَعْلَمُ  
of اِلَيْهِ the All-Knower عَلِيْمٌ and Allah is وَاللّٰهُ you reveal تَغْلِبُوْنَ  
the breasts الصُّدُوْرِ ﴿١﴾ what is in

### Sûrat At-Taghâbun

#### (Mutual Loss and Gain) LXIV

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

اَلَمْ يَأْتِكُمْ نَبَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَذٰلِمْ اُولٰٓئِكَ وَبٰلَ اٰمِرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١﴾ ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَاٰلِيْمُهُمْ رُسُلَهُمْ بِالْبَيِّنٰتِ  
فَقَالُوْا اَبَشِرْ يٰهٰدُوْنَا فَكَفَرُوْا وَتَوَلَّوْا وَاَسْتَعْنٰى اللّٰهُ وَاللّٰهُ غَفِيْرٌ حَمِيْدٌ ﴿٢﴾ زَعَمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يَّبْعَثُوْا قُلًّٔا بَلٰى وَرَبِّىْ لَنُبْعِثَنَّ مِنْهُمْ

لَتَنبُؤَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

of those who الَّذِينَ the news نَبَأُ reached you بَأْتَكُمْ Has not أَلَمْ كَفَرُوا disbelieved مِن قَبْلُ aforetime فَذَاقُوا and so they tasted and وَكَانَ the evil result أَمْرِهِم of their disbelief وَلَهُمْ and theirs will be عَذَابٌ torment أَلِيمٌ ﴿٧﴾ a painful ذَلِكَ that بِأَنَّهُ because it كَانَتْ was تَأْيِيدُهُمْ with clear proofs بِآيَاتِهِ their Messengers رُسُلُهُمْ come to them فَقَالُوا but they said أَشِيرُ shall mere men يَهْدُونَا guide us فَكَفَرُوا and was not in وَاسْتَعْوَجُوا and turned away وَقَالُوا they disbelieved Allah need الله is وَكَانَ Allah Rich غَنِيٌّ and Allah is حَمِيدٌ ﴿٨﴾ Worthy of all that كَفَرُوا those who الَّذِينَ claim زَعَمَ praise never يَمُوتُوا they will be resurrected قُلْ say بَلَى yes وَرَبِّي you Lord لَتَجْمَعُنَّ you will certainly be resurrected ثُمَّ then لَتَنبُؤَنَّ and that is وَعَلَيْكُمْ of what عَمِلْتُمْ you did وَذَلِكَ on Allah يَسِيرٌ easy ﴿٧﴾ (therefore) believe فَآمِنُوا in Allah بِاللَّهِ and in the Light (this Quran) وَالنُّورِ and His Messenger رَسُولِهِ which أَنْزَلْنَا We have sent down وَاللَّهُ and Allah is بِمَا of what تَعْمَلُونَ you do خَبِيرٌ ﴿٨﴾ All-Aware

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise. 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh." 8. Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ. وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

on the **يَوْمَ** He will gather you (all) **يَجْمَعُكُمْ** the Day (when) **يَوْمَ** of Gathering **الْجَمْعِ** Day of **ذَلِكَ** the day **يَوْمَ** that will be **ذَلِكَ** of Gathering **الْجَمْعِ** Day in **بِاللَّهِ** believes **يُؤْمِنُ** and whosoever **وَمَنْ** mutual loss and gain He **وَيَعْمَلُ** righteous good deeds **صَالِحًا** and performs **يُكْفِّرُ** Allah and He will admit **وَيُدْخِلُهُ** his sins **سَيِّئَاتِهِ** from him **عَنْهُ** will remit **جَنَّاتٍ** him **تَجْرِي** flowing **مِنْ تَحْتِهَا** to Gardens **الْأَنْهَارُ** under them **فِيهَا** therein **أَبَدًا** forever **ذَلِكَ** but those **خَالِدِينَ** the great **الْعَظِيمِ** success **الْقَوْرُ** that will be **كَفَرُوا** who disbelieved **وَكَذَّبُوا** and denied **بِآيَاتِنَا** Our signs **أُولَئِكَ** (they **خَالِدِينَ** of the Fire **النَّارِ** the dwellers **أَصْحَابُ** they will be **فِيهَا** will) dwell **وَبِئْسَ** there in **الْمَصِيرُ** and worst is **ذَلِكَ** that destination

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَأَيُّهَا الَّذِينَ آمَنُوا إِنِ مِنْ آيَاتِكُمْ وَأَوْلَادِكُمْ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفُرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

مَا not أَصَابَ any مُصِيبَةٍ calamity إِلَّا but بِإِذْنِ with the leave of اللَّهِ of Allah وَمَنْ and whosoever يُؤْمِنُ believes بِاللَّهِ in Allah يَهْدِ He guides قَلْبَهُ his heart وَاللَّهُ and Allah is بِكُلِّ and every شَيْءٍ thing عَلِيمٌ All-Knower ﴿١١﴾ وَأَطِيعُوا and you obey

Allah وَأَطِيعُوا and obey الرَّسُولَ the Messenger فَإِن تَوَلَّيْتُمْ then if  
 Our رُسُلَنَا (the duty) of عَلَى then only فَإِنَّمَا you turn away  
 the clear الْمُبِينُ conveying (preaching) Messenger اللَّهُ the clear  
 Allah لَا there is no إِلَهَ إِلَّا هُوَ He وَعَلَى and in اللَّهِ  
 Allah فَلْيَتَوَكَّلِ let put their trust الْمُؤْمِنُونَ the believers بِمَا هِيَ  
 from (among) مِنْ verily إِن believe أَمَنُوا who الَّذِينَ O you  
 there are أَزْوَاجُكُمْ your wives وَأَوْلَادُكُمْ your children عَدُوًّا and  
 and if لَكُمْ enemies لَكُمْ فَأَحْذَرُوهُمْ so beware of them وَإِن  
 تَعْفُوا you pardon وَتَصْفَحُوا and overlook وَتَغْفِرُوا and forgive فَإِن  
 Most اللَّهُ then verily عَفُورٌ Oft-Forgiving رَحِيمٌ Merciful

11. No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything. 12. Obey Allâh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. 13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ١٥ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٦ إِنَّ تَقْرُؤَ اللَّهِ قَرْضًا حَسَنًا يُّضَاعَفُهُ لَكُمْ وَتَغْفِرَ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ١٧ عَلَيْهِ الْغَيْبِ وَالشَّهَادَةِ الْغَبِيرُ الْحَكِيمُ ١٨

إِنَّمَا only أَمْوَالُكُمْ your wealth وَأَوْلَادُكُمْ your children فِتْنَةٌ and  
 a trial وَاللَّهُ and Allah عِنْدَهُ with Him is أَجْرٌ عَظِيمٌ ١٥  
 you can فَاتَّقُوا great اللَّهُ so fear مَا as much as اسْتَطَعْتُمْ  
 and spend in charity وَأَنْفِقُوا and obey وَأَطِيعُوا and listen

خَيْرًا is better لَأَنْفُسِكُمْ for yourselves وَمَنْ and whosoever يُوق then those فَأُولَئِكَ from his self شَعَ covetousness نَفْسِهِ is saved  
 هُمْ they الْمُفْلِحُونَ ﴿٦٦﴾ are the successful ones if تَقْرَضُوا you lend  
 اللَّهُ Allah قَرْضًا to Allah حَسَنًا a goodly يَضَعُهُ will double it  
 لَكُمْ for you وَيَغْفِر and will forgive لَكُمْ you وَاللَّهُ and Allah is  
 شَكُورٌ Most Appreciative حَلِيمٌ ﴿٦٧﴾ Most Forbearing عَلَيْهِ  
 الْغَيْبِ All-Knower of the unseen وَالشَّهَادَةِ and seen الْعَزِيزُ the  
 لَكُمْ ﴿٦٨﴾ All-Mighty the All-Wise

**15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. 17. If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.**

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرِجُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِعَدَّتِهِنَّ مُبَيَّنًّا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿٦﴾

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي أَوَّلِ عِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ إِلَّا أَنْ يَخْرُجْنَ وَلَا تَكُنَّ مِثْلَ الْفاحِشَاتِ السَّالِفَاتِ يَتَّبِعْنَ أَهْوَاءَهُنَّ وَإِنْ كُنَّ مِنْكُمْ أُمَّهَاتٌ أَعْرِضْ عَنْ ذَلِكَ وَإِنْ كُنَّ ابْنَاتٌ فَاجْزِيهُنَّ مِنْ مَّا فِي بَيْتِكُمْ مِمَّا رَزَقْتُمْ وَأَنْتُمْ فِيهَا كَاثِرُونَ



of the limits(bounds) **حُدُودَ** transgresses **بَعَدَ** whosoever  
 not **لَا** himself **نَفْسَهُ** he has wronged **ظَلَمَ** then indeed **فَقَدْ** Allah  
 will bring **يُخْرِثُ** Allah **اللَّهُ** it may be that **لَعَلَّ** you know **تَدْرِي**  
 something **أَمْرًا** that **ذَلِكَ** after **بَعْدَ** new

### *Sûrat At-Talâq* (The Divorce) LXV

*In the Name of Allâh  
 the Most Gracious, the Most Merciful*

1. O Prophet (ﷺ)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods). And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ  
 ذَلِكَ لَكُمْ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَنْتَهِ أَفَعَلِ اللَّهُ بِهِنَّ لَعْنًا مُجْرِمًا ۖ وَزَيَّنَّ لَهُ مِنْ حَيْثُ لَا  
 يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ فَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۚ

they have attained (they are about to fulfill) **بَلَغْنَ** then when **فَإِذَا**  
**لَجَلَهُنَّ** either take them back **فَأَمْسِكُوهُنَّ** their term appointed **أَجَلَهُنَّ**  
 in a good **بِمَعْرُوفٍ** part with them **فَارِقُوهُنَّ** or **أَوْ** in a good manner  
 just **عَدْلٍ** two persons **ذَوَى** and take for witness **أَشْهِدُوا** manner  
 for **مِنْكُمْ** witness **الشَّهَادَةَ** and establish **أَقِيمُوا** from among you **اللَّهُ**  
 who **مَنْ** with it **بِهِ** admonished **يُوعِظُ** that **ذَلِكَ** Allah  
 last **الْآخِرِ** and the Day **الْيَوْمِ** in Allah **بِاللَّهِ** believes **يُؤْمِنُ** was  
**وَمَنْ** He will make **يَجْعَلُ** Allah **اللَّهُ** fears **يَنْتَهِ** and whosoever **لَهُ**  
 and He will provide him **وَزَيَّنَّ** a way out **ۖ** for him **مُجْرِمًا**  
 and **وَمَنْ** he could imagine **يَحْتَسِبُ** not **لَا** where **حَيْثُ** from

then He will **فَهُوَ** Allah **اللَّهُ** in **عَلَى** puts his trust **بِتَوَكَّلْ** whosoever **حَسْبُهُ** suffice him **إِنَّ** verily **اللَّهُ** Allah **بَلِّغْ** will accomplish **أَمْرُهُ** for **لِكُلِّ** Allah **اللَّهُ** has set (made) **جَعَلَ** indeed **قَدَّ** his purpose a measure **قَدَرًا** thing **شَيْءٍ** every

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَالَّذِي يَتَسَنَّ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَئِكَ الْأَخْمَالُ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿١﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٢﴾

وَالَّذِي **وَالَّذِي** of **وَالَّذِي** who have passed the age **يَتَسَنَّ** and those **وَالَّتِي** you have **أَرَبْتُمْ** if **إِنْ** your women **نِسَائِكُمْ** of **مِنْ** monthly courses **أَجْلُهُنَّ** three **ثَلَاثَةُ** their prescribed period is **فَعِدَّتُهُنَّ** doubts **وَالَّتِي** who have courses **يَحِضْنَ** not **لَمْ** and (for) those **وَأُولَئِكَ** their prescribed period **أَجْلُهُنَّ** are pregnant **أَخْمَالُ** (for) those who **وَمَنْ** their burdens **حَمْلَهُنَّ** they deliver **يَضَعْنَ** until **أَنْ** is **لَهُ** He will make **يَجْعَلْ** Allah **اللَّهُ** fears **يَتَّقِ** whosoever **أَمْرُهُ** of **مِنْ** ease **يُسْرًا** his matter **﴿١﴾** that is **ذَلِكَ** the command **أَمْرُ** to you **إِلَيْكُمْ** which He has sent down **أَنْزَلَهُ** of Allah **اللَّهُ** from him **عَنْهُ** He will remit **يَكْفِرْ** Allah **اللَّهُ** fears **يَتَّقِ** whosoever **سَيِّئَاتِهِ** his sins **وَيُعْظِمْ** and will enlarge **لَهُ** for him **أَجْرًا** (his) **﴿٢﴾** reward

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three

months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَئِكَ حَمَلٍ فَلَا تُفْقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا رِزْقَهُنَّ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتَرْضِعْنَ لَكُمْ أُخْرَى ۖ

أَسْكِنُوهُنَّ lodge them مِنْ (from) حَيْثُ where سَكَنْتُمْ you dwell مِنْ treat them وَجْدِكُمْ your means وَلَا and do not تُضَارُّوهُنَّ and if (on) them عَلَيْهِنَّ as to straiten لِضَيِّقُوا in a harmful way كُنَّ they are أُولَئِكَ حَمَلٍ pregnant فَلَا تُفْقُوا then spend عَلَيْهِنَّ on them حَتَّى they deliver يَضَعْنَ till their burdens فَإِنْ then if أَرْضَعْنَ they give suck (to the children) لَكُمْ give suck وَأَتَمُّوا their due payment وَأَتَمُّوا and let each of you accept the رِزْقَهُنَّ between you بِمَعْرُوفٍ in a just way وَإِنْ then فَسَتَرْضِعْنَ you make difficulties for one another and if أُخْرَى for him لَكُمْ may give suck

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ وَكَانَ مِنْ قَرَابَةِ عَنَّتَ عَنْ أَمْرِ رِيهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نَكِرًا ۖ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۖ

(from) according to **يَنْ** the rich **سَعَوْ** man **دُرْ** let spend **لِيُنْفِقَ**  
 (on him) **سَعِيْرَةٍ** restricted **وَمَنْ** and the man **وَمِنْ** his means **سَعِيْرَةٍ**  
 according to what **مِمَّا** let him spend **فَلْيُنْفِقْ** his resources **رِزْقُهُ**  
**ءَالَانَهُ** Allah **لَا** has given him **بِكُلِّ** puts burden **الله**  
 He has **مِثْلَهَا** what **إِلَّا** except (beyond) **نَفْسًا** on any person  
 hardship **سَيَجْعَلُ** given him **بعد** Allah **عُسْرٍ** will grant **عَنْ**  
**يُسْرًا** ease **وَكَايِنَ** and many **عَنْتَ** a town **قَرِيْبَةٍ** of **مِنْ** revolted  
 and His **وَرُسُلِهِ** of its Lord **رَبِّهَا** the command **أَمْرٍ** against  
 an account **فَحَاسِبْنَهَا** Messengers **حِسَابًا** so we called it to account  
**شَدِيْدًا** a severe **وَعَذَابَهَا** and We punish it **عَذَابًا** torment **لَهَا**  
 of its affairs **فَذَاقَتْ** a horrible **وَكَايَ** so it tasted **أَمْرَهَا** the evil result  
 of its affairs **وَكَانَ** (disbelief) and was **عَقِيْبَةُ** consequence **أَمْرَهَا**  
 loss **خُسْرًا** (disbelief)

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

**أَعَدَّ** الله **لَهُمْ** عَذَابًا شَدِيْدًا فَاتَّقُوا اللهَ يَأْكُلِي الْآلَتِيبِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللهُ إِلَيْكُمْ ذِكْرًا **رُسُلًا** يَتْلُوا عَلَيْكُمْ آيَاتِ اللهِ  
**مُبَيِّنَاتٍ** لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظَّلَامَاتِ إِلَى النُّوْرِ وَمَنْ يَزُومْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي  
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللهُ لَكُمْ رِزْقًا **الله** الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ  
 الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

**أَعَدَّ** الله **لَهُمْ** Allah **عَذَابًا** for them **شَدِيْدًا** a  
 of **فَاتَّقُوا** severe **يَأْكُلِي** Allah **الْآلَتِيبِ** O men  
 has **أَنزَلَ** indeed **قَدْ** have believed **آمَنُوا** who understanding  
 a Reminder (the Quran) **ذِكْرًا** to you **إِلَيْكُمْ** Allah **أَنزَلَ** sent down  
 the verses **عَلَيْكُمْ** to you **يَتْلُوا** a Messenger

that he may take out **يُخْرِجَ** clear explanations of Allah **اللَّهُ** the **الَّذِينَ** righteous good **الصَّالِحِينَ** and do **وَعَمِلُوا** who believe **آمَنُوا** those the darknesses (of disbelief, polytheism) **أَظْلَمَتِ** from **مِنْ** deeds **إِلَى** to the light (Faith) **النُّورِ** **وَمَنْ** and whosoever believes **يُؤْمِنُ** **بِاللَّهِ** He will **وَيَعْمَلُ** righteous deeds **صَالِحًا** and performs in Allah **جَنَّاتٍ** admit him **مِنْ** flowing **تَجْرِي** into Gardens **فِيهَا** therein **أَبَدًا** (they will abide) dwell **خَالِدِينَ** rivers **لَهُمْ** them to him **لَهُ** Allah **اللَّهُ** has granted good **أَحْسَنَ** indeed **فَدَ** forever **رِزْقًا** a provision ﴿١٠﴾

heavens **سَمَوَاتٍ** seven **سَبْعَ** has created **خَلَقَ** Who **اللَّهُ** Allah **وَمِنْ** and of the earth **الْأَرْضِ** **وَمِثْلَهُنَّ** like them **يَنْزِلُ** descends **الْأَمْرُ** (His) command **بَيْنَهُنَّ** between them **لِيَعْلَمُوا** that you may know **أَنَّ** that Allah **اللَّهُ** that **عَلَى** over **كُلِّ** all **شَيْءٍ** things **فَاقِدِيرٌ** has power **وَأَنَّ** things **اللَّهُ** Allah **فَدَ** indeed **أَحَاطَ** surrounds **بِكُلِّ** all **شَيْءٍ** things **عِلْمًا** in (His) knowledge ﴿١١﴾

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. 12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

سُورَةُ التَّحْرِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنَ لَكَ مَرْصَاتُ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٠﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿١١﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا بَانَ لَهُ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ

وَأَعْرَضَ عَنْ بَعْضِ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٦٦﴾ إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٦٧﴾

يَا أَيُّهَا O النَّبِيُّ Prophet لِمَ do you ban مُحْرِمٌ why أَلَمْ اللَّهُ has made lawful لَكَ to you تَبْتَغِي seeking مَرْضَاتِ and Allah is وَاللَّهُ of your wives أَزْوَاجُكُمُ the pleasure Most Merciful رَحِيمٌ Oft-Forgiving dissolution نَحْلَةً for you لَكُمْ Allah ordained وَأَلَّهُ of your oaths مَوَالِكُ your Lord or master and He is وَهُوَ Protector وَالْعَلِيمُ the All-Knower وَلَكُمُ the All-Wise and when أَسْرَ disclosed النَّبِيُّ the prophet إِلَى of his wives (Hafsa) بَعْضُ one أَنْبَأَتْ she told بِهَا of it وَأَظْهَرَهُ and made it known اللَّهُ and left أَعْرَضَ part of it (there of) بَعْضُهُ he informed عَنْ of (from) بَعْضِ a part of (from) فَلَمَّا then when نَبَّأَهَا then when she said قَالَتْ there of (of it) هَذَا told you أَنْبَأَكَ who مَنْ she said تَبَّأَنِيَ He said قَالَ the All-knower الْعَلِيمُ has told me الْخَبِيرُ ﴿٦٦﴾ the All-Aware إِنْ if تَوْبَا you two turn in repentance إِلَى to اللَّهِ so indeed صَغَتْ قُلُوبُكُمَا are inclined and if تَظَاهَرَا against him عَلَيْهِ you help one another فَإِنَّ then his Lord, Master or Protector هُوَ He is اللَّهُ verily وَجِبْرِيلُ and Gabriel وَصَالِحُ and the righteous الْمُؤْمِنِينَ (among) the believers وَالْمَلَائِكَةُ and the angels بَعْدَ after (further more) ذَلِكَ that ظَهِيرٌ are (his) helpers ﴿٦٧﴾

### Sûrat At-Tahrîm (The Prohibition) LXVI

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me." 4. If you two (wives of the Prophet ﷺ : 'Âishah and Hafsah) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُّسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَتَذَكَّرْنَ عِنْدَ رَبِّكِ سَوِيحَاتٍ لِّبَسَاتٍ وَأَبْكَارًا ﴿٦٦﴾  
يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٧﴾

عَسَىٰ he divorced you طَلَّقَكُنْ if إِنْ his Lord رَبُّهُ it may be  
better أزْوَاجًا He will give him in exchange يُبْدِلُهُ that  
مِنْكُنْ obedient to قَانِتَاتٍ believers مُّؤْمِنَاتٍ Muslims than you  
worshippers تَتَذَكَّرْنَ turning to Allah in repentance  
سَوِيحَاتٍ previously married لِّبَسَاتٍ fasting or emigrating  
يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe قُوا ward off أَنْفُسَكُمْ  
whose أَهْلِيكُمْ a Fire نَارًا and your families  
وَقُودُهَا fuel is النَّاسُ men وَالْحِجَارَةُ and stones عَلَيْهَا over which  
مَلَائِكَةٌ angels غِلَاظٌ stern شِدَادٌ severe لَا not يَعْصُونَ who Allah  
and they do وَيَفْعَلُونَ He commands them أَمَرَهُمْ in what مَا  
they are commanded يُؤْمَرُونَ ﴿٦٧﴾ what مَا

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that

which they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ثَوْرُثُهم يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَيَاَمِّنُهُمْ يَقُولُونَ رَبَّنَا آتِنَا لَنَا نُورًا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ كَفَرُوا who O you لَا disbelieve make تَعْذِرُوا not  
 الْيَوْمَ this Day إِنَّمَا you are being requited only  
 تَعْمَلُونَ you used to do ﴿٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا believe  
 تَوْبُوا إِلَى اللَّهِ to Allah تَوْبَةً repentance نَّصُوحًا  
 عَسَىٰ that رَبُّكُمْ your Lord it may be أَن will  
 يُكَفِّرَ with sincere and admit you سَيِّئَاتِكُمْ your sins وَيُدْخِلَكُم  
 جَنَّاتٍ into Gardens تَجْرِي flowing مِن تَحْتِهَا under them  
 الْأَنْهَارُ the Day لَا the Day will disgrace النَّبِيَّ Allah  
 وَالَّذِينَ Prophet and those آمَنُوا who believe مَعَهُ with him ثَوْرُثُهم  
 يَسْعَىٰ their light will run بَيْنَ أَيْدِيهِمْ before them وَيَاَمِّنُهُمْ  
 يَقُولُونَ their right hands keep رَبَّنَا our Lord آتِنَا  
 نُورًا perfect and grant forgiveness وَاعْفِرْ our light لَنَا  
 to us إِنَّكَ verily you are عَلَىٰ over كُلِّ شَيْءٍ things ﴿٨﴾  
 Able to do

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَدَّهِنَّ جَهَنَّمَ وَيُشِ السَّيِّئِينَ ﴿٩﴾ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتٍ نُّوحٍ وَأَمْرَاتٍ لُّوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا



عَنْهُمْ مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلُوا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

يَا أَيُّهَا O النَّبِيُّ Prophet جَاهِدِ strive hard against the الْكَافِرَ and be severe and the الْمُنَافِقِينَ and the hypocrites وَأَغْلَظْ and against them وَمَأْوَهُمْ and their abode will be جَهَنَّمُ Hell وَبَشِّرْ set forth ضَرْبَ that destination الْمَعِيدُ and worst indeed who disbelieve كَفَرُوا for those لِلَّذِينَ an example مَثَلًا Allah of Lot لُوطُ and the wife أَمْرَأَتِ of Noah نُوحِ the wife كَانَتَا they were تَحْتَ under عَبْدَيْنِ two slaves مِنْ of عِبَادِنَا Our but they both betrayed them فَخَانَتَاهُمَا righteous صَالِحَيْنِ slaves Allah against عَنْهُمْ they benefited بُعَيْنَا so not شَيْئًا at all وَقِيلَ and it was said ادْخُلُوا النَّارَ the Fire enter مَعَ those who enter الدَّٰخِلِينَ ﴿١٠﴾ along with

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot)] availed them [عليهما السلام] (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أَمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ، وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ ﴿١٢﴾

وَضَرَبَ اللَّهُ and has set forth مَثَلًا an example لِلَّذِينَ for those ءَامَنُوا who believe أَمْرَأَتِ the wife فِرْعَوْنَ of Pharaoh إِذْ when قَالَتْ she said رَبِّ My Lord ابْنِ build لِي for me عِنْدَكَ in a home بَيْتًا with You وَنَجِّنِي in الْجَنَّةِ Paradise and save me وَنَجِّنِي and his work وَعَمَلِهِ from فِرْعَوْنَ Pharaoh

مِنَ الْقَوْمِ الْفَٰسِقِينَ ﴿١١﴾ and wrong-doers وَمِنْ  
 مَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتَ who of Imran عَمْرَ the daughter  
 قَرَجَهَا فَنفَخْنَا her chastity فِيهِ so We breathed  
 وَرُوحَنَا (from) through رُوحَنَا Our spirit (Gabriel) وَصَدَقَتْ  
 and she وَكَتَبَ of her Lord رَبِّهَا in the Words يَكْمَنُ believed  
 the devout الْقَتِينِ ﴿١٢﴾ among مِنْ and she was وَكَانَتْ Scriptures  
 obedient ones

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers in Allâh). 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" — and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanitûn* (i.e. obedient to Allâh).

سُورَةُ الْمُلْكِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ الَّذِي يَبْدِيهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ  
الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِيهَا خَلْقَ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَانْزِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ  
انْزِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

خَرَّتْهَا الذِّبَابُ نَذِيرٌ ﴿٨﴾

وَلَقَدْ the heaven السَّمَاءَ We have adorned زَيَّنَّا and indeed and We have made such lamps بِمَصَابِيحَ nearest وَجَعَلْنَاهَا with lamps and We اَعْتَدْنَا the devils لِلشَّيَاطِينِ (as) missiles to drive away رُجُومًا the torment of عَذَابٍ for them لَمْ have prepared the السَّعِيرِ ﴿٩﴾ in disbelieve كَفَرُوا and for those who وَلِلَّذِينَ blazing Fire and worst هَلْ هُمْ is the torment of عَذَابٍ their Lord they are cast اَلْقَا when اِنَّا that destination الْمَصِيرِ ﴿١٠﴾ indeed is the شَيْفَا of its (breath) لَمَّا they will hear سَمِعُوا therein فِيهَا it almost تَكَادُ blazes forth تَقُورُ ﴿١١﴾ as it وَهِيَ (terrible) drawing in تَمِيرُ from بَيْنَ bursts up fury اَلْقَيْتُ كُلَّمَا everytime اَلْقَى is cast فِيهَا therein فَوْجٌ a group سَأَلْتُمْ will ask them خَرَّتْهَا its keepers اَلَّذِ did no a warner نَذِيرٌ ﴿٨﴾ come to you

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire. 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination. 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُمْ عَلَيْهِمْ يُدَاتِ الصُّدُورُ ﴿١٣﴾

قَالُوا بَلَىٰ they will say قَدْ indeed جَاءَنَا did come to us نَذِيرٌ a Warner فَكَذَّبْنَا but we denied (him) وَقُلْنَا and we said مَا not نَزَّلَ Allah sent down مِن any شَيْءٍ thing إِنْ but أَنْتُمْ you are إِلَّا only in ضَلَالٍ error كَبِيرٍ ﴿٩﴾ and they will say وَقَالُوا great if لَوْ and they will say نَسْمَعُ we but كُنَّا used our intelligence أَوْ or نَعْقِلُ

كَمَا the dwellers of أَصْحَاب among فِي we would have been  
 their sin يَذْنِبُهُمْ then they will confess فَاعْرِضُوا the blazing Fire  
 the blazing فَسْحًا the dwellers of السَّعِيرِ so away with  
 Fire إِنَّ الَّذِينَ verily يَخْشَوْنَ those who رَبَّهُمْ their Lord بِالْعَنَبِ  
 and reward لَهُمْ unseen مَغْفِرَةً theirs will be وَأَجْرُ forgiveness  
 your talk قَوْلَكُمْ and whether you keep secret وَأَسْرُوا a great كَبِيرٌ  
 the All-Knower عَلِيمٌ verily He is إِنَّهُ it يَبْدُو disclose or أَوْ  
 the breasts الصُّدُورِ of what is in يَذَاتِ

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'" 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١١﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ  
 النُّشُورُ ﴿١٢﴾ ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخِفُّ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَمُورُ ﴿١٣﴾ أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ  
 حَاصِبًا فَسَتَعْمُونَ كَيْفَ نَذِيرِ ﴿١٤﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾

and He is created خَلَقَ who مَنْ He know يَعْلَمُ should not  
 اللَّطِيفُ the Most Kind and Courteous الْخَبِيرُ ﴿١١﴾ هُوَ the All-Aware  
 the earth الْأَرْضَ for you لَكُمْ has made جَعَلَ Who الَّذِي He it is  
 ذَلُولًا subservient فَامْشُوا in فِي so walk مَنَاكِبِهَا the path thereof وَكُلُوا  
 will النُّشُورُ ﴿١٢﴾ and to Him وَإِلَيْهِ His provision رِزْقِهِ of مِنْ and eat  
 He Who مَنْ do you feel secure (from) ءَأَمِنْتُمْ be the Resurrection  
 He will cause to sink يَخِفُّ that أَنْ the heaven السَّمَاءُ over فِي is  
 shakes تَمُورُ ﴿١٣﴾ it هِيَ so when فَإِذَا the earth الْأَرْضَ with you بِكُمْ  
 أَمْ أَمِنْتُمْ or ءَأَمِنْتُمْ do you feel secure from مَنْ He Who is فِي over السَّمَاءُ  
 حَاصِبًا against you عَلَيْكُمْ He send يُرْسِلُ that أَنْ the heaven

how has كَيْفَ then you shall know فَسَتَكُونُ a violent whirlwind  
 denied كَذَّبَ and indeed وَلَقَدْ My Warning نَذِيرٌ ﴿١٧﴾ been  
 was نَكِيرٌ ﴿١٨﴾ then how terrible نَكَبَ before them مِنْ قَبْلِهِمْ those  
 My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتْ وَيَقِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٧﴾ أَمَنْ هَذَا الَّذِي هُوَ جُنْدٌ  
 لَكُمْ يَصْرُكُ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَ إِلَّا فِي عُرُورٍ ﴿١٨﴾ أَمَنْ هَذَا الَّذِي بَرَزَكُمُ إِنْ أَمْسَكَ يَرْفَعَكُمْ لَجُوفٌ فِي عُتُورٍ  
 وَتُفُورٍ ﴿١٩﴾

above them فَوْقَهُمْ the birds الطَّيْرِ to إِلَى see يَرَوْا do they not  
 and folding them in وَيَقِضْنَ spreading out their wings صَفَقَتْ  
 the Most Gracious الرَّحْمَنُ except إِلَّا upholds them يُمَسِّكُهُنَّ none  
 إِنَّهُ بِكُلِّ شَيْءٍ verily He is بَصِيرٌ ﴿١٧﴾ the All-Seer أَمَنْ  
 to you لَكُمْ any army جُنْدٌ be هُوَ that can الَّذِي this who is  
 besides الرَّحْمَنِ the Most Gracious يَنْصُرُكُمْ to help you مِنْ دُونِ  
 the disbelievers (are in) الْكُفْرَ إِلَّا فِي عُرُورٍ ﴿١٨﴾ nothing  
 can provide for بَرَزَكُمُ that الَّذِي this هَذَا Who is أَمَنْ delusion  
 Nay بَلْ His provision يَرْفَعُ He should withhold أَمْسَكَ if أَنْتُمْ you  
 and (they) وَتُفُورٍ ﴿١٩﴾ pride عُتُورٌ be in فِي they continue to لَجُوفٌ but  
 flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the

All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَفَن يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢١﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٢﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٤﴾

on bent down without seeing مُكِبًّا walks is he who أَفَن يَمْشِي or he who أَهْدَىٰ more rightly guided his face وَجْهِهِ say a Straight مُسْتَقِيمٍ Way صِرَاطٍ on upright سَوِيًّا walks قُلْ it is He الَّذِي Who أَنْشَأَكُمْ has created you وَجَعَلَ and made لَكُمُ and hearts وَالْأَفْئِدَةَ and seeing وَالْأَبْصَرَ hearing for you السَّمْعَ that little تَشْكُرُونَ you give thanks قُلْ you say هُوَ it is He الَّذِي Who ذَرَأَكُمْ in the earth الْأَرْضِ has created you وَإِلَيْهِ the earth تُحْشَرُونَ shall you be gathered and they say وَيَقُولُونَ متى when هَذَا will this الْوَعْدُ promise (come to pass) if كُنتُمْ you are صَادِقِينَ telling the truth قُلْ إِنَّمَا the knowledge الْعِلْمُ is only say قُلْ telling the truth وَإِنَّمَا Allah with اللَّهُ and only أَنَا I am مُبِينٌ a warner ﴿٢٤﴾ a plain

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)? 23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)." 25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" 26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهٖ تَدَّعَوْنَ ﴿٢٥﴾ قُلْ أَرَأَيْتُمْ إِن أَهْلَكَنِ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٦﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِن أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَآءٍ مَّعِينٍ ﴿٢٨﴾

لَكِنَّا but when رَأَوْهُ they will see it زُلْفَةً approaching سَيَبْتَئُ disbelieve كَفَرُوا those who الَّذِينَ the faces of دُجُوهُ displeased وَقِيلَ and it will be said هَٰذَا (the promise) أَلَيْكَ which كُنتُمْ have you أَرَأَيْتُمْ say قُل calling ۞ for it بِدْ you were with مَعِيَ and those وَمَنْ Allah اَللَّهُ destroys me أَهْلِكَنِي if إِنْ seen أَوْ me رَحِمَنَا He bestows His Mercy on us فَمَنْ Who يُعْجِبُ Who can save اَلْكَافِرِينَ the disbelievers مِنْ عَذَابِ torment ۞ اَلرَّحْمَنُ the Most Gracious هُوَ He is قُل say اَمَّا we اَمَّا we put our trust قَوْلُنَا and in Him وَعَلَيْهِ in Him بِدْ believe in that is هُوَ who is it مَنْ so you will come to know ضَلَّكَ in فِي if have you seen أَرَأَيْتُمْ say قُل manifest ۞ error مَآؤُهُ your water غَوَا sunk away قَمَنَ who then يَأْتِيكُمْ can flowing مَعِينِ with water بِمَاءٍ supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" 28. Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?" 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." 30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

### سُورَةُ الْقَلَمِ

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِغِنَمَةِ رَبِّكَ يَمَسُّونَ ۝ إِنْ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ فَسَتَبْصُرُ وَيُبْصِرُونَ ۝ بِأَيِّكُمْ الْمَقْتُولُ ۝ إِنْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ۝ فَلَا تَطْلِعِ الْمَكِيدِينَ ۝ وَدُّوا لَوْ يُدْهَنُ فِدَهُنَّ ۝ وَلَا تَطْعَمُ كُلُّ جَلَافٍ مَّهِينٍ ۝

they (angels) يَسْطُرُونَ and what وَمَا by the pen الْقَلَمِ Nun ت write مَا not أَنْتَ you are بِغِنَمَةٍ by the Grace of رَبِّكَ your Lord



will be a لَآخِرًا for you لَكَ and verily وَإِنَّ a madman يَمَجُنُونَ ﴿٢﴾  
 on لَعَلَّ and verily you are وَإِنَّكَ an endless عَزَّ مَمْنُونٌ ﴿٣﴾ reward  
 so you will فَسْتَبْصِرُ an exalted عَظِيمٌ ﴿٤﴾ standard of character خُلُقِي  
 is الَمَفْتُونُ ﴿٥﴾ which of you بِأَيِّكُمْ and they will see وَيُبْصِرُونَ ﴿٦﴾ see  
 He هُوَ your Lord رَبُّكَ verily إِنَّ afflicted with madness  
 His سَبِيلِهِ from عَنْ has gone astray ضَلَّ who يَمَنْ knows better  
 those who are بِالْمُهْتَدِينَ ﴿٧﴾ knows better أَعْلَمُ and He هُوَ path  
 they wish وَدُّوا the deniers الْمُكَذِّبِينَ ﴿٨﴾ obey تُطِيع so not فَلَا guided  
 so فَتَذٰهَبُوا ﴿٩﴾ you should compromise (with them) تَذٰهَبُ that لَوْ  
 obey تُطِيع and not وَلَا they would compromise (with you)  
 and is considered مَّهِينٌ ﴿١٠﴾ who swears much حَالِفٌ everyone  
 worthless

### Sûrat Al-Qalam or Nûn

#### (The Pen) LXVIII

*In the Name of Allâh*

*the Most Gracious, the Most Merciful*

1. Nûn. [These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone Hallâf Mahîn (the one who swears much and is a liar or is worthless). (Tafsir At-Tabari)

هَٰذَا مَثَلٌ نَّبِيْمٌ ﴿١١﴾ مَّتَاعٌ لِّلْآخِرِ مَعْتَدٍ اٰمِيْنٌ ﴿١٢﴾ عَتِلٌ بَعْدَ ذٰلِكَ رٰزِيْمٌ ﴿١٣﴾ اَنْ كَانَ ذَا مَالٍ وَنٰبِيْنٌ ﴿١٤﴾ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسْطٰطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾ سَنَسِفُهُ عَلَى الْفَرْطُوْمِ ﴿١٦﴾ اِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا اٰحَصَبَ الْجَبَّةِ اِذَا اَقْبَمُوا لِيَصْرِمُنْهَا

مُصْصِبِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ نَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

هَمَّازٍ with calumnies ﴿١١﴾ بِئِيمٍ going about مَسَلَمٍ a slanderer هَمَّازٍ  
 لِّلْخَيْرِ hinderer of the good مُعْتَدٍ transgressor أَمِيرٍ ﴿١٢﴾ sinful عُتْلٍ  
 he because أَن wicked زَنِيمٍ ﴿١٣﴾ all that ذَلِكْ after cruel  
 دَا had مَالٍ wealth وَرَبِّينَ ﴿١٤﴾ and children إِذَا when تُتْلَى tales  
 أَسْطُورٍ he says قَالُ Our verses مَا بَيْنَنَا to him عَلَيْهِ recited  
 of the الأَزْلَى ﴿١٥﴾ the men of old مَنِيئُهُ We shall brand him عَلَى  
 لِحْزُلُورٍ ﴿١٦﴾ the nose إِنَّا the nose بَلَوْنَهُمْ verily We كَمَا have tried them  
 أَهْنَبَ We tried the people of لَبَنٍ the garden إِذْ when أَقْبَرُوا they  
 to pluck the fruits of (the garden) مُصْصِبِينَ ﴿١٧﴾ in the swore  
 morning لَا without يَسْتَنْوُونَ ﴿١٨﴾ saying if Allah wills نَطَافَ then  
 on it (garden) طَائِفٌ there passed by something (fire) مِن  
 your Lord وَهُمْ نَائِمُونَ ﴿١٩﴾ while they were asleep فَأَصْبَحَتْ  
 so the (garden) became by the morning كَالصَّرِيمِ ﴿٢٠﴾ pitch dark night

11. A slanderer, going about with calumnies, 12. Hinderer of the good, transgressor, sinful, 13. Cruel, and moreover baseborn (of illegitimate birth). 14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shâ' Allâh* (If Allâh wills). 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَنَادَوْا مُصْصِبِينَ ﴿٢١﴾ أَيْنَ أَغْدُوا عَلَى حَرْبِكُمْ إِن كُنْتُمْ صٰرِمِينَ ﴿٢٢﴾ فَانطَلَقُوا وَهُمْ يَخْخَفُونَ ﴿٢٣﴾ أَن لَا يَدْخُلَهَا الْبَيْتَ عَلَيْهِمْ  
 وَنَسِيبٌ ﴿٢٤﴾ وَعَدُوا عَلَى حَرِّ قَدِيرٍ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصٰلُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلْزَأْ لَكُمْ لَوْلَا  
 سُبْحُونَ ﴿٢٨﴾ قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظٰلِمِينَ ﴿٢٩﴾

فَنَادَوْا then they called out one to another مُصْصِبِينَ ﴿٢١﴾ as soon as the  
 أَغْدُوا (saying) to أَيْنَ go in the morning وَنَسِيبٌ ﴿٢٤﴾ to حَرْبِكُمْ morning broke

pluck the fruits **فَاتْلَوْهَا** **فَاتْلَوْهَا** if **إِنْ** your tilth **صَرِيمٍ** you would **كُنْتُمْ** whispering in secret low **بَنَحْفُونُ** and they **وَهُمْ** so they departed today **أَلَيْمَ** shall enter into it **بَنَحْفُونُ** not **لَا** (saying) that **أَنْ** tones and they went in **وَعَدَا** any poor person **وَسَكِينٍ** upon you **عَلَيْكُمْ** (thinking that) **قَدَرٍ** strong intention **عَلَى** with **عَلَى** the morning they saw the (garden) **رَأَوْهَا** but when **فَلَمَّا** they have powers nay indeed **بَلْ** have gone astray **لَصَّالُونَ** verily we **إِنَّا** they said the best among them **أَوْسَطُهُمْ** said **فَالِ** are deprived **عَرُوثُونَ** we **عَنْ** **أَلَمْ** did not **أَنْ** I tell **لَكُمْ** you **لَوْلَا** why do you not **تَسْجُدُونَ** glorify Allah **فَالُوا** they said **سُبْحَانَ** glory to **رَبِّنَا** our Lord **إِنَّا** been wrong-doers **ظَالِمِينَ** we have **كُنَّا** verily

21. Then they called out one to another as soon as the morning broke. 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits." 23. So they departed, conversing in secret low tones (saying): 24. "No *Miskîn* (poor man) shall enter upon you into it today." 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: "Verily, we have gone astray." 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" 28. The best among them said: "Did I not tell you, why say you not: *In shâ' Allâh* (If Allâh wills)." 29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrongdoers).

**فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتْلَوْنَ** **فَالُوا** **يَوْمَئِذٍ** **إِنَّا** **كُنَّا** **طَائِفِينَ** **عَسَىٰ** **رَبِّنَا** **أَنْ** **يُعْطِيَنَا** **خَيْرًا** **مِّنْهَا** **إِنَّا** **إِلَىٰ** **رَبِّنَا** **رَاجِعُونَ** **كَذَٰلِكَ** **الْعَذَابُ** **وَلَعَذَابُ** **الْآخِرَةِ** **أَكْبَرُ** **لَوْ** **كَانُوا** **يَعْلَمُونَ** **إِنَّ** **الْمُتَّقِينَ** **عِنْدَ** **رَبِّهِمْ** **جَنَّاتُ** **النَّعِيمِ** **أَفَنَجْعَلُ** **السَّالِينَ** **كَالْمُجْرِمِينَ** **مَا** **لَكُمْ** **كَيْفَ** **تَعْمَلُونَ** **أَمْ** **لَكُمْ** **كِتَابٌ** **فِيهِ** **تَذَرُسُونَ**

**فَأَقْبَلَ** **بَعْضُهُمْ** **عَلَىٰ** **بَعْضٍ** **يَتْلَوْنَ** **فَالُوا** **يَوْمَئِذٍ** **إِنَّا** **كُنَّا** **طَائِفِينَ** **عَسَىٰ** **رَبِّنَا** **أَنْ** **يُعْطِيَنَا** **خَيْرًا** **مِّنْهَا** **إِنَّا** **إِلَىٰ** **رَبِّنَا** **رَاجِعُونَ** **كَذَٰلِكَ** **الْعَذَابُ** **وَلَعَذَابُ** **الْآخِرَةِ** **أَكْبَرُ** **لَوْ** **كَانُوا** **يَعْلَمُونَ** **إِنَّ** **الْمُتَّقِينَ** **عِنْدَ** **رَبِّهِمْ** **جَنَّاتُ** **النَّعِيمِ** **أَفَنَجْعَلُ** **السَّالِينَ** **كَالْمُجْرِمِينَ** **مَا** **لَكُمْ** **كَيْفَ** **تَعْمَلُونَ** **أَمْ** **لَكُمْ** **كِتَابٌ** **فِيهِ** **تَذَرُسُونَ**

Hereafter أَكْبَرُ is greater لَوْ if كَانُوا they عَلِمُوا ﴿٣٠﴾ but knew إِنَّ are لِلْمُتَّقِينَ verily for the pious عِنْدَ with رَبِّهِمْ their Lord جَنَّاتٍ the gardens of النَّعِيمِ ﴿٣١﴾ delight أَنْتَجِلُ what is the matter with مَا لَكُمْ like the criminals ﴿٣٢﴾ Muslims كَالْمُجْرِمِينَ ﴿٣٣﴾ you كَيْفَ how تَحْكُمُونَ ﴿٣٤﴾ do you judge أَمْ or لَكُمْ have you كِتَابٌ a Book فِيهِ through which تَدْرُسُونَ ﴿٣٥﴾ you learn

30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient) 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهِ مَا تُخْتَارُونَ ﴿٣٦﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِلِقَاءِ رَبِّكُمْ يَوْمَ الْفَيْصَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ ﴿٣٧﴾ سَأَلَهُمْ أَتُبْتُم بِذَلِكَ زَعِيمٌ ﴿٣٨﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٣٩﴾ يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٠﴾

إِنَّ لَكُمْ that you shall have لَكُمْ in it فِيهِ all that تُخْتَارُونَ ﴿٣٦﴾ you choose أَمْ or لَكُمْ have you أَيْمَانٌ عَلَيْنَا oaths from us بِلِقَاءِ رَبِّكُمْ reaching yours will لَكُمْ that إِنَّ Resurrection الْفَيْصَةِ the Day of يَوْمَ to which of أَتُبْتُم ask them سَأَلَهُمْ you judge تَحْكُمُونَ ﴿٣٧﴾ what لَكُمْ be بِذَلِكَ they have لَمْ or أَمْ will vouch زَعِيمٌ ﴿٣٨﴾ for that شُرَكَاءُ they have فَلْيَأْتُوا partners partners لْيَأْتُوا بِشُرَكَائِهِمْ then let them bring إِنْ كَانُوا if يَوْمَ truthful they are صَادِقِينَ ﴿٣٩﴾ truthfull the Day which يَوْمَ (remember) بِكُشْفٍ and they shall وَيُدْعَوْنَ the shin سَاقٍ from shall be uncovered عَنْ they shall not بَلَا but shall not يَسْتَطِيعُونَ ﴿٤٠﴾ they be able to do so

38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

خَشِيعَةً أَبْصَرْتُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٠﴾ فَذَرْنِي وَمَنْ يُكَذِّبُ يَهْدِ الْخَلْدِ سَتَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤١﴾ وَأُنْزِلَ لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٢﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٣﴾

خَشِيعَةً will cover them أَبْصَرْتُمْ their eyes will be cast down ذِلَّةٌ will be called يُدْعَوْنَ they used to كَانُوا and verily وَهُمْ prostrate السُّجُودِ to healthy and secure سَالِمُونَ and they were وَهُمْ then leave Me alone فَذَرْنِي denies يَكْذِبُ and whoever وَمَنْ then leave Me alone سَتَسْتَدْرِجُهُمْ speech (Quran) الْخَلْدِ We shall punish them gradually مِنْ حَيْثُ لَا where لَا they perceive يَعْلَمُونَ and I وَأُنْزِلَ they perceive كَيْدِي My Plan مَتِينٌ My Plan will grant a respite إِنَّ to them لَهُمْ is strong أَمْ is strong تَسْأَلُهُمْ or is it that أَجْرًا you ask them فَهُمْ a wage مُثْقَلُونَ debt they are heavily burdened

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). 44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٤﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَالِحِ الْقَوْمِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٥﴾ تَوَلَّىٰ أَنْ تَنْزَكُكَ رِجْمَةً مِنْ رَبِّهِ لَئِنْ لَمْ يَنْزِلْ بِهِ الْوَعْدُ لَيَكْفُرُنَّ بِهِ وَهُوَ كَذِبٌ ﴿٤٦﴾ فَاجْنِبْهُ رَبُّهُ فَجَمَلَهُ مِنَ الصَّالِحِينَ ﴿٤٧﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَنْ يَمِيعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُمْ لَمَجْنُونٌ ﴿٤٨﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٤٩﴾

أَمْ or that عِنْدَهُمُ the unseen الْغَيْبُ is with them فَهُمْ so they يَكْتُبُونَ ﴿٤٤﴾ فَاصْبِرْ can wait with patience لِحُكْمِ for رَبِّكَ the Decision of وَلَا and not تَكُنْ like كَصَالِحِ

وَهُوَ he cried out تَدْرِكُ when إِذْ the fish كَلَّوْهُ the companion of  
 تَدْرِكُ that أَنْ had not لَوْلَا restrained, suppressed مَكْظُومٌ ﴿١٨﴾ while he  
 he would لَيْدٌ his Lord رَبِّهِ from مِنْ a Grace رَحْمَةً reached him  
 on the naked shore بِالْعَرَاءِ indeed have been (so he was) cast off  
 وَهُوَ but chose him فَاجْتَبَاهُ was to be blamed مَذْمُومٌ ﴿١٩﴾ while he رَبُّهُ  
 وَإِنَّ the righteous الصَّالِحِينَ ﴿٢٠﴾ of مِنْ and made him فَجَعَلَهُ his Lord  
 disbelieve كَفَرُوا those who الَّذِينَ would almost يَكَاذُ and verily  
 لَيَزْلُقَنَّكَ with their eyes (through hatred) بِأَبْصَرِهِ make you slip  
 إِنَّهُمْ and they say يَقُولُونَ the Reminder الذِّكْرُ they hear سَمِعُوا when  
 a ذِكْرٌ but إِلَّا it is هُوَ and not وَمَا is a madman لَمَجْنُونٌ ﴿٢١﴾ verily he  
 to all the worlds لِّلْعَالَمِينَ ﴿٢٢﴾ reminder

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87) 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!" 52. But it is nothing else than a Reminder to all the 'Ālamîn (mankind, jinn and all that exists).

### سُورَةُ الْحَاقَّةِ

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أُذْرِكُ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَ أَشْقَى ﴿٤﴾ فَأَتَاهُمُ الْبَارِئُ فَانفَلَخَهُمْ فَالْمُؤْمِنُونَ إِلَى يَمِينِهِ كُفُّوا أَعْيُنَكُمْ فَالْجَنَّةُ سَعِيدٌ ﴿٥﴾  
 وَالْمَآءَ عَادَ فَأَهْلِكُوا بَارِعًا ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِينَ أَيَّتُمْ جُؤْمًا فَتَرَ الْفُؤْمَ فِيهَا  
 صَرَغَ عَنْ كَانَتْهُمْ أَعْجَازُ تَحِلٍ خَاوِيَةً ﴿٧﴾

الْحَاقَّةُ ﴿١﴾ the reality مَا the reality ﴿٢﴾ what is مَا the reality ﴿٣﴾ كَذَّبَتْ the reality ﴿٤﴾ the reality ﴿٥﴾ what is مَا will make you know

the calamity ۞ بِالْفَارِعَةِ and Ad people وَعَادُ Thamud ثَمُودُ denied  
 ۞ they were destroyed فَأَخْلَسُوا Thamud ثَمُودُ as for نَارًا  
 they were ۞ فَأَخْلَسُوا Ad عَادُ and as for نَارًا by the awful cry  
 ۞ violent صَرْصَرٍ a furious عَارِيسٍ by wind بِرِيحٍ destroyed  
 nights لَيَالٍ for seven سَبْعَ on them عَلَيْهِمْ which Allâh imposed  
 so that you قَرَرَى in succession حُسُوتًا days and eight وَكُنُيَّةً  
 ۞ lying overthrown صَرَعَى in it فِيهَا the people الْقَوْمَ could see  
 hollow ۞ حَاوِيَةٍ date-palms تَخِلْ trunks of أَعْجَازُ as if they were

### Sûrat Al-Hâqqah (The Inevitable) LXIX

*In the Name of Allâh  
 the Most Gracious, the Most Merciful.*

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)! 5. As for Thamûd, they were destroyed by the awful cry! 6. And as for 'Âd, they were destroyed by a furious violent wind! 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۞ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتِ ۞ بِالْخَاطِئَةِ ۞ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ۞ إِنَّا لَنَّا طَعَا أَلَمَاءَ حَمَلْنَاكُمْ فِي اللَّيْلَةِ ۞ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۞ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۞ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۞

remnants ۞ بَاقِيَةٍ any بَيْنَ of them لَهُمْ you see تَرَى so do فَهَلْ  
 before him قَبْلَهُ and those وَمَنْ Pharaoh فِرْعَوْنُ and brought وَجَاءَ  
 ۞ and the cities وَالْمُؤْتَفِكَاتِ ۞ sin ۞ فَعَصَوْا رَسُولَ and they disobeyed  
 ۞ so He seized them فَأَخَذَهُمْ their Lord's رَبِّهِمْ Messenger  
 rose beyond طَعَا when لَنَّا verily we إِنَّا a strong رَابِيَةً ۞ a seizing  
 the ۞ in فِي We carried you حَمَلْنَاكُمْ the water أَلَمَاءَ limits  
 a تَذْكِرَةً for you لَكُمْ that We might make it لِنَجْعَلَهَا floating

١٥ an ear اُذُنْ and may understand it وَتَبَيَّنَا remembrance  
the Trumpet الصُّور in فِي will be blown تُنْفَخُ then when فَإِنَّا a keen  
and shall be removed (from وَجِلَتْ one ١٦ with blowing نَفْخَةً  
and the mountains وَالْجِبَالُ the earth أَلْأَرْضُ their places)  
with a single وَحْدَةً ١٧ crushing دَكَّةُ crushed

8. Do you see any remnants of them? 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ١٥ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهٍ ١٦ وَالْمَلَكُ عَلَى أَرْجَائِهِمْ وَيَحْمِلُ عَرَشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ١٧ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ١٨ فَأَمَّا مَنْ أَوْفَى كِتَابِهِ بِسَمِيحِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِي ١٩ إِنِّي كُنْتُ مِنْكُمْ حَاسِبًا ٢٠ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٢١ فِي جَنَّةٍ عَالِيَةٍ قَطْرُهَا دَائِبَةٌ ٢٢

the (great) الْوَاقِعَةُ ١٥ shall befall وَقَعَتِ then on that Day فَيَوْمَئِذٍ  
so it وَانْشَقَّتِ the heaven السَّمَاءُ and will split asunder فَهِيَ event  
and the الْمَلَكُ it will be frail and torn up وَاهٍ ١٦ on that Day يَوْمَئِذٍ  
the عَرَشُ and will bear وَيَحْمِلُ its sides أَرْجَائِهِمْ will be on angels  
١٧ ثَمَنِيَّةٌ that Day يَوْمَئِذٍ above them فَوْقَهُمْ your Lord رَبِّكَ Throne of  
shall you be brought to تُعْرَضُونَ that Day يَوْمَئِذٍ eight angels  
a ١٨ خَافِيَةٌ of you مِنْكُمْ will be hidden تَخْفَى not judgment  
his كِتَابِهِ will be given أَوْفَى him who مَنْ then as for فَأَمَّا secret  
read أَقْرَبُوا take هَؤُلَاءِ will say فَيَقُولُ in his right hand بِسَمِيحِهِ record  
كِتَابِي ١٩ that I إِنِّي did believe كُنْتُ surely I إِنِّي my record كِتَابِي  
a ٢٠ حَاسِبًا shall meet فَهُوَ my account عِيشَةٍ in ٢١ so he shall be ٢٢



a lofty ٢١ Paradise ٢٢ in ٢٣ well-pleasing ٢٤ life  
will be low and near ٢٥ the fruits in bunches whereof ٢٦  
at hand

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِغَةِ ٢١ وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ بَلَيِّنِي لَأُرَتِّبَ ٢٢ كِتَابِي ٢٣ وَلَرَّ ٢٤ أَدْرَ مَا حَسْبِي ٢٥ بَلَيِّنَهَا كَانَتِ الْقَاضِيَةَ ٢٦ مَا أَغْنَىٰ عَنِّي مَالِي ٢٧ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ٢٨ خُدُّهُ فَتَقْلُوهُ ٢٩ خُدُّهُ فَتَقْلُوهُ ٣٠ ثُمَّ لَنَحْجِمْ ٣١ صَلْوَهُ ٣٢ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٣٣ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ٣٤

كُلُوا وَاشْرَبُوا eat and drink ٢١ هَنِيئًا at ease ٢٢ بِمَا for that which ٢٣ أَسْلَفْتُمْ you have sent on before you ٢٤  
كُلُوا past ٢٥ days ٢٦ in ٢٧ الْأَيَّامِ الْفَالِغَةِ you have sent on before you ٢٨ وَأَمَّا مَنْ أُوْقِيَ him who ٢٩ but as for ٣٠  
كِتَابَهُ his record ٣١ will be given ٣٢ أُوْقِيَ him who ٣٣ but as for ٣٤ كِتَابَهُ his record ٣٥  
لَأُرَتِّبَ I wish ٣٦ بَلَيِّنِي will say ٣٧ بَلَيِّنِي in his left hand ٣٨ كِتَابِي ٣٩ not ٤٠ أُرَتِّبَ I wish ٤١  
أَدْرَ I had known ٤٢ and that not ٤٣ وَلَرَّ my record ٤٤ كِتَابِي ٤٥ given ٤٦  
هَدْرًا what is ٤٧ حَسْبِي ٤٨ my account ٤٩ بَلَيِّنَهَا If only it ٥٠ كَانَتِ my account ٥١  
الْقَاضِيَةَ ٥٢ my end ٥٣ مَا my end ٥٤ not ٥٥ أَغْنَىٰ has availed ٥٦ عَنِّي me ٥٧ مَالِي ٥٨ my  
سُلْطَانِيَّةٌ ٥٩ wealth ٦٠ هَلَكَ have gone ٦١ عَنِّي from me ٦٢ سُلْطَانِيَّةٌ ٦٣ my power and ٦٤  
خُدُّهُ arguments ٦٥ فَتَقْلُوهُ seize him ٦٦ فَتَقْلُوهُ and fetter him ٦٧ ثُمَّ لَنَحْجِمْ then ٦٨  
سِلْسِلَةٍ a chain ٦٩ فِي in ٧٠ سِلْسِلَةٍ then ٧١ ثُمَّ burn him ٧٢ ثُمَّ the blazing Fire ٧٣  
ذَرْعُهَا whereof the length ٧٤ سَبْعُونَ is seventy ٧٥ ذِرَاعًا cubits ٧٦ فَاسْلُكُوهُ ٧٧  
إِنَّهُ fasten him ٧٨ كَانَ verily he ٧٩ لَا used to ٨٠ يُؤْمِنُ believe ٨١ بِاللَّهِ in ٨٢  
الله ٨٣ the Most Great ٨٤

24. Eat and drink at ease for that which you have sent on before you in days past!  
25. But as for him who will be given his Record in his left hand, will say: "I wish

that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it had been my end (death)! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allâh, the Most Great,

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٢٦﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حِمِيمٌ ﴿٢٧﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٢٨﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٢٩﴾ فَلَا أَقِيمُ بِمَا تُبْصِرُونَ ﴿٣٠﴾ وَمَا لَا تُبْصِرُونَ ﴿٣١﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٢﴾ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣٣﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٤﴾ وَلَوْ نَقُولَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٣٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٣٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٣٧﴾ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٣٨﴾ وَإِنَّهُ لَذِكْرٌ لِّلْمُتَّقِينَ ﴿٣٩﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٠﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٤١﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٤٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٤٣﴾

وَلَا يَحْضُ and not he urged عَلَى on طَعَامِ the feeding of الْمُسْكِينِ the poor  
فَلَيْسَ the poor so not لَهُ has he الْيَوْمَ this Day هَهُنَا here حِمِيمٌ  
وَلَا friend nor طَعَامٌ any food إِلَّا except مِنْ غِسْلِينٍ the  
يَأْكُلُهُ none لَا washing of wounds إِلَّا will eat it الْخَاطِئُونَ except  
فَلَا the sinners أَقِيمُ so verily بِمَا I swear تُبْصِرُونَ by whatsoever  
وَمَا you see لَا and by whatsoever وَمَا you see not تُبْصِرُونَ  
إِنَّ you see لَقَوْلُ the word of رَسُولٍ Messenger كَرِيمٍ an honored  
قَلِيلًا a poet قَلِيلًا little is شَاعِرٍ the word of يَقُولُ it is كَاهِنٌ  
تُؤْمِنُونَ that you believe وَلَا nor is it يَقُولُ the word of كَاهِنٍ  
قَلِيلًا a sooth sayer تَذَكَّرُونَ that little is وَمَا you remember نَزِيلٌ  
الْعَالَمِينَ the Lord of رَبِّ from this is the revelation sent down  
نَقُولَ and if وَلَوْ the worlds عَلَيْنَا he forged بَعْضُ concerning Us  
لَأَخَذْنَا false sayings الْأَقَاوِيلِ some We surely should have seized  
لَقَطَعْنَا and then ثُمَّ by his right hand بِالْيَمِينِ him  
مِنْهُ would cut from him الْوَتِينَ the life artery وَمَا and not  
حَاجِزِينَ from him عَنْهُ one any مِنْ of you حَاجِزِينَ could withhold  
لَذِكْرٌ is a Reminder لِّلْمُتَّقِينَ for the وَإِنَّهُ (Quran) and verily this  
لَنَعْلَمُ and verily We وَإِنَّا pious that أَنْ know لَمُتَّقِينَ there are some

will be an **لَحَرَةً** and indeed it **وَإِنَّ** deny **مُكَذِّبِينَ** among you that  
 anguish **عَلَى** and verily it is **وَإِنَّ** the disbelievers **الْكَافِرِينَ** for  
 the **بِأَسْمِ** so glorify **فَسَبِّحْ** with certainty **الْبَيِّنِ** an absolute truth  
 the Most Great **الْعَظِيمِ** your Lord **رَبِّكَ** Name of

34. And urged not on the feeding of *Al-Miskîn* (the poor). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. This is the Revelation sent down from the Lord of the '*Âlamîn* (mankind, jinn and all that exists). 44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2). 49. And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*] 50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ân) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

## سُورَةُ الْمَعَارِجِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ① لِّلْكَافِرِينَ لَّئْسَ لَهُمْ دَافِعٌ ② مِّنْ أَفْذَى الْمَعَارِجِ ③ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ  
 إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④ فَأَصْبَرَ صَبْرًا جَبِيلًا ⑤ إِنَّهُمْ يَرَوْنَهُ بَیْدًا ⑥ وَزَنَّهُ قَرِيبًا ⑦ يَوْمَ  
 تَكُونُ السَّمَاءُ كَالْهَيْلِ ⑧ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨ وَلَا يَنْتَلِ حِمِيمٌ حِمِيمًا ⑩ يُبْصَرُونَهُمْ يَوْمَ الْمُنْجَرِمِ تَوَفَّقْدِي مِنْ  
 عَذَابٍ يَوْمَئِذٍ بِبَيْنِهِ ⑪

سَأَلَ asked سَائِلٌ a questioner بِعَذَابٍ concerning a torment وَاقِعٍ ①  
 for it لَّئْسَ upon the disbelievers لِّلْكَافِرِينَ ② about to befall  
 دَافِعٌ ③ can avert مِّنْ from أَفْذَى Allah ﷻ ذَى the Lord of الْمَعَارِجِ ④

and الرَّوحُ the angels اَتْلَوْكَ ascend تَنْجُ the ways of ascent  
 the spirit إِلَيْهِ to Him in يَوْمَ a Day اَمَّا is مِقْدَارُهُ  
 so قَاتِرٌ years سِتْرٌ thousand اَلْفٌ fifty اَمَّا measure whereof  
 verily they اِنَّهُمْ with a good حَبِيلًا patience صَبْرًا be patient  
 the Day يَوْمَ near قَرِيبًا but We see it وَرَآهُ afar off يَبْصُرُ see it  
 like melted lead كَالْمُهْلِ the sky اَلسَّمَاءُ will be تَكُونُ that  
 like flakes of wool كَالْعِهْنِ the mountains اَلْجِبَالُ and will be  
 of a friend حِمِيمًا a friend حَمِيمٌ will ask يَسْتَلُ and not  
 would desire يَوْئُ though they shall be made to see one another  
 from مَنْ he ransom himself يَفْتَدِي if لَوْ the criminal الْمُجْرِمُ  
 by his children بَنِيهِ that Day يَوْمَ the punishment of

### *Sûrat Al-Ma'ârij* (The Ways of Ascent) LXX

*In the Name of Allâh  
 the Most Gracious, the Most Merciful.*

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allâh, the Lord of the ways of ascent. 4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

وَصَحْبِهِ وَأَخِيهِ ۚ وَفَصَّلَتْهُ أَلْفُ نُوُجٍ ۖ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ كَلَّا إِنَّمَا لَظَنُ ۖ نَزَّاعَةً لِّلشَّوَى ۚ  
 تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۖ وَجَمَعَ فَأَوْعَى ۚ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ وَإِذَا مَسَّهُ الْخَيْرُ  
 مَنُوعًا ۚ إِلَّا الْمُصَلِّينَ ۚ

and his wife وَصَنَجَتِهِ and his brother وَأَخِيهِ and his kindred أَلْيَ who sheltered him وَمَن who in the earth الْأَرْضِ the earth جَمِيعًا all ثُمَّ so then يُجِيبُهُ it might save him النَّارِ the Fire of Hell لَٰكِنِّ verily it will be إِنَّمَا but no means (all) such as تَدْعُوا calling the head skin لِّلشَّوَى taking away and turn away their faces وَوَلَّى turn their backs رَجَعَ and man حُلِقَ verily الْإِنْسَنَ and hide it فَاتَمَّ collect (wealth) ۞ very impatient إِذَا when مَسَّهُ touches him أَتَىَّ evil جُرُوعًا distressed وَإِذَا and when مَسَّهُ touches him الْخَبِيرَ those devoted to Salat الْمُصَلِّينَ except إِلَّا stingy مَوْعًا good

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (*Tafsir Al-Qurtubî*) 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh). 19. Verily, man (disbeliever) was created very impatient; 20. Irritable (discontented) when evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salât* (prayers).

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۞ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۞ لِّلسَّائِلِ وَالْمَحْرُورِ ۞ وَالَّذِينَ يُصَدِّقُونَ بَيَّوَاتِ  
الَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۞ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۞ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۞ إِلَّا عَلَىٰ  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۞ فَمَنْ أَتَىٰ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۞

الَّذِينَ هُمْ those الَّذِينَ who عَلَى in صَلَاتِهِمْ their Salat دَائِمُونَ ۞ remain  
is وَالَّذِينَ constant in أَمْوَالِهِمْ their wealth حَقٌّ ۞  
لِّلسَّائِلِ a known مَعْلُومٌ ۞ for the beggar who asks وَالْمَحْرُورِ ۞  
وَالَّذِينَ and for the deprived (who has lost his property and wealth)  
الَّذِينَ in the Day of بَيَّوَاتِ believe and those who  
the torment of عَذَابِ of مَنْ who هُمْ and those وَالَّذِينَ Recompense

رَبِّهِمْ the torment of عَذَابٍ verily إِنَّ fear تُشْفِقُونَ their Lord  
 can feel secure مَأْمُونٍ ﴿٢٨﴾ is that before which none عِبْرٌ their Lord  
 وَالَّذِينَ guard حَافِظُونَ ﴿٢٩﴾ their chastity لِفُرُوجِهِمْ who هُمْ and those الَّذِينَ  
 possess مَلَكَتْ what مَا or أَوْ their wives أَزْوَاجَهُمْ with عَلَى except  
 to be مُؤْمِنِينَ ﴿٣٠﴾ not عِبْرٌ so they are فَايْمُهُمْ their right hands  
 أَيْمَنُكُمْ فَمَنْ blamed but أَبْتَنَى seeks رَبَّكَ beyond ذَلِكَ that فَأُولَئِكَ  
 transgressors الْعَادُونَ ﴿٣١﴾ who are هُمْ then it is those

23. Those who remain constant in their *Salât* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ﴿٣٥﴾ قَالِ الَّذِينَ كَفَرُوا بِكَ مُهَيِّئِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَتَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةً نَعِيمٍ ﴿٣٨﴾

وَالَّذِينَ and those هُمْ who لِأَمْتِنَتِهِمْ to their trusts وَعَهْدِهِمْ and their  
 in رَاعُونَ ﴿٣٢﴾ they keep وَالَّذِينَ and those هُمْ who بِشَهَادَتِهِمْ in  
 قَائِمُونَ ﴿٣٣﴾ stand firm وَالَّذِينَ and those هُمْ who عَلَى  
 صَلَاتِهِمْ their Salat يُحَافِظُونَ ﴿٣٤﴾ guard well أُولَئِكَ such فِي  
 in جَنَّاتٍ the Gardens مُكْرَمُونَ ﴿٣٥﴾ honored قَالِ the matter that  
 with الَّذِينَ those who كَفَرُوا disbelieve بِكَ from you مُهَيِّئِينَ ﴿٣٦﴾ that  
 they hasten to listen عَنِ the right أَلْيَمِينِ and on الشِّمَالِ the  
 left عِزِينَ ﴿٣٧﴾ (sitting) in groups أَتَطْمَعُ every امْرِئٍ  
 man مِنْهُمْ of them أَنْ to يُدْخَلَ be entered جَنَّةً the Paradise of  
 delight نَعِيمٍ ﴿٣٨﴾

32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their *Salât* (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allâh's Book (this Qur'an)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٦٩﴾ فَلَا أَقِيمُ رَبِّ السَّعْدِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٧٠﴾ عَلَى أَنْ تُبَدِّلَ خَيْرًا مِمَّا نَحْنُ بِمَسْبُوقِينَ ﴿٧١﴾ فَذَرَهُمْ يَحْضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٧٢﴾ يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاجًا كَانَتْهُمْ إِلَى نَفْسٍ يُوفُضُونَ ﴿٧٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذُلٌّ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٧٤﴾

out of مِمَّا have created them خَلَقْنَاهُمْ verily We إِنَّا but nay كَلَّا  
by the رَبِّ I swear أَقِيمُ so لَا they know يَعْلَمُونَ ﴿٦٩﴾ that which  
and sunset in السَّعْدِ وَالْمَغْرِبِ all points of sunrise in the east السَّعْدِ Lord of  
تُبَدِّلُ that أَنْ to are Able لَقَدِيرُونَ ﴿٧٠﴾ that surely We إِنَّا the West  
وَمَا not than them مِمَّا by better خَيْرًا We replace (them)  
to يَحْضُوا so leave them فَذَرَهُمْ are to be outrun بِمَسْبُوقِينَ ﴿٧١﴾ We  
they meet يُلَاقُوا until حَتَّى and play about وَيَلْعَبُوا plunge in vain talk  
the Day يَوْمَ they are promised يُوعَدُونَ ﴿٧٢﴾ which الَّذِي their Day  
سِرَاجًا the graves الْأَجْدَاثِ of مِنْ they will come out يُخْرِجُونَ when  
كَانَتْهُمْ quickly إِلَى as if they نَفْسٍ racing يُوفُضُونَ ﴿٧٣﴾ خَشِيعَةً  
تَرْهَقُهُمْ with their eyes أَبْصَرُهُمْ lowered in fear and humility  
which الَّذِي the Day الْيَوْمُ that is ذُلٌّ disgrace ذَلِكَ covering them  
كَانُوا they were يُوعَدُونَ ﴿٧٤﴾ promised

39. No, that is not like that! Verily, We have created them out of that which they know! 40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely, We are Able — 41. To replace them by (others) better than them; and We are not to be outrun. 42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised — 43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

## سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ۝ أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ۝ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَذِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ۝ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ۝ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَعَهُمْ فِي مَا ذُنِبُوا وَاسْتَفْسَحُوا يَابِئِهِمْ وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ۝ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ to Noah Noah sent verily We to his people that أَنْ before your people warn (saying) to He said قَالَ a painful torment comes to them بِأَيِّهِمْ أَلِيمٌ ۝ O my people يَقَوْمِ I am لَكُمْ verily I am نَذِيرٌ to you مُبِينٌ ۝ a plain that أَنْ a plain be اتَّقُوهُ Allah you should worship وَأَطِيعُوا dutiful to Him وَأَطِيعُوا He will forgive and obey me يَغْفِرْ ۝ He will forgive your sins of ذُنُوبِكُمْ وَيُخَذِّرْكُمْ and respite you إِلَىٰ to أَجَلٍ term مُّسَمًّى an appointed term إِنَّ 'an appointed term Allah the term of أَجَلٍ verily I cannot be delayed لَوْ if you Kُنْتُمْ but I دَعَوْتُ verily I O my Lord رَبِّ he said قَالَ know ۝ but not فَلَمْ and day وَنَهَارًا night my people قَوْمِي have called to their دُعَايَ increased them إِلَّا all my calling فِرَارًا but ۝ I called unto دَعَوْتُهُمْ every time كُلَّمَا and verily I وَإِنِّي flight them جَعَلُوا that you might forgive تَغْفِرَ them أَصْوَعَهُمْ they put them جَعَلُوا ۝ up their fingers into مَا ذُنِبُوا their ears وَاسْتَفْسَحُوا and persisted وَاسْتَكْبَرُوا and proclaimed in public to them وَأَسْرَرْتُ ۝ I secretly appealed وَأَسْرَرْتُ ۝ I said فَقُلْتُ in private إِسْرَارًا ۝ from رَبِّكُمْ your Lord إِنَّهُ verily He كَانَ is غَفَّارًا ۝

Oft-Forgiving



## Sûrat Nûh (Noah) LXXI

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." 2. He said: "O my people! Verily, I am a plain warner to you, 3. "That you should worship Allâh (Alone), be dutiful to Him, and obey me, 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but know." 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), 6. "But all my calling added nothing but to (their) flight (from the truth). 7. "And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. "Then verily, I called to them openly (aloud). 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ بَرَكَاتٍ ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

يُرْسِلِ He will send السَّمَاءَ the sky (rain) عَلَيْكُمْ to you مِدْرَارًا ﴿١١﴾ and وَيُمْدِدْكُمْ abundance and give you increase بِأَمْوَالٍ in wealth وَيَبْنِيَنَّ and جَنَّاتٍ on you وَيَجْعَلْ children and bestow لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ for Allah you expect not لَا you do not أَطْوَارًا ﴿١٤﴾ He has created you خَلَقَكُمْ and surely أَلَمْ تَرَوْا كَيْفَ see you خَلَقَ how اللَّهُ Sَبْعَ the seven سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ one above another وَجَعَلَ and has made الْقَمَرَ فِيهِنَّ نُورًا therein وَجَعَلَ a light الشَّمْسُ and made بَرَكَاتٍ ﴿١٦﴾ a lamp وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ and اللَّهُ has brought you forth

from الْأَرْضِ the (dust of) earth بَنَّاكَ ﴿٧١﴾ as a growth ثُمَّ then يُبْدِكُ ﴿٧٢﴾ and bring you وَنُخْرِجُكُمْ into it فِيهَا He will return you the earth وَاللَّهُ for you لَكُمْ has made جَعَلَ and Allah وَٱللَّهُ forth بِسَاطَا ﴿٧٣﴾ wide spread

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allâh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabari*) 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? 19. And Allâh has made for you the earth a wide expanse.

لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٧٤﴾ قَالَ نُوحٌ رَبِّ إِنِّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَّمْ يَزِدَّهُ مَالَهُ وَوَلَدَهُ ۖ إِلَّا خَسَارًا ﴿٧٥﴾ وَمَكُرًا مَكْرًا كَبِيرًا ﴿٧٦﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧٧﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧٨﴾

لَتَسْلُكُوا therein سُبُلًا (on) roads فِجَاجًا ﴿٧٤﴾ verily they my Lord رَبِّ Noah قَالَ mountain trails إِنِّهُمْ give عَصَوْنِي disobeyed me وَاتَّبَعُوا and followed مَنْ one لَّمْ not يَزِدَّهُ but وَلَدَهُ and his children وَوَلَدَهُ his wealth مَالَهُ him increase خَسَارًا ﴿٧٥﴾ loss وَمَكْرًا and they have plotted مَكْرًا a كَبِيرًا ﴿٧٦﴾ plot you shall leave تَذَرُنَّ not لَا and they have said وَقَالُوا mighty nor تَذَرُنَّ shall you leave وَدًّا Wadd وَلَا your gods آلِهَتَكُمْ nor يَغُوثَ nor Yaguth وَيَعُوقَ nor Yaqooq وَلَا nor نَسْرًا many كَثِيرًا they have led astray أَضَلُّوا and indeed وَقَدْ Nasr تَزِدِ and not the wrong-doers الظَّالِمِينَ but إِلَّا ضَلَالًا ﴿٧٨﴾ error

20. That you may go about therein in broad roads. 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. 22. "And they have plotted a mighty plot. 23. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwâ*', nor *Yaghûth*, nor *Ya'ûq* nor *Nasr*' (these are the names of their idols). 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) save error.' "

مِمَّا خَطَبْتَهُمْ أَغْرِقُوا فَادْخُلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢١﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَبَّارًا ﴿٢٢﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٣﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٤﴾

مِمَّا خَطَبْتَهُمْ because of their sins أَغْرِقُوا they were drowned فَادْخُلُوا they were made to enter نَارًا the Fire فَلَمْ يَجِدُوا and not أَنْصَارًا Allah instead of مِنْ دُونِ for them لَهُمْ found وَقَالَ نُوحٌ and said رَبِّ my Lord لَا not تَذَرْنِي leave عَلَى on any الْأَرْضِ the earth مِنَ of الْكَافِرِينَ the disbelievers دَبَّارًا any they يُضِلُّوا you leave them تَذَرَهُمْ if إِنَّ verily you إِنَّكَ inhabitant they will beget يَلِدُوا and not وَلَا your slaves عِبَادَكَ will mislead إِلَّا but فَاجِرًا wicked كَفَّارًا disbelievers رَبِّ my Lord اغْفِرْ me وَلِوَالِدَيَّ and my parents وَلِمَنْ and him who دَخَلَ and enters بَيْتِي my home مُؤْمِنًا as a believer وَلِلْمُؤْمِنِينَ and all the believing men and women وَالْمُؤْمِنَاتِ and women تَزِدِ and not وَلَا increase الظَّالِمِينَ to the wrong-doers إِلَّا but نَبَارًا destruction

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

## سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

قُلْ say أُوحِيَ to me إِلَيَّ it has been revealed أَنَّهُ that اسْتَمَعَ that a group of الْجِنِّ jinns نَفَرٌ a group فَقَالُوا they said إِنَّا verily سَمِعْنَا we have heard قُرْآنًا (a Quran) عَجَبًا ﴿١﴾ Recital (a Quran) a wonderful ﴿٢﴾ we and we believed فَآمَنَّا the Right path يَهْدِي to it guides إِلَى the Right path تَعَالَى we shall join رَبِّنَا with our Lord وَلَمْ therein and never نُشْرِكْ the majesty جَدُّ exalted be رَبِّنَا of anything وَأَنَّهُ and verily تَعَالَى and verily جَدُّ of our Lord مَا neither اتَّخَذَ a wife صَاحِبَةً He has taken وَلَا nor وَلَدًا ﴿٣﴾ a son وَأَنَّهُ and that كَانَ used to يَقُولُ say سَفِيهًا of the foolish among us عَلَى Allah شَطَطًا ﴿٤﴾ Allah against us that which was ظَنَنَّا and verily we ظَنَّا thought أَن that وَلَنَا wrong and not right would never نَقُولَ say الْإِنسُ men وَالْجِنُّ jinns عَلَى and against اللَّهِ Allah كَذِبًا ﴿٥﴾ a lie وَأَنَّهُ and verily كَانَ there were رِجَالٌ men مِّنَ among the males رِجَالٍ who took refuge يَعُوذُونَ mankind الْجِنِّ among the jinns فَزَادُوهُمْ so they increased them رَهَقًا ﴿٦﴾ in you ظَنَنْتُمْ as كَمَا thought and they ظَنُّوا sin and arrogance وَأَنَّهُمْ that لَّنْ will never يَبْعَثَ Allah أَحَدًا ﴿٧﴾ Allah anyone

### Sûrat Al-Jinn (The Jinn) LXXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard

a wonderful Recitation (this Qur'ân)! 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh). 3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood. 5. 'And verily, we thought that men and jinn would not utter a lie against Allâh. 6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا حَرَسًا شَدِيدًا وَشُهَبًا ۝٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمِيعِ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ مِنْهَا رَصَدًا ۝٩ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝١٠ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ۝١١

وَأَنَّا لَمَسْنَا the heaven السَّمَاءَ have sought to reach and we فَوَجَدْنَهَا stern ۝٨ شَدِيدًا guards حَرَسًا filled with مِلْئًا but found it وَشُهَبًا ۝٩ we sit نَقْعُدُ used to كُنَّا and verily we وَأَنَّا and flaming fires stations لِّلسَّمِيعِ there at فَمَنْ to (steal) a hearing يَسْمَعُ who now يَجِدْ listens الْآنَ for him لَهُ will find رَصَدًا ۝٩ a flaming fire وَشُهَبًا ۝٩ watching in ambush وَأَنَّا ۝٩ and we لَا and we نَدْرِي ۝٩ know أَشَرٌّ whether evil أُرِيدَ is intended بِمَنْ for those فِي the الأرضِ ۝٩ on أَرَادَ or whether رَبُّهُمْ intends لَهُمْ for them رَشَدًا ۝١٠ a Right Path وَأَنَّا ۝١٠ and that رَشَدًا ۝١٠ their Lord الصَّالِحُونَ ۝١٠ that دُونَ ۝١٠ and of us وَمِنَّا ۝١٠ are righteous (to) قِدْدًا ۝١١ on ways طَرَائِقَ ۝١١ we are كُنَّا ۝١١ that different groups

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُنْجِزَهُمْ هَرَبًا ۝١٢ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ؕ آمَنَّا بِهِ ؕ فَمَنْ يُؤْمِنُ بِرَبِّهِ ؕ فَلَا يَخَافُ بَحْسَ وَلَا رَهَقًا ۝١٣ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ؕ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۝١٤ وَأَمَّا

الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوَالَوْا آسْتَقَمُوا عَلَى الْطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

وَأَنَّا and we طَرَقْنَا we think أَن that لَنْ never نُعْجِزُ and we can escape الله Allah في in الْأَرْضِ the earth وَكُنْ and we can escape Him هَرَبًا ﴿١٢﴾ by flight وَأَنَّا never we heard سَمِعْنَا when لَمَّا indeed الْهُدَى the Guidance آمَنَّا the Guidance يَوْمَ and whosoever فَمَنْ therein يُؤْمِنُ believes بِرَبِّهِ in his Lord فَلَا so not يَخَافُ shall have fear بِخَسَا any loss وَلَا any oppression رَهَقًا ﴿١٣﴾ and we وَأَنَّا of us (some are) الْمُسْلِمُونَ Muslims وَمِنَّا and of us (some are) الْقَاسِطُونَ unjust rebels فَمَنْ then such عَمَرُوا has embraced Islam وَأَسْلَمَ and whosoever the Right Path رَشَدًا ﴿١٤﴾ and as for وَأَنَّا the Right Path and as for the Right Path رَشَدًا ﴿١٤﴾ and as for the Right Path حَطَبًا for Hell لِيَجْهَنَّمَ they shall be فَكَانُوا unjust rebels وَالْوَالَوْا and if آسْتَقَمُوا they had stood upright عَلَى the طَّرِيقَةِ on the Right Way لَأَسْقَيْنَهُمْ Right Way We should surely have bestowed on them مَاءً water غَدَقًا in abundance ﴿١٦﴾

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects). 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight. 13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path." 15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

لَتَفْنِينَ فِيهِ وَمَنْ يَعْزِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّا لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

and whosoever **وَمَنْ** thereby **فِيهِ** that We might try them **لَتَقْنَنَهُمْ**  
 his Lord **رَبِّهِ** the Reminder of **ذِكْرٍ** from **عَنْ** turns away **يُضِلُّهُ**  
**بَسَلَّتْكُمْ** He will cause him to enter in **عَذَابًا** torment **صَعَدًا** ﴿١٧﴾  
 for Allah **لِلَّهِ** the mosques are **الْمَسَاجِدَ** and that **وَأَنَّ** a severe  
 anyone **أَحَدًا** Allah **اللَّهُ** along with **مَعَ** invoke **تَدْعُوا** so not  
 and that **لَا** when **فَإِذَا** stood up **عَبْدٌ** the slave of **اللَّهُ** Allah **يَدْعُوهُ**  
 were **يَكُونُونَ** they almost **كَأَدْوَا** invoking in prayer to Him  
 round him **لِيَكُنَا** ﴿١٩﴾ in a dense crowd (stifling him) **قُلْ** say **إِنَّمَا**  
 I only **أَدْعُوهُ** my Lord **رَبِّي** invoke **وَلَا** and none **أَشْرِكُ** I associate **يَدْعُوهُ**  
 as partners **أَحَدًا** along with Him ﴿٢٠﴾

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. 19. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). 20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

**قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا** ﴿١٨﴾ **قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا** ﴿١٩﴾ **إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ** **وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا** ﴿٢٠﴾ **حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقَلُّ عَدَدًا** ﴿٢١﴾

**قُلْ إِنِّي لَا** verily I **إِنِّي** say **أَمْلِكُ** not **لَكُمْ** have power to cause  
 harm **وَلَا** nor **رَشَدًا** ﴿١٨﴾ to bring you to the Right Path  
 verily I **لَنْ** never **يُجِيرَنِي** can protect me **مِنَ اللَّهِ** Allah's  
 punishment **أَحَدٌ** anyone **وَلَنْ** nor **أَجِدَ** can I find **مِنْ دُونِهِ** except in  
 Him **مُلْتَحَدًا** ﴿١٩﴾ but **بَلَاغًا** conveyance **مِنَ اللَّهِ** from Allah  
 and His Messages **وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ** and whosoever  
 Allah **وَرَسُولُهُ** and His Messenger **فَإِنَّ** then verily **لَهُ** for him is  
 the Fire of **جَهَنَّمَ** Hell **خَالِدِينَ فِيهَا** they shall dwell therein

that which مَا they see رَأَوْا when إِذَا till حَتَّى forever ﴿١٢﴾  
 who it مَنْ then they will know فَسَيَعْلَمُونَ they are promised  
 ﴿١٣﴾ and less in وَأَقَلُّ helpers نَاصِرًا is weaker in أَضْعَفُ is that  
 numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."  
 22. Say (O Muhammad ﷺ): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلْ إِنْ أَدْرَيْتَ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَكَ رَبِّي أَمَدًا ﴿١٢﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿١٣﴾ إِلَّا  
 مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْنِ خَلْفِهِ رَصَدًا ﴿١٤﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا  
 لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿١٥﴾

what مَا whether is near أَقْرَبُ I know أَدْرَيْتَ not إِنْ say قُلْ  
 for لَكَ will appoint يَجْعَلُ or whether أَمْ you are promised تُوعَدُونَ  
 the All-Knower of عَلِيمُ a distant term أَمَدًا ﴿١٢﴾ my Lord رَبِّي it  
 His الْغَيْبِ on عَلَى he reveals يُظْهِرُ and not فَلَا the unseen  
 he has ارْتَضَىٰ whom مَنْ except to إِلَّا anyone ﴿١٣﴾ unseen  
 he makes رَسُولٍ of رَسُولٍ chosen  
 behind مِنْ to march مِنْ بَيْنِ يَدَيْهِ from وَمِنْ before him خَلْفِهِ  
 that He may know لِيَعْلَمَ a band of watching guards رَصَدًا ﴿١٤﴾ him  
 the Messages رَسَالَاتِ they have conveyed أَبْلَغُوا verily قَدْ that أَنْ  
 all that which is بِمَا and He sorrounds وَأَحَاطَ their Lord رَبِّهِمْ of  
 لَدَيْهِمْ with them وَأَحْصَىٰ and كُلَّ of all شَيْءٍ عَدَدًا ﴿١٥﴾  
 count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He



Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen).” 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

### سُورَةُ الْمُزَّمِّلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِيلُ ﴿١﴾ فَرُّ الْإِلَّهِ قَلِيلًا ﴿٢﴾ فَصَفَّهُ أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

يَا أَيُّهَا الْمَزْمِيلُ ﴿١﴾ wrapped in garments فَرُّ stand (to pray) الْإِلَّهِ all night  
لَا except قَلِيلًا ﴿٢﴾ a little فَصَفَّهُ or half of it أَنْقَضَ or  
مِنْهُ less قَلِيلًا ﴿٣﴾ than that أَوْ a little زِدْ or add عَلَيْهِ to it وَرَتِّلِ  
الْقُرْآنَ recite تَرْتِيلًا ﴿٤﴾ the Quran إِنَّا in a slow style سَنُلْقِي verily We  
عَلَيْكَ shall send down قَوْلًا ﴿٥﴾ word ثَقِيلًا ﴿٥﴾ a weighty إِنَّ  
نَاشِئَةَ the rising (at) اللَّيْلِ night هِيَ is أَشَدُّ very hard وَطْأً  
وَأَقْوَمُ and most potent قِيلًا ﴿٦﴾ and most suitable for وَأَقْوَمُ  
لَكَ verily (there is) فِي for you النَّهَارِ day سَبْعًا occupation  
طَوِيلًا ﴿٧﴾ with ordinary duties وَادْكُرْ prolonged and remember اسْمَ  
رَبِّكَ the Name of إِلَيْهِ and devote yourself تَبَتَّلْ your Lord  
تَتَبِيلًا ﴿٨﴾ the Lord of رَبُّ with a complete devotion الْمَشْرِقِ the east  
وَالْمَغْرِبِ and the west لَا No إِلَهَ true god إِلَّا but هُوَ He فَاتَّخِذْهُ  
as Guardian وَكِيلًا ﴿٩﴾ take Him Alone

**Sûrat Al-Muzzammil (The One  
wrapped in Garments) LXXIII**

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little — 3. Half of it or a little less than that, 4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَيِّلاً ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

وَأَصْبِرْ and be patient عَلَىٰ with مَا what يَقُولُونَ they say وَاهْجُرْهُمْ and keep away from them هَجْرًا a good way جَيِّلاً withdrawal ﴿١٠﴾ وَذَرْنِي and leave Me Alone أُولَىٰ to deal with the deniers وَالْمُكَذِّبِينَ those who are in النَّعْمَةِ possession of good things of life وَمَهِّلْهُمْ and give them respite قَلِيلًا for a little while ﴿١١﴾ إِنَّ لَدَيْنَا أَنكَالًا with Us and raging Fire جَحِيمًا are fetters ﴿١٢﴾ وَطَعَامًا and a painful أَلِيمًا and torment ﴿١٣﴾ غُصَّةٍ that is a food عَذَابًا chokes ﴿١٤﴾ يَوْمَ the Day when تَرْجُفُ will be in violent shake الْأَرْضُ the earth and will be الْجِبَالُ and the mountains وَكَانَتِ a heap of sand كَيْبًا mountains poured out and flowing مَّهِيلًا ﴿١٥﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ have sent رَسُولًا to you شَهِيدًا a Messenger as كَمَا over you عَلَيْكَ to be a witness أَرْسَلْنَا We did send إِلَىٰ to فِرْعَوْنَ to Pharaoh رَسُولًا ﴿١٥﴾

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a

heap of sand poured out. 15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٥﴾ فَكَيْفَ تَنْفِقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٦﴾ السَّمَاءُ مُنْفِطِرٌ بِدءٍ كَانَ وَعَدُهُ مَفْعُولًا ﴿١٧﴾ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٨﴾

فَعَصَىٰ but disobeyed فِرْعَوْنُ Pharaoh الرَّسُولَ the Messenger فَأَخَذْنَاهُ then أَخَذًا with seizing وَبِيلًا a severe فَكَيْفَ how تَنْفِقُونَ if إِن can you avoid punishment كَفَرْتُمْ you disbelieve يَوْمًا in a Day that يَجْعَلُ will make الْوِلْدَانَ the children شِيبًا grey-headed by بِدءٍ will be cleft asunder مُنْفِطِرٌ the heaven السَّمَاءُ grey-headed to be مَفْعُولًا His Promise وَعَدُهُ is (certainly) كَانَ it تَذْكِرَةٌ an admonition هَذِهِ this is إِنَّ accomplished verily اتَّخَذْ let him take إِلَىٰ His Lord رَبِّهِ to a path سَبِيلًا ﴿١٨﴾

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment. 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. 19. Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثُهَا وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن نَحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ إِن عَلِمَ أَن سَابِغُونَ مِنْكُمْ رُءُوسَكُمْ وَأَخْرُجُونَ بِضَائِبِكُمْ فِي الْأَرْضِ يَنْتَفِعُونَ بِفَضْلِ اللَّهِ وَأَخْرُجُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقْرِضُوا لِأَنفُسِكُمْ مِن خَيْرٍ مِّمَّا عَدَا اللَّهُ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ مِن قَبْلِكُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢١﴾

﴿٢٠﴾ إِنَّ رَبَّكَ your Lord يَعْلَمُ knows أَنَّكَ that you تَقُومُ (to) stand أَدْنَىٰ pray at night) ثُلُثِي a little less مِن two thirds of اللَّيْلِ the night وَنِصْفَهُ or half the night وَطَائِفَةٌ or a third of the night وَالَّذِينَ those مَعَكَ with you وَاللَّهُ Allah and so do a party

He knows عَلِمَ and the day وَالنَّهَارُ the night اللَّيْل measures يُقَدِّرُ  
 so He has قَاتَبَ you calculate it (night) تُحْصُوا that can never أَلَّا  
 as much as مَا so recite you تَقْرَءُوا to you (in mercy) عَلَيْكَ turned  
 He knows عِلِمَ the Quran الْقُرْآنِ of مِنْ may be easy for you يَسَّرَ  
 sick مَرَضًا some among you مِنْكُمْ will be سَبْكُونُ that there أَن  
 the land وَالْأَرْضِ through فِي travelling يَضْرِبُونَ and others وَآخَرُونَ  
 and others يَبْتَغُونَ seeking مِنْ فَضْلِ Allah's اللَّهُ Bounty وَآخَرُونَ  
 so recite تَقْرَءُوا Allah's اللَّهُ Cause (Way) سَبِيلِ in فِي fighting يُقَاتِلُونَ  
 and of it (Quran) مِنْهُ may be easy يَسَّرَ as much as مَا  
 Zakat الزَّكَاةَ and give وَأَتُوا As-Salat (prayer) الصَّلَاةَ perform  
 (charity) وَأَقْرِضُوا and lend to Allah اللَّهُ قَرْضًا حَسَنًا a goodly loan وَمَا  
 for yourselves لِأَنْفُسِكُمْ you send before you تُقَدِّمُوا and whatsoever  
 it is هُوَ Allah اللَّهُ with عِنْدَ you will find it تَجِدُوهُ of good مِنْ خَيْرٍ  
 and seek وَاسْتَغْفِرُوا in reward أَجْرًا and greater وَأَعْظَمَ better خَيْرًا  
 is عَفْوَرُ Allah اللَّهُ verily إِنَّ Allah اللَّهُ Forgiveness of  
 Most Merciful الرَّحِيمُ Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.

سُورَةُ الْمُدَّثِّرِ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَرَبَّكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ

فَأَصْبِرْ ۖ فَإِذَا تَفَرَّقَ الْتَأْوُرُ ۚ ۞ فَذَلِكَ يَوْمَئِذٍ عَسِيرٌ ۚ ۞ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۚ ۞ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۚ ۞ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۚ ۞ وَبَنِينَ شُهُودًا ۚ ۞ وَمَهْدَتْ لَهُ تَهِيدًا ۚ ۞

يَا أَيُّهَا ۞ الْمُدَّثِّرُ ۞ O you ۞ enveloped ۞ اَرِثْ ۞ arise ۞ and warn ۞ وَذَرِكْ ۞ and  
purify ۞ فَطَهِّرْ ۞ and your garments ۞ وَبِابِكَ ۞ magnify ۞ فَكَبِّرْ ۞ your Lord  
give ۞ تَتَنَّنْ ۞ and not ۞ وَلَا ۞ keep away from ۞ فَارْجُزْ ۞ and Filth (idols)  
and for your Lord ۞ وَلِرَبِّكَ ۞ in order to have more ۞ فَتَسْكِرْ ۞ a thing  
فَأَصْبِرْ ۞ ۞ be patient ۞ فَإِذَا ۞ then when ۞ تَفَرَّقَ ۞ is sounded ۞ فِي ۞ into ۞ الْتَأْوُرُ ۞  
۞ a Day ۞ يَوْمٌ ۞ that Day will be ۞ يَوْمِذٍ ۞ so that ۞ فَذَلِكَ ۞ the trumpet  
۞ عَلَى ۞ Hard ۞ الْكَافِرِينَ ۞ the disbelievers ۞ غَيْرَ ۞ not ۞ يَسِيرٍ ۞ easy ۞ ذَرْنِي ۞  
Alone ۞ وَحِيدًا ۞ I created ۞ خَلَقْتُ ۞ with whom ۞ وَمَنْ ۞ Leave Me Alone  
in ۞ مَمْدُودًا ۞ resources ۞ مَالًا ۞ to him ۞ لَهُ ۞ and then granted ۞ وَجَعَلْتُ ۞  
۞ وَبَنِينَ ۞ abundance ۞ شُهُودًا ۞ and children (to be) ۞ وَمَهْدَتْ ۞ by his side ۞  
۞ تَهِيدًا ۞ for him ۞ لَهُ ۞ and made (life) smooth and comfortable  
settled

## Sûrat Al-Muddaththir (The One Enveloped) LXXIV

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allâh)! 4. And purify your garments! 5. And keep away from *Ar-Rujz* (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day — 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walîd bin Al-Mughîrah Al-Makhzûmî). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.

ثُمَّ يَطْمَعُ أَنْ أَرِيدَ ۚ ۞ كَلَّا ۚ إِنَّكَ كَانَ لِأَيَّتِنَا عَذَابًا ۚ ۞ سَأُزَيِّقُهُمْ صَعُودًا ۚ ۞ إِنَّهُمْ فَكَّرُوا وَمَدَر ۚ ۞ فَقِيلَ كَيْفَ مَدَرَ ۚ ۞ ثُمَّ قِيلَ

كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

ثُمَّ يَطْمَعُ then أَنَّ he desires أَزِيدَ ﴿١٥﴾ I should give more لَا إِلَهَ إِلَّا أَنَّهُ nay a كَانَ verily he لَاقِيَنَا has been عَيْنِدَا ﴿١٦﴾ to Our verses صَعُودًا ﴿١٧﴾ I shall oblige him to face سَاطِئَةً stubborn and opposing وَفَدَّرَ ﴿١٨﴾ thought نَكَرَ verily he إِنَّهُ severe torment and plotted قَتَلَ and قَتَلَ then ثُمَّ he plotted قَدَّرَ ﴿١٩﴾ how كَيْفَ so let him be cursed he قَدَّرَ ﴿٢٠﴾ then ثُمَّ he plotted قَدَّرَ ﴿٢١﴾ how كَيْفَ him be cursed and he looked in a bad وَبَسَرَ ﴿٢٢﴾ he frowned عَبَسَ then ثُمَّ thought and was وَاسْتَكْبَرَ ﴿٢٣﴾ he turned back أَدْبَرَ then ثُمَّ tempered way proud فَقَالَ then he said إِنَّ nothing هَذَا this is إِلَّا but سِحْرٌ magic the قَوْلُ but إِلَّا this is هَذَا only brought from old يُؤْتَرُ ﴿٢٤﴾ word الْبَشَرِ ﴿٢٥﴾ of the human being سَأُصْلِيهِ I will burn him in سَقَرَ ﴿٢٦﴾ Hell-Fire

15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: "This is nothing but magic from that of old, 25. "This is nothing but the word of a human being!" 26. I will cast him into Hell-fire.

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا يُغْنِي وَلَا نَذَرُ ﴿٢٨﴾ لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْنَا سِتْعَةُ عَشْرِ ﴿٣٠﴾ وَمَا جَعَلْنَا النَّارَ إِلَّا مَلَكُوتًا وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرْجِعُوا إِلَى الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ خُجُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

وَمَا أُنذِرَكَ what is مَا will make you know exactly and what مَا  
 لَا Hell-Fire does it leave نَذَرَ nor وَلَا it spares تَنِي not  
 are nineteen نَعَسَ over it عَلَيْهَا the skins لَبِئْسَ burning  
 as guardians of أَعْنَبَ We have set جَعَلْنَا and not وَمَا (angels)  
 We have fixed جَعَلْنَا and not وَمَا angels مَلِيكًا but إِلَّا the Fire  
 وَعَدْتُهُمْ their numbers إِلَّا except فِتْنَةً as a trial لِلَّذِينَ for those كَفَرُوا  
 in order that may arrive at certainty لِيَسْتَقِينَ who disbelieve  
 and may وَرَدَادَ the Scripture الْكِتَابَ were given أُولَئِكَ those who  
 and not وَلَا in Faith إِيْمَانًا who believe آمَنُوا those الَّذِينَ increase  
 the الْكِتَابَ were given أُولَئِكَ those who الَّذِينَ may doubt يَرْتَابُ  
 those الَّذِينَ and may say وَلَيَقُولُ and the believers وَالْمُؤْمِنُونَ Scripture  
 and the الْكَافِرُونَ is a disease قُلُوبِهِمْ whose hearts في  
 by this هَذَا Allah الله intends أَرَادَ what مَا disbelievers  
 whom مَنْ Allah الله leads astray بَئِلُ thus كَذَلِكَ example  
 and none وَمَا He wills يَشَاءُ whom مَنْ and guides وَهْدَى He wills  
 بَلَدُكُمُ knows جُنُودَ رَبِّكَ the hosts of إِلَّا but هُوَ He وَمَا  
 to mankind لِلْبَشَرِ a reminder ذِكْرًا but إِلَّا this is مِن and not

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَلَّا وَالْقَمَرِ ﴿٧٤﴾ وَإِلَّالِ إِذَا دَبَّرَ ﴿٧٥﴾ وَالصَّيْحِ إِذَا أَسْفَرَ ﴿٧٦﴾ إِنَّهَا لَا يَحْدَى الْكَبِيرَ ﴿٧٧﴾ نَذِيرًا لِلْبَشَرِ ﴿٧٨﴾ لِمَنْ شَاءَ وَسَكَرَ أَنْ يَنْقَدَّمَ أَوْ

يَنْتَظِرُ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَسَّاءُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَوْ نَكُنَّ مِنَ الْمَصْلِينَ ﴿٤٣﴾ وَلَوْ نَكُنَّ نَظْمُومِ الْيَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَحْوُكُمْ مَعَ الْفَاطِيضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

when and by the night and by the moon nay  
it withdraws it and by the dawn when it brightens  
the greatest it is but one of verily brightens  
(signs) a warning to mankind to any that remain  
or go forward to you chooses he has earned  
for what every person behind  
is a pledge except those on the Right  
about they will ask one another gardens in  
has caused you to enter what the criminals  
of we were not they will say Hell into  
we used nor used to offer their Salat those who  
talk and we used to the poor feed to  
and we used to the vain talkers with falsehood  
Recompense the Day of we deny

32. Nay! And by the moon 33. And by the night when it withdraws. 34. And by the dawn when it brightens. 35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). 36. A warning to mankind — 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). 38. Every person is a pledge for what he has earned, 39. Except those on the Right (i.e. the pious true believers of Islâmic Monotheism). 40. In Gardens (Paradise) they will ask one another, 41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers) (and they will say to them): 42. "What has caused you to enter Hell?" 43. They will say: "We were not of those who used to offer the *Salât* (prayers), 44. "Nor we used to feed *Al-Miskîn* (the poor); 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. 46. And we used to belie the Day of Recompense,

حَتَّىٰ آتَنَّا الْيَقِينَ ﴿٤٧﴾ فَمَا نَفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حُمُرٌ مَّنْفُورَةٌ ﴿٥٠﴾ فَزَتْ مِنْ قَسْوَمِهِمْ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنشَرَةً ﴿٥٢﴾ كُلًّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُمْ



تَذَكُّرًا ۝ فَمَنْ شَاءَ ذَكَّرْهُ ۝ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَى وَأَهْلُ الْمَعْرِفَةِ ۝

حَتَّىٰ آتَيْنَاكَ the certainty (death) ۝ أَلَيْسَ there came to us until ۝ فَتَنْفَعُهُمْ so not ۝ شَفَعَةُ intercession of ۝ الشَّافِعِينَ ۝ intercessors ۝ فَمَا then what is wrong ۝ عَنْ with them that ۝ كَانَتْهُمْ as if they ۝ مُعْرِضِينَ ۝ the admonition ۝ فَزَتْ fleeing ۝ مُسْتَنْفِرَةً ۝ donkeys ۝ قَسَوْرَةً ۝ a hunter or a lion or a beast of prey ۝ قُلْ every ۝ أَمْرِي person ۝ مِنْهُمْ of them ۝ أَنْ that ۝ يَوْفَىٰ he should be ۝ لَا but ۝ كَلَّا nay ۝ مُمْشِرَةً ۝ pages ۝ مَشْرُوعَةً ۝ spread out ۝ كَلَّا nay ۝ إِنَّهُ verily this ۝ تَذَكُّرًا ۝ is an admonition ۝ فَمَنْ so whosoever ۝ شَاءَ will ۝ ذَكَّرْهُ ۝ unless ۝ إِلَّا they will reflect ۝ يَذْكُرُونَ and not ۝ وَمَا reflect on it ۝ أَنْ unless ۝ اللَّهُ He is ۝ أَهْلُ the One deserving ۝ النَّقْوَى the One ۝ وَأَهْلُ that mankind should be afraid of Him ۝

Who forgives ۝ الْمَغْفِرَةَ ۝

47. "Until there came to us (the death) that is certain." 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad ﷺ has come with the truth from Allâh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allâh's punishment). 54. Nay, verily, this (Qur'ân) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilâh* (god) along with Him, and He is the One Who forgives (sins).

سُورَةُ الْقِيَمَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقِيمُ يَوْمَ الْقِيَمَةِ ۝ وَلَا أُقِيمُ بِالنَّفْسِ الْوَامَةِ ۝ أَيْحَسِبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ ۝ بَلَىٰ قَدَرِينٌ عَلَىٰ أَنْ تُسَوَّىٰ

بِأَنَّهُ ۝١ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝٢ يَسْتَلْ أَتَىٰ يَوْمَ الْقِيَمَةِ ۝٣ فَإِنَّا بِرَقِّ الْبَصَرِ ۝٤ وَخَسَفَ الْقَمَرِ ۝٥ وَجُمِعَ الشَّمْسُ  
وَالْقَمَرُ ۝٦ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۝٧ كَلَّا لَا وَدَّ ۝٨ إِن رَّبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝٩ يَبْكُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝١٠  
بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝١١ وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ ۝١٢ لَا تَعْرَكَ بِهِ ۝١٣ لِسَانَكَ لِتَجْعَلَ بِهِ ۝١٤ إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝١٥  
فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۝١٦ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝١٧ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝١٨ وَتَذَرُونَ الْآخِرَةَ ۝١٩

نَا I swear by the Day of Resurrection ۝١ nay  
I swear and nay by the person ۝٢ I swear  
that shall never man ۝٣ does think self-reproaching  
We are Able ۝٤ yes his bones ۝٥ We assemble  
the tips of ۝٦ We put together in perfect that ۝٧  
to commit sins man ۝٨ desires nay his fingers  
this Day of ۝٩ when will be He asks before him ۝١٠  
the ۝١١ shall be dazed so when ۝١٢ Resurrection  
and will be eclipsed ۝١٣ and will be ۝١٤ the moon  
sight will be joined together ۝١٥ and the moon  
nay to flee ۝١٦ where on that Day man  
say that your Lord unto ۝١٧ there is refuge  
not ۝١٨ Day will be the place of rest  
will be informed will be the place of rest  
man on that Day of what ۝١٩ he sent forward  
and what he left behind man nay and what he left behind  
he may put though will be a witness ۝٢٠ himself  
forth his excuses ۝٢١ not move with it ۝٢٢  
your tongue to make haste ۝٢٣ therewith ۝٢٤  
and to give you the ability to ۝٢٥ to collect it upon Us  
then We have recited it and when ۝٢٦ recite it  
for Us verily ۝٢٧ then its recital ۝٢٨ follow you  
you (men) nay to make it clear to you ۝٢٩  
and leave the present life of this world ۝٣٠  
the Hereafter ۝٣١

## Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?" 7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the refuge) to flee?" 11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân). 18. And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recitation. 19. Then it is for Us (Allâh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

وَجُودٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿١١﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿١٢﴾ وَجُودٌ يَوْمَئِذٍ بِاسِرَةٍ ﴿١٣﴾ تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿١٤﴾ كَلَّا إِذَا بَلَغَتِ النَّفْسُ الْفِرَاقَ ﴿١٥﴾ وَبَلَغَتِ مَرَّةً ﴿١٦﴾ وَظَنَّ أَنَّهُ الْفِرَاقَ ﴿١٧﴾ وَاللَّغَبُ السَّاقِ بِالسَّاقِ ﴿١٨﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقِ ﴿١٩﴾

وَجُودٌ some faces يَوْمَئِذٍ that Day نَاصِرَةٌ ﴿١١﴾ at إِلَىٰ shall be radiant رَبِّهَا that Day يَوْمَئِذٍ and some faces وَجُودٌ looking نَظِرَةٌ ﴿١٢﴾ their Lord was about to يُفْعَلَ that أَنْ thinking تَنْظُرُ will be frowning بِاسِرَةٍ ﴿١٣﴾ كَلَّا some calamity فَاقِرَةٌ ﴿١٤﴾ on them بِهَا be done and it will be بَلَغَتِ to the collar bone الْفِرَاقَ it (the soul) reaches and he وَظَنَّ cure (save him from death) مَرَّةً who can إِلَىٰ said وَبَلَغَتِ the time of departing النَّفْسُ الْفِرَاقَ that it was الْفِرَاقَ will conclude with another leg السَّاقِ بِالسَّاقِ ﴿١٨﴾ the leg and will be joined the drive will be الْمَسَاقِ ﴿١٩﴾ on that Day يَوْمَئِذٍ your Lord رَبِّكَ

22. Some faces that Day shall be *Nâdirah* (shining and radiant). 23. Looking at their Lord (Allâh). 24. And some faces that Day will be *Bâsirah* (dark, gloomy, frowning and sad), 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: "Who can cure him (and save him from death)?" 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allâh)!

فَلَا صَدَقَ وَلَا صَلَّى ﴿٦١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٦٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ بِسَاطِئِ ﴿٦٣﴾ أَزْوَاجِهِ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٠﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧١﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٢﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٣﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٠﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨١﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٢﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٣﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٠﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩١﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٢﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٣﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٤﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٥﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٦﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٧﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٨﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٩﴾ ثُمَّ أَزْوَاجُكَ لَكَ ﴿١٠٠﴾

but nor prayed صَلَّى ﴿٦١﴾ he believed صَدَقَ so neither  
كَذَّبَ (on the contrary) he denied وَتَوَلَّى ﴿٦٢﴾ and turned away ثُمَّ  
ذَهَبَ then he went إِلَىٰ أَهْلِهِ بِسَاطِئِ ﴿٦٣﴾ his family  
أَزْوَاجِهِ ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٤﴾ to you woe to you ثُمَّ  
أَزْوَاجُكَ لَكَ ﴿٦٥﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٦﴾  
أَزْوَاجُكَ لَكَ ﴿٦٧﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٦٨﴾  
أَزْوَاجُكَ لَكَ ﴿٦٩﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٠﴾  
أَزْوَاجُكَ لَكَ ﴿٧١﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٢﴾  
أَزْوَاجُكَ لَكَ ﴿٧٣﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٤﴾  
أَزْوَاجُكَ لَكَ ﴿٧٥﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٦﴾  
أَزْوَاجُكَ لَكَ ﴿٧٧﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٧٨﴾  
أَزْوَاجُكَ لَكَ ﴿٧٩﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٠﴾  
أَزْوَاجُكَ لَكَ ﴿٨١﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٢﴾  
أَزْوَاجُكَ لَكَ ﴿٨٣﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٤﴾  
أَزْوَاجُكَ لَكَ ﴿٨٥﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٦﴾  
أَزْوَاجُكَ لَكَ ﴿٨٧﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٨٨﴾  
أَزْوَاجُكَ لَكَ ﴿٨٩﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٠﴾  
أَزْوَاجُكَ لَكَ ﴿٩١﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٢﴾  
أَزْوَاجُكَ لَكَ ﴿٩٣﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٤﴾  
أَزْوَاجُكَ لَكَ ﴿٩٥﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٦﴾  
أَزْوَاجُكَ لَكَ ﴿٩٧﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿٩٨﴾  
أَزْوَاجُكَ لَكَ ﴿٩٩﴾ to you woe to you ثُمَّ أَزْوَاجُكَ لَكَ ﴿١٠٠﴾

31. So, he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad ﷺ) nor prayed! 32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? 37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an '*Alaqah* (a clot); then

(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

## سُورَةُ الْإِنْسَانِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَنَّا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

of a period حِينٌ man الْإِنْسَانِ over عَلَى come أَتَى has there هَلْ  
to be مَذْكُورًا thing شَيْئًا he was يَكُنْ not لَمْ time when الدَّهْرِ  
from الْإِنْسَانَ We have created خَلَقْنَا verily إِنَّا mentioned  
in order to نَّبْتَلِيهِ drops of mixed semen أَمْشَاجٍ a sperm drop نُّطْفَةٍ  
إِنَّا seer بَصِيرًا hearer سَمِيعًا so We made him فَجَعَلْنَاهُ try him  
إِنَّا the way السَّبِيلَ We showed him هَدَيْنَاهُ verily  
We أَعْتَدْنَا verily إِنَّا ungrateful كَفُورًا or وَإِمَّا he be grateful  
iron chains سَلَاسِلًا for the disbelievers لِلْكَافِرِينَ have prepared  
وَأَغْلَاقًا and iron collars وَسَعِيرًا and a blazing fire ﴿٤﴾ and a blazing fire  
will يَشْرَبُونَ the righteous يَشْرَبُونَ shall drink مِن كَأْسٍ a cup كَانَ  
water from a spring in Paradise كَافُورًا mixed with مِزَاجُهَا be  
بِهَا will drink يَشْرَبُ a spring عَنَّا called Kaafoor  
تَفْجِيرًا causing it to gush forth يُفَجِّرُونَهَا Allah الْإِنْسَانِ the slaves of  
abundantly

### Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning? 2. Verily, We have created man from *Nutfah* (mixed drops of male

and female sexual discharge), in order to try him, so We made him hearer and seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful. 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. 5. Verily, the *Abrâr* (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*. 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

يُؤْتُونَ بِالْأَنْذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا تَطْعَمُهُمْ لِيُجِبَ اللَّهُ لَا تَرْبُدُ مِنْكَ جَزَاءٌ وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

يُؤْتُونَ بِالْأَنْذَرِ they fulfil (their) vows وَيَخَافُونَ and they fear يَوْمًا a Day  
كَانَ شَرُّهُ will be its evil مُسْتَطِيرًا wide-spreading وَيُطْعِمُونَ and they feed  
الطَّعَامَ the food عَلَى the food حُبِّهِ inspite of مِسْكِينًا their love for it  
وَيَتِيمًا the poor وَأَسِيرًا and the captive إِنَّمَا and the captive  
لِيُجِبَ اللَّهُ seeking the Face لِيُجِبَ We feed you تَطْعَمُهُمْ (saying) only  
نُؤْتِيكُمْ لَا Allah لا نُؤْتِيكُمْ we wish for مِنْكُمْ from you جَزَاءٌ reward وَلَا nor  
شُكْرًا thanks إِنَّا thanks إِنَّا verily نَخَافُ We fear مِنْ رَبِّنَا from رَبِّنَا Our Lord  
وَيَوْمًا a Day عَبُوسًا hard قَتَطِيرًا and distressful that will make the faces  
فَوَقَّعَهُمُ look horrible اللَّهُ so saved them شَرَّ Allah the evil of  
وَلَقَّعَهُمْ Day وَلَقَّعَهُمْ that الْيَوْمِ a radiant light فَتَرَى and gave them  
وَجَزَّاهُمْ and joy وَسُرُورًا because بِمَا and He compensated them  
وَحَرِيرًا Paradise جَنَّةً they were patient وَحَرِيرًا and silken garments

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn* (the poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allâh saved them from the evil of that Day, and gave them *Nadhrâh* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا سَمَاسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَائِبَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَلْفُوفُهَا نَزِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ

يَتَانِيهِ مِنْ فَضَّةٍ وَأَكْوَابَ ۖ كَانَتْ قَوَارِيرًا ۚ ۞ قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۚ ۞ وَتَسْقُونَ فِيهَا كَأْسًا كَانَ رِزَاجُهَا زَنْجَبِيلًا ۚ ۞ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۚ ۞ وَطُوفٌ عَلَيْهِمْ وَلَدُنْهُمْ عُرْشُونٌ ۚ ۞ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنشُورًا ۚ ۞

تُشْكِيْنَ reclining فِيهَا therein عَلَى on الْأَرْكَانِ raised thrones لَا the excessive heat of شَمْسًا therein فِيهَا they will see بَرْدٌ neither and is وَكَايَةٌ the excessive bitter cold زَهْرًا nor وَلَا the sun and will hang low وَكُلَّتْ its shade ظِلُّهَا upon them عَلَيْهِمْ close and will be وَطُوفٌ lowly تَذَلُّلًا the bunches of fruit thereof فَطُوفَهَا passed عَلَيْهِمْ amongst them يَتَانِيهِ round vessels مِنْ of فِضَّةٍ silver وَأَكْوَابَ and cups كَانَتْ that are قَوَارِيرًا of crystal ۚ ۞ قَوَارِيرًا they will determine the measure قَدَّرُوهَا silver of فِضَّةٍ made and they will be وَتَسْقُونَ according to their measure تَقْدِيرًا thereof mixed رِزَاجُهَا that is كَأْسًا a cup فِيهَا therein given to drink زَنْجَبِيلًا with عَيْنًا ginger فِيهَا therein a spring تُسَمَّى called سَلْسَبِيلًا ۚ ۞ will be وَطُوفٌ about them عَلَيْهِمْ and going round وَلَدُنْ Salsabil you see رَأَيْتَهُمْ if إِذَا of everlasting youth عُرْشُونٌ boys (servants) scattered لُؤْلُؤًا you would think them حَسِبْتَهُمْ them مَنشُورًا ۚ ۞

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. 15. And amongst them will be passed round vessels of silver and cups of crystal — 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger), 18. A spring there, called *Salsabil*. 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۚ ۞ عَلَيْهِمْ ثِيَابٌ سُدُودٌ ۚ ۞ خُضِرَ لِحْفُهُمْ وَأُحْشُوا مِنْ تَحْتِهَا أَسَاجِدٌ ۚ ۞ وَتَسْقَى مِنْ فَضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۚ ۞ إِنَّ هَذَا كَانَ لَكُنْ جَزَاءً ۚ ۞ وَكَانَ سَعْيُكُمْ مَشْكُورًا ۚ ۞ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۚ ۞ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيَاتًا أَوْ كُفُورًا ۚ ۞ وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۚ ۞

وَلَمَّا and when رَأَيْتَ you look تَمَّ there رَأَيْتَ you will see نِعِمَّا  
 their honoring عَلَيْهِم a great كِبَرًا and dominion وَمَلَكًا a delight  
 and نَيَّابٌ (will be) garments سُتُورٌ green خَضِرٌ and رَاسِبَةٌ  
 of رَسَاطًا bracelets أَسَاوِرَ they will be adorned with رِجَالَهُمْ  
 their Lord رُبُّهُمْ and will give them to drink وَفِضْوَنَهُمْ silver  
 for شَرَابًا a drink طَهُورًا a pure إِنَّ this هَٰذَا verily إِنْ a pure  
 your endeavour سَعْيِكَ and has been وَكَانَ a reward جَزَاءُ you  
 have sent نَزَّلْنَا We who نَحْنُ verily it is إِنَّا appreciated مَشْكُورًا  
 down عَلَيْكَ the Quran الْقُرْآنَ تَنزِيلًا a revelation فَاصْبِرْ  
 وَلَا your Lord رَبِّكَ for the Command of إِحْكَمْ therefore be patient  
 or أَوْ a sinner أَسَافًا among them وَتَتَّبِعْ you obey and not  
 كُفْرًا a disbeliever وَادْكُرْ the Name of اِسْمِ and remember  
 and afternoon وَأَصْبِلًا every morning بِكْرًا your Lord

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. 21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." 23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages. 24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and 'Asr prayers].

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰذَا لَشَيْءٌ يُجْزَوْنَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَحْنُ  
 خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ  
 سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ  
 لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

وَمِنَ and during اللَّيْلِ night فَاسْجُدْ prostrate yourself لَهُ to Him  
 وَسَبِّحْهُ and glorify Him لَيْلًا night طَوِيلًا a long إِنَّ verily



the present life of this <sup>٢٧</sup> *هَؤُلَاءِ* love *يُحِبُّونَ* these (disbelievers) *وَيَذَرُونَ* world and leave *وَرَاءَهُمْ* behind them *يَوْمًا* Day *ثَقِيلًا* a heavy and *وَشَدِيدًا* We Who created them *خَلَقْنَاهُمْ* it is We *نَحْنُ* a heavy We *وَنُفِثْنَا* and when *وَإِذَا* their build *أَنشَرْنَاهُمْ* We have made strong like them *أَنشَلْنَاهُمْ* We can replace (them with others) *بَدَلًا* will *بَدِيلًا* <sup>٢٨</sup> this is *هَٰذَا* verily *إِنَّ* with a complete replacement *فَمَنْ* an admonition let him take *أَتَّخَذَ* wills *شَاءَ* so whosoever *رَبِّهِ* to his Lord *سَبِيلًا* <sup>٢٩</sup> and not *وَمَا* a path *إِلَّا* unless *أَنْ* that *يَشَاءَ* Allah *اللَّهُ* verily *إِنَّ* Allah *اللَّهُ* All-Wise *حَكِيمًا* <sup>٣٠</sup> All-Knowing *عَلِيمًا* is Ever *كَانَ* He will admit *مَنْ* whom *يَشَاءَ* He wills *فِي* to *رَحْمَتِهِ* His Mercy *وَالظَّالِمِينَ* for them *لَهُمْ* He has prepared *أَعَدَّ* and as for the wrong-doers *أَلِيمًا* <sup>٣١</sup> a painful torment

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).  
 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). 28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement. 29. Verily, this (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh). 30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. 31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrongdoers), He has prepared a painful torment.

## سُورَةُ الْمُرْسَلَاتِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ۝ <sup>١</sup> فَالْعَصْفَاتِ ۝ <sup>٢</sup> وَالنَّشِيرَاتِ تَشَارًا ۝ <sup>٣</sup> فَالْفَرَقَاتِ ۝ <sup>٤</sup> فَالْمَلْفَيْتِ ذِكْرًا ۝ <sup>٥</sup> عَذْرًا أَوْ تَنْذَرًا ۝ <sup>٦</sup> إِنْ كُنْتُمْ تُحِبُّونَ لَوْفِقَ ۝ <sup>٧</sup> فَإِذَا التَّجُومُ طُمِسَتْ ۝ <sup>٨</sup> وَإِذَا السَّمَاءُ فُرِجَتْ ۝ <sup>٩</sup> وَإِذَا الْجِبَالُ سُيِفَتْ ۝ <sup>١٠</sup> وَإِذَا الرُّسُلُ أُوتِنَتْ ۝ <sup>١١</sup> لِأَيِّ يَوْمٍ أُخِّلَتْ ۝ <sup>١٢</sup>

and by the winds **وَالْمُرْسَلَاتِ** one after another **عُرْفًا** by the winds **وَالْمُرْسَلَاتِ** and by the winds that blow violently **وَالشَّارِبَاتِ** winds that blow **عَصْفًا** and by the verses that **وَالْمُفْرَقَاتِ** clouds and rain **نَزَرًا** scatter **نَزَرًا** and by the verses that **وَالْمُفْرَقَاتِ** separate the right from the wrong **فَرَقًا** revelations (to the Messengers) **وَالْمُرْسَلَاتِ** the angels that bring surely what **إِنَّمَا** to warn **نَذْرًا** or **أَوْ** to (cut off all) excuses then when **فَإِنَّا** must come to pass **لَوَاقِعٌ** you are promised **تُوعَدُونَ** the stars **طُمِئَتِ** and when **وَأَنَّا** are wiped out **النَّجْمَاتِ** the **الْجِبَالِ** and when **وَأَنَّا** is cleft asunder **فُتِحَتْ** heaven the **أُتِفَتْ** mountains **وَأَنَّا** are blown away **أُتِفَتْ** Messengers **أُتِفَتْ** are gathered to their time appointed **لَآئِي** are those signs postponed **أُتِفَتْ** Day **يَوْمَ** what

### Sûrat Al-Mursalât

#### (Those sent forth) LXXVII

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by the Verses (of the Qur'ân) that separate the right from the wrong. 5. And by the angels that bring the Revelations to the Messengers, 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are these signs postponed?

لَيَوْمِ الْفَصْلِ ۚ وَمَا أَدْرَاكَ مَا يَوْمِ الْفَصْلِ ۚ وَلَيَلَّيْمُ الْيَوْمَ لِلْمُكَذِّبِينَ ۚ أَلَمْ نُنْهَكِ الْأَوَّلِينَ ۚ ثُمَّ نُنْعِمُهُمُ الْآخِرِينَ ۚ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۚ وَلَيَلَّيْمُ الْيَوْمَ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَخْلُقْنَا مِنْ مَّاءٍ مَّهِينٍ ۚ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۚ إِنَّ قَدْرَ مَعْلُومٍ ۚ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ۚ وَلَيَلَّيْمُ الْيَوْمَ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ۚ

will **وَمَا** and what **أَدْرَاكَ** sorting out **لَيَوْمِ** for the Day of **لَيَوْمِ** sorting out **لَيَوْمِ** that Day **لَيَوْمِ** what is **لَيَوْمِ** make you know

We did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** that Day **يَوْمَئِذٍ** woe shall We make to **تَتَّبِعُهُمْ** then **ثُمَّ** the ancients **الْأَوَّلِينَ** destroy We **نَفْعَلُ** thus do **كَذَلِكَ** later generations **الْآخِرِينَ** follow them that Day **يَوْمَئِذٍ** woe **وَبِئْسَ** with the criminals **بِالْمُجْرِمِينَ** deal from **بَيْنَ** We create you **نَخْلُقُكُمْ** did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** **تَاءُ** water **مُهِينٍ** a worthless **فَجَعَلْنَاهُ** then We placed it **فِي** in **قَرَارٍ** a known **مَعْلُومٍ** period **قَدَرٍ** for **إِلكَ** safety **تَكِينٍ** a place of to **أَلْقَدَرُونَا** and We are the Best **فَنَعَمَ** so We did measure **قَدَرْنَا** **وَبِئْسَ** measure **يَوْمَئِذٍ** woe that Day **لِلْمُكَذِّبِينَ** to the deniers **أَلَزَّ** a receptacle **كِهَاتَا** the earth **الْأَرْضَ** We made **تَجَعِلُ** have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle

**أَحْيَاءَ وَأَمْوَاتًا** **وَجَعَلْنَا فِيهَا رُوسًا شَامِخَاتٍ وَأَسْفِيتَكُمْ مَاءَ فُرَاتَا** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ** **أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ** **لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ** **إِنَّمَا تَرَى بِشَكْرِ كَالْقَصْرِ** **كَأَنَّهُمْ جُمُلٌ صَفَرٌ** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **هَذَا يَوْمٌ لَا يَنْطِقُونَ** **وَلَا يُؤْذَنُ لَهُمْ فَيَعْلَزُونَ**

and have placed **وَجَعَلْنَا** and the dead **وَأَمْوَاتًا** for the living **أَحْيَاءَ** therein **فِيهَا** **رُوسًا** firm mountains **شَامِخَاتٍ** tall and high **وَأَسْفِيتَكُمْ** **تَاءُ** have given you to drink **نَاءُ** water **فُرَاتَا** sweet **وَبِئْسَ** woe **يَوْمَئِذٍ** that Day **لِلْمُكَذِّبِينَ** to the deniers **أَنْطَلِقُوا** depart you **إِلَى** to **مَا** deny **أَنْطَلِقُوا** in it **يَوْمَ** you used to **كُنْتُمْ** which **إِلَى** to **ظِلٍّ** a shadow **ذِي** in **ثَلَاثِ** three **شُعَبٍ** columns **لَا** neither

the ظِلِيلٍ وَلَا shading nor يَنْفَعُ of any use against النَّهَبِ ﴿٦٦﴾  
 throws تَرْمِيْهِ verily it (Hell) اِنْتَهَا fierce flame of the Fire  
 as if they were كَأَنَّهُمْ (huge) like a castle كَالْقَصْرِ ﴿٦٧﴾ sparks  
 to the اِلْمَكْذِبِيْنَ ﴿٦٨﴾ that Day يَوْمَئِذٍ woe وَيْلٌ yellow صُفْرًا ﴿٦٩﴾ camals  
 they لَا not يَطِيقُوْنَ ﴿٧٠﴾ a Day when يَوْمَ this will be هَٰذَا deniers  
 for them هُمْ they will be permitted يُؤْذَنُ and not وَلَا shall speak  
 to put forth any excuse فَيَعْتَذِرُوْنَ ﴿٧١﴾

26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), 33. As if they were yellow camels or bundles of ropes. 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِّلْمَكْذِبِيْنَ ﴿٦٧﴾ هَٰذَا يَوْمُ الْفَصْلِ جَمَعْتُمْ وَاَلْأَوَّلِيْنَ ﴿٦٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِدُونِ ﴿٦٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمَكْذِبِيْنَ ﴿٧٠﴾ إِنَّ الْمُنِفِيْنَ فِي ظُلُلٍ وَعِجُونٍ ﴿٧١﴾ وَفَوَكِهِ مِمَّا يَشْتَهُونَ ﴿٧٢﴾ كُلُّوْا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُوْنَ ﴿٧٣﴾ إِنَّكَ بِذَٰلِكَ تَجْزَى الْمُحْسِنِيْنَ ﴿٧٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمَكْذِبِيْنَ ﴿٧٥﴾ كُلُّوْا وَتَمَنَّوْا فَلَيْلًا إِنَّكُمْ تُجْرِمُوْنَ ﴿٧٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمَكْذِبِيْنَ ﴿٧٧﴾ وَإِذَا قِيلَ لَهُمْ اذْكُمُوْا لَا يَرْكَعُوْا ﴿٧٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمَكْذِبِيْنَ ﴿٧٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدُوْا يُؤْمِنُوْنَ ﴿٨٠﴾

that will be هَٰذَا to the deniers اِلْمَكْذِبِيْنَ ﴿٦٨﴾ that Day يَوْمَئِذٍ woe وَيْلٌ  
 We have brought you together جَمَعْتُمْ decision الْفَصْلِ a Day of يَوْمُ  
 وَاَلْأَوَّلِيْنَ ﴿٦٨﴾ and the men of old فَإِنْ did لَكُمْ كَيْدٌ you have كَيْدٌ  
 that Day يَوْمَئِذٍ woe وَيْلٌ then plot against Me فِكْدُونِ ﴿٦٩﴾ a plot  
 shall be in فِي the pious الْمُنِفِيْنَ verily إِنَّ to the deniers اِلْمَكْذِبِيْنَ ﴿٧٠﴾  
 such as ظُلُلٍ and عُجُونٍ ﴿٧١﴾ and fruits وَفَوَكِهِ and springs وَتَمَنَّوْا  
 comfortably هَنِيئًا and drink وَاشْرَبُوا eat كُلُّوْا they desire اِنَّكُمْ تَجْزَى  
 verily We اِنَّا do تَعْمَلُوْنَ ﴿٧٣﴾ you used to كُنتُمْ for that which بِمَا

كَذَٰلِكَ thus نَجْرِي We reward الْحَسِينَ ﴿١١﴾ the good-doers رَّبِّ woe يَوْمَئِذٍ  
 and enjoy وَتَمَتَّعُوا eat كُلُوا to the deniers اِلْتَكٰذِبِينَ ﴿١٢﴾ that Day  
 اِنَّكُمْ verily you are اِنَّكُمْ for a little while قَلِيلًا yourselves  
 وَاِذَا to the deniers اِلْتَكٰذِبِينَ ﴿١٣﴾ that Day يَوْمَئِذٍ woe رَّبِّ criminals  
 لَا bow down yourself اَرْكَعُوا to them لَهُ it is said قِيلَ and when  
 اِلْتَكٰذِبِينَ ﴿١٤﴾ that day يَوْمَئِذٍ woe رَّبِّ they bow down يَرْكَعُونَ ﴿١٥﴾ not  
 after it بَعْدُ statement حٰدِثٍ then in which فَاَيَّ to the deniers  
 they will believe يَوْمُنَّو ﴿١٦﴾

37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allâh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. "Eat and drink comfortably for that which you used to do." 44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur'ân) will they believe?

## سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّكَّافِ الْهَمْدِ

عَمَّ يَتَسَاءَلُونَ ۚ عَنِ النَّبَاِ الْعَظِيمِ ۚ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۚ كَلَّا سَيَعْلَمُونَ ۚ كَلَّا سَيَعْلَمُونَ ۚ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۚ وَالْجِبَالَ أَوْتَادًا ۚ وَخَلَقْنَاهُ أَزْوَاجًا ۚ وَجَعَلْنَا تَوْمَكُمْ سُبُلًا ۚ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۚ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۚ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۚ

about they are asking one another عَمَّ يَتَسَاءَلُونَ about what  
النَّبَاِ the news عَنِ النَّبَاِ الْعَظِيمِ the great news  
الَّذِي هُمْ فِيهِ they which أَلَمْ نَجْعَلِ the earth  
مُخْتَلِفُونَ disagree كَلَّا nay كَلَّا nay  
they will (come to) know سَيَعْلَمُونَ they will (come to) know  
أَلَمْ نَجْعَلِ the earth مِهْدًا (the) earth  
as a bed (vast expanse) وَجَعَلْنَا the mountains  
وَالْجِبَالَ أَوْتَادًا and the mountains  
and We have خَلَقْنَاهُ أَزْوَاجًا created you  
in pairs وَجَعَلْنَا تَوْمَكُمْ sleep  
for rest وَجَعَلْنَا اللَّيْلَ the night  
as a covering وَجَعَلْنَا النَّهَارَ the day  
above you مَعَاشًا (for) livelihood  
and We have built فَوْقَكُمْ seven (heavens)  
strong سَبْعًا شِدَادًا

### Sûrat 78. An-Naba' (The Great News)

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. What are they asking (one another) about? 2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ  
الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَجَعَلْنَا and سِرَاجًا lamp and shining وَهَّاجًا ﴿١٣﴾ and We have made  
water the rainy clouds الْمُعْصِرَاتِ from We have sent down  
ثَجَّاجًا ﴿١٤﴾ abundant لِنُخْرِجَ that We may produce  
(of) thick وَنَبَاتًا ﴿١٥﴾ and gardens وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ and vegetation  
is growth إِنَّ يَوْمَ the Day (the) الْفَصْلِ (of) Decision  
مِيقَاتًا ﴿١٧﴾ a fixed time يَوْمَ (the) Day (when) will be blown يُنفَخُ  
in أَفْوَاجًا ﴿١٨﴾ you shall come forth the Trumpet فَتَأْتُونَ  
the sky, heaven السَّمَاءُ and shall be opened وَفُتِحَتِ crowds, groups  
فَكَانَتْ ﴿١٩﴾ it will become أَبْوَابًا (as) doors, gates

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetations, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلظَّالِمِينَ مَكَابًا ﴿٢٢﴾ لَيَسَّيْنَّ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُقُونَ فِيهَا  
بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا  
كَذَّابًا ﴿٢٨﴾

وَسُيِّرَتِ the mountains الْجِبَالُ and shall be moved away فَكَانَتْ  
is Hell جَهَنَّمَ truly سَرَابًا ﴿٢٠﴾ (as) a mirage  
مِرْصَادًا ﴿٢١﴾ a place of ambush لِلظَّالِمِينَ ﴿٢٢﴾ for the transgressors  
لَيَسَّيْنَّ ﴿٢٣﴾ a dwelling place فِيهَا they will dwell (abide) أَحْقَابًا  
لَا for ages يَذُقُونَ ﴿٢٤﴾ not therein بَرْدًا cool وَلَا  
شَرَابًا ﴿٢٥﴾ nor (any) drink حَمِيمًا except غَسَّاقًا ﴿٢٥﴾ boiling water  
جَزَاءً وَفَاقًا ﴿٢٦﴾ as a recompense and (dirty wound discharges) pus  
إِنَّهُمْ fitting were كَانُوا ﴿٢٧﴾ not يَرْجُونَ expecting  
and they denied وَكَذَّبُوا ﴿٢٧﴾ a reckoning, account حِسَابًا looking for  
in complete rejection كَذَّابًا ﴿٢٨﴾ Our Signs بِآيَاتِنَا

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush — 22. A dwelling place for the *Tâghûn*, 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges — 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they belied Our *Ayât* completely.

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٠﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٢١﴾ إِنَّ لِلْمُتَّقِينَ مَفَارِجًا ﴿٢٢﴾ حَتَائِقَ وَاعْتَبَاءً ﴿٢٣﴾ وَكَوَاعِبَ ﴿٢٤﴾ أَزْوَاجًا ﴿٢٥﴾ وَكَأْسًا دِهَاقًا ﴿٢٦﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٢٧﴾ جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿٢٨﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٢٩﴾

وَكُلُّ شَيْءٍ and every أَحْصَيْنَاهُ thing كِتَابًا ﴿٢٠﴾ We have recorded  
 We shall give فَلَنْ so not نَزِيدَكُمْ so you taste فَذُوقُوا (in) a book  
 إِلَّا you increase عَذَابًا except ﴿٢١﴾ (in) torment إِنَّ (in) verily لِلْمُتَّقِينَ  
 مَفَارِجًا ﴿٢٢﴾ the righteous حَتَائِقَ (will be) a success وَاعْتَبَاءً ﴿٢٣﴾ gardens  
 وَكَوَاعِبَ ﴿٢٤﴾ and grapes أَزْوَاجًا ﴿٢٥﴾ and buxom girls of equal age  
 دِهَاقًا ﴿٢٦﴾ and cup filled/full لَا they shall hear يَسْمَعُونَ not فِيهَا  
 لَغْوًا therein vain talk وَلَا nor كِذْبًا ﴿٢٧﴾ lying جَزَاءً a reward,  
 مِنْ recompense رَبِّكَ from your Lord عَطَاءً ﴿٢٨﴾ a gift حِسَابًا ﴿٢٨﴾ an ample  
 calculated رَبِّ Lord السَّمَوَاتِ (of) the heavens وَالْأَرْضِ (of) the earth and  
 وَمَا بَيْنَهُمَا (is) الرَّحْمَنُ the Most Gracious and whatever is بَيْنَهُمَا  
 لَا they have power يَمْلِكُونَ not مِنْهُ with Him خِطَابًا ﴿٢٩﴾ to speak

29. And all things We have recorded in a Book. 30. So taste you. No increase shall We give you, except in torment. 31. Verily, for the *Muttaqûn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup (of wine). 35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift, 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُوذِيَ مِنَ الرَّحْمَنِ وَقَالَ صَوَابًا ﴿٣٠﴾ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ  
 إِلَىٰ رَبِّهِ مَتَابًا ﴿٣١﴾ إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٣٢﴾



the Spirit (Gabriel) **يَوْمَ** will stand **يَوْمَ** (the) Day (when) **وَالْمَلَائِكَةُ** they will **لَا** not **يَتَكَلَّمُونَ** in rows **صَفًّا** and the angels **إِلَّا** speak **أَوْذَنَ** (for) gives permission, allows **مَنْ** him except **وَقَالَ** and he will say, speak the Most Gracious **الْحَقُّ** (him) whom **ذَلِكَ** right **أَلْيَوْمَ** the Day (is) **فَمَنْ** the True **إِلَى** towards/with he will take **أَتَحَدَّ** wishes, wills **رَبِّهِ** his Lord **إِنَّا** a place **أَنذَرْتَكُمْ** verily We **يَوْمَ** the Day (when) **يَنْظُرُ** you **قَرِيبًا** (of) a torment **مَا** man **قَدَّمَتْ** which **يَقُولُ** his hands **كُنْتُ** would **يَكْفُرُ** the disbeliever **يَلَيْتَنِي** woe to me **زُبَّانًا** dust that I were

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

## سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرَقًا ① وَالنَّاشِطَاتِ نَشْطًا ② وَالسَّيِّحَاتِ مَسْبَحًا ③ فَالْمُتَّخِذَاتِ سَبَقًا ④ فَالْمُدِيرَاتِ أَمْرًا ⑤ يَوْمَ تَرْجُفُ ⑥ الرَّاجِفَةُ ⑦ تَتْبَعُهَا الرَّادِفَةُ ⑧ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ⑨ أَتُصْنَعُهَا خَشِيعَةٌ ⑩

by those (angels) who tear out (the souls of the **وَالنَّازِعَاتِ** disbelievers) **غَرَقًا** ① by those (angels) who **وَالنَّاشِطَاتِ** with violence **نَشْطًا** ② by those (angels) who **وَالسَّيِّحَاتِ** gently **مَسْبَحًا** ③ draw out (the souls of believers) **فَالْمُتَّخِذَاتِ** and by those (angels) who **سَبَقًا** ④ swiftly **فَالْمُدِيرَاتِ** who swim **أَمْرًا** ⑤ and by those (angels) who **يَوْمَ** in a race **تَرْجُفُ** press forward **رَّاجِفَةُ** (on) the Commands (of their Lord) **خَشِيعَةٌ** ⑩ the trembling/the first blowing of **يَوْمَ** shakes **رَّادِفَةُ** the Day

that which is subsequent (the **الرَّادَّةُ** follows it **تَبَعَهَا** Trumpet that day **يَوْمَئِذٍ** hearts **قُلُوبٌ** second blowing of the Trumpet) **وَأَجْفَةٌ** (will be) **خَشِيعَةٌ** their eyes **أَبْصَرُهَا** will beat (with fear) **وَأَجْفَةٌ** downcast

### Sûrat 79. An-Nâzi'ât

#### (Those Who pull out)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out. 3. And by those that swim along. 4. And by those that press forward as in a race. 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day, the earth and the mountains will shake violently. 7. The second blowing of the Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

يَقُولُونَ أَوَلَمْ نَكُنْ لَكُمْ رَحْمَةً ۖ فَالْأَوَّلَ ۚ إِذَا كُنَّا عِظْمًا تَحِيْرَةً ۚ قَالُوا يَا نَارُ كَرِّرِي ۚ خَاسِرَةٌ ۚ فَاِذَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۚ فَاِذَا هُمْ بِالسَّاهِرَةِ ۚ هَلْ أُنَبِّئُكَ حَدِيثُ مُوسَى ۖ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۚ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَقَالَ لَئِيكَ إِلَٰهٌ ۚ أَنْ تَرْكَبَ ۚ

to (in) **بِ** be returned **لَمْ تَرْدُوْنَ** shall we indeed **أَوَلَمْ** they say **يَقُولُونَ** **لِالْحَافِرَةِ** we are **كُنَّا** even after **أَوَلَمْ** the former state of life **عِظْمًا** bones **تَحِيْرَةً** crumbled **قَالُوا** they say **يَا نَارُ** in that case **إِذَا** that **كَرِّرِي** it (will) but only **فَاِذَا** with loss **خَاسِرَةٌ** (would be) a return **زَجْرَةٌ** they when (behold) **وَاحِدَةٌ** a single **فَاِذَا** cry **بِالسَّاهِرَةِ** (be) **هَلْ** has there (will be) awakened (alive after death) **أُنَبِّئُكَ** come to you **حَدِيثُ** story **مُوسَى** (of) Musa (Moses) **إِذْ** when **نَادَاهُ** his Lord **رَبُّهُ** called him **طُوًى** sacred **الْمُقَدَّسِ** in the valley **طُوًى** **أَذْهَبَ** verily he **إِنَّهُ** Pharaoh **فِرْعَوْنَ** to **إِلَٰهٌ** you go **أَنْ تَرْكَبَ** (of) Tuwa **فَقَالَ** for you **لَئِيكَ** is it **هَلْ** and say **فَقُلْ** has transgressed all bounds **تَزَكَّىٰ** until you purify yourself

10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case, be a return with loss!" 13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth alive after their death, 15. Has there come to you the story of Mûsâ (Moses)? 16. When his Lord called him in the sacred valley of Tuwâ, 17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds. 18. And say to him: "Would you purify yourself?"

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ بَيْتَهُ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾

وَأَهْدِيكَ إِلَىٰ رَبِّكَ and I guide you رَبِّكَ to رَبِّكَ your Lord فَتَخْشَىٰ you so the sign الْآيَةَ then he showed him فَأَرَاهُ should fear (Him) الْكُبْرَىٰ great فَكَذَّبَ but he denied وَعَصَىٰ then ثُمَّ and disobeyed أَدْبَرَ then he turned his back بَيْتَهُ striving (against Allâh) فَحَشَرَ and said فَقَالَ and cried aloud فَتَنَادَىٰ he gathered (his people) أَنَا I رَبُّكُمُ (am) your Lord الْأَعْلَىٰ most high فَأَخَذَهُ so seized him اللَّهُ and the نَكَالَ for the last الْآخِرَةِ (with) punishment and the الْأُولَىٰ first إِنَّ verily فِي in ذَٰلِكَ this لَعِبْرَةً (is) an admonition لِّمَن fears (Allah) يَخْشَىٰ whomsoever

19. "And that I guide you to your Lord, so you should fear Him?" 20. Then [Mûsâ (Moses)] showed him the great sign (miracles). 21. But [Fir'aun (Pharaoh)] belied and disobeyed. 22. Then he turned his back, striving (against Allâh). 23. Then he gathered (his people) and cried aloud, 24. Saying: "I am your lord, most high." 25. So Allâh, seized him with punishment for his last and first transgression. 26. Verily, in this is an instructive admonition for whosoever fears Allâh.

مَلَأْتُمْ أَشَدَّ خَلْقًا أَرَأَيْتُمْ أَتَوَلَّوْا ﴿٢٧﴾ رَفَعَ سَنَسْكَمَا فَتَوَلَّىٰ ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾ وَأَخْرَجَ مِنْهَا مَاءً وَمَرَعَهَا ﴿٣٠﴾ وَالْجِبَالِ أَرْسَسَهَا ﴿٣١﴾ مَنَّا لَكُمُ وَلَئِن مِّمَّا كَرِهْتُمُوهُ ﴿٣٢﴾ فَإِذَا جَاءَتْ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٣﴾

مَلَأْتُمْ are you أَشَدَّ more difficult خَلْقًا to create أَرَأَيْتُمْ or أَتَوَلَّوْا the its height سَنَسْكَمَا He raised رَفَعَ that He constructed فَتَوَلَّىٰ heaven وَأَغْطَشَ and He has equally ordered it (perfectly) وَأَخْرَجَ and He brings out لَيْلَهَا its night وَأَخْرَجَ covers with darkness

that مُصْنَعَهَا ﴿٢٨﴾ after بَدَّ and the earth وَالْأَرْضَ its forenoon دَحَّهَا ﴿٢٩﴾ therefrom مِنْهَا and He brought forth أَخْرَجَ He spread it مَاءَهَا ﴿٣٠﴾ and the mountains وَالْجِبَالِ and its pasture وَزَعَهَا ﴿٣١﴾ its water to be a provision and مَتْنًا He has fixed them firmly أَوْسَنَهَا ﴿٣٢﴾ but when إِذَا and for your cattle وَلَكُمْ ﴿٣٣﴾ benefit لَكُمْ the greatest الْكَبِيرِ ﴿٣٤﴾ the catastrophe الْكَلْبَةُ comes بَئْسَ

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and has perfected it. 29. Its night He covers with darkness and its forenoon He brings out. 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾ وَيُزَيَّرُ الْجَحِيمُ لِمَنْ يَرَى ﴿٣٦﴾ فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

يَوْمَ (when) يَتَذَكَّرُ what مَا man الْإِنْسَانُ shall remember and shall be made apparent in full view وَيُزَيَّرُ he strove for him who لِمَنْ then for فَأَمَّا sees يَرَى ﴿٣٦﴾ for one who Hell- Fire طَغَى ﴿٣٧﴾ has transgressed all bounds وَآثَرَ the الْحَيٰوةَ and preferred الدُّنْيَا ﴿٣٨﴾ worldly فَإِنَّ ﴿٣٩﴾ life Hell-Fire الْجَحِيمَ then verily هِيَ (it) who الْمَأْوَى ﴿٣٩﴾ him مَنْ but as for رَأَى (will be his) abode هِيَ ﴿٣٩﴾ him مَنْ but as for him who feared مَقَامَ (before) رَبِّهِ standing (before) his Lord وَنَهَى and restrained النَّفْسَ عَنْ himself هِيَ ﴿٤٠﴾ from الْهَوَىٰ then verily هِيَ ﴿٤١﴾ evil desires/lust فَإِنَّ the الْجَنَّةَ (will be his) abode هِيَ ﴿٤١﴾ (it) الْمَأْوَى (will be his) abode

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds. 38. And preferred the life of this world, 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿١١﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿١٢﴾ إِلَيْكَ رَبِّكَ مُنْتَهَاهَا ﴿١٣﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ بَخَشَّهَا ﴿١٤﴾ كَأَنَّهُمْ يَوْمَ رَوْنَهَا لَوْ يَبْشِرُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿١٥﴾

يَسْأَلُونَكَ when أَيَّانَ the Hour السَّاعَةِ about عَنِ they ask you مُرْسَاهَا ﴿١١﴾ you (have) أَنْتَ about which not فِيمَ (will be) its appointed time  
 مِنْ ذِكْرِهَا ﴿١٢﴾ any (its) knowledge إِلَيْكَ to رَبِّكَ your Lord مُنْتَهَاهَا ﴿١٣﴾  
 (are) a warner أَنْتَ only إِنَّمَا (belongs) the term thereof  
 مَنْ بَخَشَّهَا ﴿١٤﴾ (for) those who كَأَنَّهُمْ fear it يَوْمَ the Day  
 يَرَوْنَهَا لَوْ they see it يَبْشِرُوا not إِلَّا they had tarried عَشِيَّةً except  
 or afternoon ضُحَاهَا ﴿١٥﴾ its morning

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? 43. You have no knowledge to say anything about it. 44. To your Lord belongs (the knowledge of) the term thereof? 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.

### سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّكَ يُبْرَى ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِكْرَى ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾ فَأَنَّى لَهُ فَضْلَى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يُبْرَى ﴿٧﴾ وَأَمَا مِنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنَّى عَنَّا لِلْعَنَى ﴿١٠﴾

عَبَسَ he frowned وَتَوَلَّى ﴿١﴾ and turned away أَنْ because جَاءَهُ came  
 (could) inform يَدْرِيكَ and what وَمَا the blind man الْأَعْمَى ﴿٢﴾ to him  
 might يَذَّكَّرُ or أَوْ might become pure يُبْرَى ﴿٣﴾ that he لَعَلَّكَ you  
 the الْذِكْرَى ﴿٤﴾ and might profit him فَتَنْفَعَهُ receive admonition  
 thinks himself اسْتَغْنَى ﴿٥﴾ him who مَنْ as for أَمَّا admonition  
 and what فَضْلَى ﴿٦﴾ attend وَمَا to him لَعَلَّكَ so you فَضْلَى self-sufficient  
 but عَلَيْكَ (is) upon you أَلَّا if not يَبْرَى ﴿٧﴾ he will become pure  
 and he يَسْعَى ﴿٨﴾ running يَخْشَى ﴿٩﴾ came to you جَاءَكَ him who مَنْ as to  
 are unmindful, لِلْعَنَى ﴿١٠﴾ from him عَنَّا so you فَضْلَى is afraid يَخْشَى neglectful



and puts him in his <sup>(١١)</sup> **نَقَرَهُ** He causes him to die **ثُمَّ** then **أَنَّا** He will resurrect <sup>(١٢)</sup> **أَنشُرَهُ** He wills **ثُمَّ** when **إِنَّا** then **ثُمَّ** grave <sup>(١٣)</sup> **أَمْرَهُ** what **مَا** (has done) fulfilled **لَا** not **نَعَى** nay **كَلَّا** him at **إِنَّ** the man **الْإِنْسَانَ** then let look **فَنَنْظُرْ** He commanded him in <sup>(١٤)</sup> **سَبَّأَهُ** water **أَلَّا** pour forth **مِمَّنَّا** We **أَنَّا** his food <sup>(١٥)</sup> **لَمَّاعِينَ** in clefts <sup>(١٦)</sup> **فُتُوحًا** the earth **الْأَرْضَ** We split **ثُمَّ** then **ثُمَّ** abundance and **وَنُفِثْنَا** the grain <sup>(١٧)</sup> **جَبَّ** therein **يَا** and We cause to grow **وَنُفِثْنَا** grapes and <sup>(١٨)</sup> **وَنُفِثْنَا** and olives **وَنُفِثْنَا** and clover plants <sup>(١٩)</sup> **وَنُفِثْنَا** and date-palms <sup>(٢٠)</sup> **وَنُفِثْنَا** dense with many trees **عَلَى** and gardens

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants, 29. And olives and date palms, 30. And gardens dense with many trees,

وَفِيهِمْ <sup>(٢١)</sup> **وَأَبَا** مَنَعًا لَّكَ وَلَا تَمْنَعُكَ <sup>(٢٢)</sup> **فَإِذَا جَاءَتِ الصَّلَاحَةُ** <sup>(٢٣)</sup> **يَوْمَ يَفِرُّ الْغَوَّاسُ مِنَ الْغَرِّ** <sup>(٢٤)</sup> **وَأُمِّهِ** <sup>(٢٥)</sup> **وَأَبُوهُ** <sup>(٢٦)</sup> **وَصَدِيقُهُ** <sup>(٢٧)</sup> **وَأَبُوهُ** <sup>(٢٨)</sup> **لِكُلِّ أَمْرٍ** <sup>(٢٩)</sup> **فَنَتَمِيزُ** <sup>(٣٠)</sup> **يَوْمَ يَفِرُّ** <sup>(٣١)</sup> **وَأَبُوهُ** <sup>(٣٢)</sup> **وَأُمُّهُ** <sup>(٣٣)</sup> **وَأَبُوهُ** <sup>(٣٤)</sup> **وَأُمُّهُ** <sup>(٣٥)</sup> **وَأَبُوهُ** <sup>(٣٦)</sup> **وَأُمُّهُ** <sup>(٣٧)</sup> **وَأَبُوهُ** <sup>(٣٨)</sup> **وَأُمُّهُ** <sup>(٣٩)</sup> **وَأَبُوهُ** <sup>(٤٠)</sup> **وَأُمُّهُ** <sup>(٤١)</sup> **وَأَبُوهُ** <sup>(٤٢)</sup> **وَأُمُّهُ** <sup>(٤٣)</sup> **وَأَبُوهُ** <sup>(٤٤)</sup> **وَأُمُّهُ** <sup>(٤٥)</sup> **وَأَبُوهُ** <sup>(٤٦)</sup> **وَأُمُّهُ** <sup>(٤٧)</sup> **وَأَبُوهُ** <sup>(٤٨)</sup> **وَأُمُّهُ** <sup>(٤٩)</sup> **وَأَبُوهُ** <sup>(٥٠)</sup> **وَأُمُّهُ** <sup>(٥١)</sup> **وَأَبُوهُ** <sup>(٥٢)</sup> **وَأُمُّهُ** <sup>(٥٣)</sup> **وَأَبُوهُ** <sup>(٥٤)</sup> **وَأُمُّهُ** <sup>(٥٥)</sup> **وَأَبُوهُ** <sup>(٥٦)</sup> **وَأُمُّهُ** <sup>(٥٧)</sup> **وَأَبُوهُ** <sup>(٥٨)</sup> **وَأُمُّهُ** <sup>(٥٩)</sup> **وَأَبُوهُ** <sup>(٦٠)</sup> **وَأُمُّهُ** <sup>(٦١)</sup> **وَأَبُوهُ** <sup>(٦٢)</sup> **وَأُمُّهُ** <sup>(٦٣)</sup> **وَأَبُوهُ** <sup>(٦٤)</sup> **وَأُمُّهُ** <sup>(٦٥)</sup> **وَأَبُوهُ** <sup>(٦٦)</sup> **وَأُمُّهُ** <sup>(٦٧)</sup> **وَأَبُوهُ** <sup>(٦٨)</sup> **وَأُمُّهُ** <sup>(٦٩)</sup> **وَأَبُوهُ** <sup>(٧٠)</sup> **وَأُمُّهُ** <sup>(٧١)</sup> **وَأَبُوهُ** <sup>(٧٢)</sup> **وَأُمُّهُ** <sup>(٧٣)</sup> **وَأَبُوهُ** <sup>(٧٤)</sup> **وَأُمُّهُ** <sup>(٧٥)</sup> **وَأَبُوهُ** <sup>(٧٦)</sup> **وَأُمُّهُ** <sup>(٧٧)</sup> **وَأَبُوهُ** <sup>(٧٨)</sup> **وَأُمُّهُ** <sup>(٧٩)</sup> **وَأَبُوهُ** <sup>(٨٠)</sup> **وَأُمُّهُ** <sup>(٨١)</sup> **وَأَبُوهُ** <sup>(٨٢)</sup> **وَأُمُّهُ** <sup>(٨٣)</sup> **وَأَبُوهُ** <sup>(٨٤)</sup> **وَأُمُّهُ** <sup>(٨٥)</sup> **وَأَبُوهُ** <sup>(٨٦)</sup> **وَأُمُّهُ** <sup>(٨٧)</sup> **وَأَبُوهُ** <sup>(٨٨)</sup> **وَأُمُّهُ** <sup>(٨٩)</sup> **وَأَبُوهُ** <sup>(٩٠)</sup> **وَأُمُّهُ** <sup>(٩١)</sup> **وَأَبُوهُ** <sup>(٩٢)</sup> **وَأُمُّهُ** <sup>(٩٣)</sup> **وَأَبُوهُ** <sup>(٩٤)</sup> **وَأُمُّهُ** <sup>(٩٥)</sup> **وَأَبُوهُ** <sup>(٩٦)</sup> **وَأُمُّهُ** <sup>(٩٧)</sup> **وَأَبُوهُ** <sup>(٩٨)</sup> **وَأُمُّهُ** <sup>(٩٩)</sup> **وَأَبُوهُ** <sup>(١٠٠)</sup> **وَأُمُّهُ**

to be a provision and benefit **وَفِيهِمْ** and fruits **وَأَبَا** and herbage **وَأَبَا** **لَكَ** for you **وَأَبَا** for your cattle **وَأَبَا** then when **فَإِذَا** and for your cattle **وَأَبَا** **يَوْمَ** that day **يَوْمَ** deafening cry, shout **يَوْمَ** (there) comes **يَوْمَ** and from **وَأَبَا** his brother **وَأَبَا** from **وَأَبَا** a man **وَأَبَا** shall flee **وَأَبَا** and his mother **وَأَبَا** and his father **وَأَبَا** and his wife **وَأَبَا** and his father **وَأَبَا** of them **وَأَبَا** man **وَأَبَا** for every **وَأَبَا** his children **وَأَبَا** it will make him careless (of **وَأَبَا** (will be) enough concern **وَأَبَا** (will be) bright **وَأَبَا** that day **وَأَبَا** (some) faces **وَأَبَا** others) **وَأَبَا** and (other) **وَأَبَا** rejoicing at good news **وَأَبَا** laughing **وَأَبَا** will be dust **وَأَبَا** on them **وَأَبَا** that Day **وَأَبَا** faces **وَأَبَا** they (will be) **وَأَبَا** such, those **وَأَبَا** darkness **وَأَبَا** cover them **وَأَبَا** the evil-doers **وَأَبَا** the disbelievers **وَأَبَا**

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection) — 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright, 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah*, the *Fajarah* (wicked evil doers).

## سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّكْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ① وَإِذَا النُّجُومُ انْكَدَرَتْ ② وَإِذَا الْجِبَالُ سُيِّرَتْ ③ وَإِذَا الْعِشَارُ عُطِّلَتْ ④ وَإِذَا الْوُحُوشُ حُشِرَتْ ⑤ وَإِذَا الْبِحَارُ سُجِّرَتْ ⑥ وَإِذَا النُّفُوسُ زُوِّجَتْ ⑦ وَإِذَا الْمَوْءِدَةُ سُيِّتَتْ ⑧ بِأَيِّ ذَنْبٍ قُتِلَتْ ⑨ وَإِذَا الصُّحُفُ نُشِرَتْ ⑩

and إِذَا would be round wound ① the sun كُوِّرَتْ when إِذَا the الشَّمْسُ and when إِذَا shall fall ② the stars انْكَدَرَتْ when the النُّجُومُ and when إِذَا shall be moved away ③ the mountains سُيِّرَتْ and إِذَا shall be neglected ④ the pregnant she-camels عُطِّلَتْ and إِذَا shall be gathered together ⑤ the wild beast حُشِرَتْ when the الْوُحُوشُ and when إِذَا shall be made to overflow ⑥ the seas سُجِّرَتْ and when إِذَا shall be joined ⑦ the souls زُوِّجَتْ and when إِذَا shall be ⑧ the female (infant) buried alive سُيِّتَتْ when and إِذَا she was killed ⑨ sin قُتِلَتْ for what بِأَيِّ questioned shall be laid ⑩ the written pages (of deeds) نُشِرَتْ when open

### Sûrat 81. At-Takwîr

(Wound round and lost its Light)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. When the sun is wound round (and its light is lost and is overthrown). 2. And when the stars fall. 3. And when the mountains are made to pass away; 4. And



when the pregnant she-camels are neglected; 5. And when the wild beasts are gathered together. 6. And when the seas become as blazing Fire or overflow. 7. And when the souls are joined with their bodies. 8. And when the female (infant) buried alive is questioned: 9. For what sin was she killed. 10. And when the (written) pages are laid open.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُنْزِلَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أَقِيمُ بِالْخَنَازِيرِ ﴿١٥﴾  
لِجُورِ الْكَافِرِ ﴿١٦﴾ وَاللَّيْلُ إِذَا عَمَسَتْ ﴿١٧﴾ وَالضُّبْحُ إِذَا نَفَسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

وَإِذَا shall be stripped off كُشِطَتْ the heaven السَّمَاءُ and when وَإِذَا is kindled (to fierce heat) سُعِرَتْ Hell-Fire الْجَحِيمُ and when will عَلِمَتْ shall be brought near أُنْزِلَتْ Paradise الْجَنَّةُ and when he has brought (of أَحْضَرَتْ what نَفْسٌ every person know by the planets الْخَنَازِيرِ I swear أَقِيمُ so verily فَلَا good and evil) that move swiftly الْكَافِرِ and by the planets الْجُورِ that recede it عَمَسَتْ as إِذَا and by the night وَاللَّيْلُ and hide themselves it brightens نَفَسَ (when) as إِذَا and by the dawn وَالضُّبْحُ departs إِنَّهُ لَقَوْلُ (of) a messenger رَسُولٍ (is) the Word رَسُولُ verily this most honourable

11. And when the heaven is stripped off and taken away from its place; 12. And when Hell-fire is set ablaze. 13. And when Paradise is brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede. 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad ﷺ].

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٠﴾ مُطَاعٌ ثَمَّ أَمِينٍ ﴿١١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٢﴾ وَقَدْ رَآهُ بِالْأَفْئِثَةِ الْهُتَيْنِ ﴿١٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ﴿١٥﴾ فَاَتَيْنَ تَذَهَبُونَ ﴿١٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٩﴾

ذِي قُوَّةٍ mighty عِنْدَ with ذِي الْعَرْشِ the Lord of the Throne مَكِينٍ and مَا trustworthy أَمِينٍ then/and مُطَاعٌ obeyed established and وَقَدْ (is) a mad man مَجْنُونٍ your companion مَا تَشَاءُونَ not

indeed **وَإِنَّا** he saw him **بِالْأَفْقِ** in the horizon **الْبَهِينِ** clear **وَمَا**  
 and not **هُوَ** **عَلَى** (on) **الْغَيْبِ** the Unseen **بِضَرِينِ** withholds **وَمَا**  
 it (is) **يَقُولُ** the word **شَيْطَانِ** (of) Satan **رَجِيمِ** outcast **وَمَا**  
 then where **تَذْهَبُونَ** **إِنْ** you are going **هُوَ** not **إِلَّا** this (is)  
 but **ذِكْرٌ** a Reminder **لِّلْعَالَمِينَ** to the worlds **لِمَن** to whomsoever  
 who wills **مِنْكُمْ** among you **أَن** **يَسْتَقِيمَ** walk straight **وَمَا**  
 and not **تَسَاءَلُونَ** you can will **إِلَّا** unless **أَن** that **يَشَاءَ** wills **اللَّهُ**  
 (of) the worlds **الْمَلَكُوتِ** the Lord **رَبُّ** Allah

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,  
 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people)  
 your companion (Muhammad ﷺ) is not a madman. 23. And indeed he  
 (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).  
 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it  
 (the Qur'ân) is not the word of the outcast *Shaitân* (Satan). 26. Then where are  
 you going? 27. Verily, this (the Qur'ân) is no less than a Reminder to the '*Ālamîn*  
 (mankind and jinn) 28. To whomsoever among you who wills to walk straight.  
 29. And you cannot will unless (it be) that Allâh wills — the Lord of the '*Ālamîn*.

## سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ۝ وَإِذَا الْبِحَارُ فُجِرَتْ ۝ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝ عَلِمَتْ نَفْسٌ مَّا  
 قَدَّمَتْ وَأَخَّرَتْ ۝ يَٰأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ ۝ فِي أَيِّ صُورَةٍ مَا شَاءَ  
 رَكَّبَكَ ۝

when **إِذَا** the heaven **انْفَطَرَتْ** is cleft asunder **وَلَمَّا**  
 when **الْكَوَاكِبُ** the stars **انْتَرَتْ** have scattered **وَلَمَّا** and when **الْبِحَارُ**  
 the oceans **فُجِرَتْ** and when **الْقُبُورُ** are burst forth **وَلَمَّا**  
 (every) **نَفْسٌ** will know **عَلِمَتْ** are turned upside down **بُعْثِرَتْ**  
 and left behind **وَأَخَّرَتْ** it has sent forward **قَدَّمَتْ** what **مَا** soul  
 O **يَٰأَيُّهَا** **الْإِنْسَانُ** man **مَا** what **غَرَّكَ** made you careless **بِرَبِّكَ**  
 your Lord **الْكَرِيمِ** the Most Generous **الَّذِي** Who **خَلَقَكَ** created  
 you **فَسَوَّدَكَ** fashioned you (perfectly) **فَعَدَلَكَ** and gave you (due)

that He willed form مَا شَاءَ whatever أَي in فِي proportion  
He put you together رَكَّبَكَ ﴿٨﴾

## Sûrat 82. Al-Infitâr (The Cleaving)

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. When the heaven is cleft asunder. 2. And when the stars have fallen and scattered. 3. And when the seas are burst forth. 4. And when the graves are turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind. 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾

كَلَّا the Judgement بِالَّذِينَ you deny/belie but بَلْ nay  
عَلَيْكُمْ but verily over you لَحَافِظِينَ ﴿١٠﴾ (are) vigilants كِرَامًا  
مَا they know يَعْلَمُونَ writing down كَاتِبِينَ ﴿١١﴾ honourable  
تَفْعَلُونَ ﴿١٢﴾ in the righteous الْأَبْرَارَ verily إِنَّ you do  
نَعِيمٍ ﴿١٣﴾ Delight وَإِنَّ the wicked الْفُجَّارَ and verily  
جَحِيمٍ ﴿١٤﴾ Fire يَصْلَوْنَهَا they will burn in it يَوْمَ الَّذِينَ ﴿١٥﴾ (of)  
بِغَائِبِينَ ﴿١٦﴾ therefrom عَنْهَا they مُ and not وَمَا Recompense  
أَدْرَاكَ and what وَمَا absent  
وَمَا what will make you know أَدْرَاكَ and what  
of the Recompense (is) يَوْمَ الَّذِينَ ﴿١٧﴾ Day

9. Nay! But you deny *Ad-Dîn*. 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirâman* (Honourable) *Kâtibîn* —writing down (your deeds), 12. They know all that you do. 13. Verily, the *Abrâr* will be in Delight (Paradise); 14. And verily, the *Fujjâr* (the wicked), will be in the blazing Fire, 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjâr*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

ثُمَّ then مَا what أَدْرَاكَ what will make you know the يَوْمَ what لا not the Day (when) يَوْمَ (of) Recompense (is) الدِّينِ Day تَمْلِكُ shall have power نَفْسٌ a soul (person) لِّنَفْسٍ for any soul شَيْئًا anything will be وَالْأَمْرُ the Decision يَوْمَئِذٍ and the Day لِلَّهِ that Day with Allah

18. Again, what will make you know what the Day of Recompense is? 19. (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allâh.

## سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

وَيْلٌ to Al-Mutaffifin (those who give less in measure and weight) لِّلْمُطَفِّفِينَ they receive أَكَالُوا when إِذَا those who الَّذِينَ measure and weight) they demand full يَسْتَوْفُونَ men النَّاسِ from (on) عَلَى by measure وَإِذَا measure and when كَالُوهُمْ they give by measure to them أَوْ they give less وَزَنُوهُمْ they give by weight to them يُخْسِرُونَ or أَنَّهُمْ they think أُولَئِكَ do not يَظُنُّ than due لِيَوْمٍ the Day Great عَظِيمٍ on a Day (will be) resurrected before the Lord رَبِّ mankind النَّاسِ will stand يَقُومُ (when) (of) the worlds الْعَالَمِينَ

### Sûrat 83. Al-Mutaffifin (Those Who deal in Fraud)

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. Woe to Al-Mutaffifin (those who give less in measure and weight).
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to (other) men, give less than



will make you اُدْرِكَ and what مَا Illiyin ﴿١٥﴾ be) indeed in  
 ﴿١٦﴾ اَرْقُومُ a Register كُتِبَ (is) Illiyun ﴿١٧﴾ عِلْيُونُ what مَا know  
 inscribed

15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day.  
 16. Then verily, they will indeed enter (and taste) the burning flame of Hell.  
 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay!  
 Verily, the Record (writing of the deeds) of *Al- Abrâr* (the pious believers of  
 Islamic Monotheism) is (preserved) in '*Illiyûn*. 19. And what will make you  
 know what '*Illiyûn* is? 20. A Register inscribed,

يَشْهَدُ الْمُقَرَّبُونَ ﴿١٥﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٦﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿١٧﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿١٨﴾ يُسْقَوْنَ مِنْ  
 رَحِيقٍ مَخْحُومٍ ﴿١٩﴾ خَتَمَهُ مِسْكَ ﴿٢٠﴾ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢١﴾ وَنَزَّاجِمُهُ مِنْ تَسْنِيمٍ ﴿٢٢﴾ عَيْنًا يَشْرَبُ بِهَا  
 الْمُقَرَّبُونَ ﴿٢٣﴾

يَشْهَدُ those nearest (to Allah) الْمُقَرَّبُونَ ﴿١٥﴾ to which bear witness  
 on عَلَى Delight نَعِيمٍ ﴿١٦﴾ (will be) in لَفِي the righteous الْأَبْرَارَ verily  
 in فِي you will recognise تَعْرِفُ looking يَنْظُرُونَ ﴿١٧﴾ thrones  
 وَجُوهِهِمْ their faces نَضْرَةَ the brightness النَّعِيمِ ﴿١٨﴾ (of) delight  
 يُسْقَوْنَ pure wine مَخْحُومٍ ﴿١٩﴾ from/of مِنْ they will be given to drink  
 خَتَمَهُ sealed the last thereof مِسْكَ ﴿٢٠﴾ (will be) smell of musk  
 those who want to الْمُتَنَافِسُونَ ﴿٢١﴾ let strive فَلْيَتَنَافَسِ this ذَلِكَ and for  
 Tasnim تَسْنِيمٍ ﴿٢٢﴾ from مِنْ and its mixture (will be) وَنَزَّاجِمُهُ strive  
 those nearest to عَيْنًا يَشْرَبُ بِهَا whereof الْمُقَرَّبُونَ ﴿٢٣﴾ Allah

21. To which bear witness those nearest (to Allâh, i.e. the angels). 22. Verily, *Al-Abrâr* will be in Delight (Paradise). 23. On thrones, looking (at all things).  
 24. You will recognise in their faces the brightness of delight. 25. They will be  
 given to drink of pure sealed wine. 26. The last thereof (that wine) will be the  
 smell of musk, and for this let (all) those strive who want to strive. 27. It (that  
 wine) will be mixed with *Tasnîm*: 28. A spring whereof drink those nearest to  
 Allâh.

إِنَّ الَّذِينَ لَجَرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ تُؤِيبُ الْكَفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ لَجَرَمُوا those who committed crimes used to laugh at the الَّذِينَ ءَامَنُوا those who believed يَضْحَكُونَ laugh وَإِذَا مَرُّوا and whenever they passed بِهِمْ by them يَتَغَامِرُونَ they used to wink one to another and when they returned to their own people أَهْلِهِمْ they would return فَكِهِينَ jesting and when رَأَوْهُمْ they saw them قَالُوا they said إِنَّ they said هَٰؤُلَاءِ these لَضَالُّونَ indeed have gone astray وَمَا but not أُرْسِلُوا they had been sent عَلَيْهِمْ over them حَافِظِينَ (as) watchers فَالْيَوْمَ but this Day الَّذِينَ ءَامَنُوا those who believe مِنَ الْكُفَّارِ at the يَضْحَكُونَ disbelievers عَلَى will laugh يَنْظُرُونَ on the thrones هَلْ look are not تُؤِيبُ the disbelievers مَا for what كَانُوا they used to do يَفْعَلُونَ

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

## سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُمَتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُمَتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأْتِيهِ ﴿٦﴾ فَأَمَّا مَنْ أَوْفَىٰ كَيْدَهُ بِإِيمَانِهِ ﴿٧﴾ فَسَوْفَ يَحَاسِبُ حِسَابًا سِيرًا ﴿٨﴾ وَتَقَلَّبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

and رَأَوْتِ is split asunder ۞ اُنشَقَّتْ the heaven ۞ اِذَا when ۞ اِذَا and when ۞ اِذَا and it must do so ۞ وَحُفَّتْ to its Lord ۞ اِذَا listens ۞ اِلَيْهِ all ۞ اِلَيْهِ and cast out ۞ اَلْقَتْ is stretched forth ۞ اُذِنَتْ the earth ۞ اَلْاَرْضُ and listens ۞ اِلَيْهِ and became empty ۞ وَخَلَّتْ (was) in it ۞ اِذَا that ۞ اِذَا O ۞ اِذَا and it must do so ۞ وَحُفَّتْ its Lord ۞ اِذَا to and obeys ۞ اِلَيْهِ your ۞ اِلَيْهِ towards ۞ اِلَيْهِ اِنَّكَ man ۞ اِنَّكَ verily you ۞ اِنَّكَ are exerting ۞ اِنَّكَ كَافٍ ۞ اِنَّكَ then as ۞ اِنَّكَ (you) will meet Him ۞ اِنَّكَ فَلَاقِيهِ very hard ۞ اِنَّكَ كَدًا Lord ۞ اِنَّكَ اُوْرَىٰ him who ۞ اُوْرَىٰ for ۞ اُوْرَىٰ his Record ۞ اُوْرَىٰ كِتَابُهُ will be given ۞ اُوْرَىٰ him ۞ اُوْرَىٰ مَنْ ۞ اُوْرَىٰ he be reckoned ۞ اُوْرَىٰ يَحْسَابُ surely will ۞ اُوْرَىٰ فَسَوْفَ his right hand ۞ اُوْرَىٰ his ۞ اُوْرَىٰ اَهْلِيْهِ to ۞ اُوْرَىٰ اِلَيْهِ and will return ۞ اُوْرَىٰ وَنَقَلَبُ easy ۞ اُوْرَىٰ اِسِيرًا a reckoning ۞ اُوْرَىٰ مَسْرُوْرًا happy, glad ۞ اُوْرَىٰ family

### Sûrat 84. Al-Inshiqâq (The Splitting Asunder)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. When the heaven is split asunder, 2. And listens to and obeys its Lord — and it must do so. 3. And when the earth is stretched forth, 4. And has cast out all that was in it and became empty. 5. And listens to and obeys its Lord — and it must do so. 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet. 7. Then as for him who will be given his Record in his right hand, 8. He surely, will receive an easy reckoning, 9. And will return to his family in joy!

وَأَمَّا مَنْ أُوْرِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۞ فَسَوْفَ يَدْعُوا ثُبُوْرًا ۞ وَيَصْلَىٰ سَعِيرًا ۞ اِنَّهٗ كَانَ فِيْ اَهْلِيْهِ مَسْرُوْرًا ۞ اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ۞ بَلْ اِنْ رَّيْتَهُ كَانَ بِدَيْۤهِ بَصِيْرًا ۞ فَلَا اَقْسِمُ بِالْشَّفَقِ ۞ وَاللَّيْلِ وَمَا وَسَقَ ۞ وَالْقَمَرِ اِذَا اَنَسَقَ ۞

but ۞ اَمَّا مَنْ اُوْرِيَ his Record ۞ اَمَّا مَنْ is given ۞ اَمَّا مَنْ whosoever ۞ اَمَّا مَنْ but ۞ اَمَّا مَنْ (for) ۞ اَمَّا مَنْ اُوْرِيَ he invoke ۞ اَمَّا مَنْ يَدْعُوْا will ۞ اَمَّا مَنْ فَسَوْفَ his back ۞ اَمَّا مَنْ اُوْرِيَ destruction ۞ اَمَّا مَنْ وَيَصْلَىٰ and burn ۞ اَمَّا مَنْ سَعِيرًا ۞ اَمَّا مَنْ in a blazing Fire ۞ اَمَّا مَنْ اِنَّهٗ verily he ۞ اَمَّا مَنْ كَانَ was ۞ اَمَّا مَنْ اَهْلِيْهِ among ۞ اَمَّا مَنْ مَسْرُوْرًا ۞ اَمَّا مَنْ in joy ۞ اَمَّا مَنْ اِنَّهٗ verily he ۞ اَمَّا مَنْ ظَنَّ thought ۞ اَمَّا مَنْ اَنْ that ۞ اَمَّا مَنْ لَّنْ never ۞ اَمَّا مَنْ يَّحُوْرُ ۞ اَمَّا مَنْ he would come back ۞ اَمَّا مَنْ بَلْ ۞ اَمَّا مَنْ اِنْ yes ۞ اَمَّا مَنْ رَّيْتَهُ verily ۞ اَمَّا مَنْ اِنَّهٗ his Lord ۞ اَمَّا مَنْ كَانَ ۞ اَمَّا مَنْ اَمَّا مَنْ at him ۞ اَمَّا مَنْ بَصِيْرًا ۞ اَمَّا مَنْ by the afterglow of ۞ اَمَّا مَنْ بِالْشَّفَقِ ۞ اَمَّا مَنْ I swear ۞ اَمَّا مَنْ اَقْسِمُ so ۞ اَمَّا مَنْ فَلَا beholding



it gathers in **وَسَقَى** (١٧) and whatever **وَمَا** and the night **وَاللَّيْلِ** sunset  
it is at the **أَتَسْقَى** (١٨) when **إِنَّا** and the moon **وَالْقَمَرَ** its darkness  
full

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire, and made to taste its burning. 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ (١٧) فَمَا لَهُمْ لَا يُؤْمِنُونَ (١٨) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (١٩) بَلِ الَّذِينَ كَفَرُوا  
يَكْذِبُونَ (٢٠) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ (٢١) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ  
غَيْرُ مَسْنُونٍ (٢٣)

لَتَرْكَبَنَّ from عَنْ to stage طَبَقًا you shall certainly travel  
they they **يُؤْمِنُونَ** (١٨) not لَا with them لَهُمْ what is the matter  
the the **الْقُرْآنُ** to them عَلَيْهِمُ is recited قُرِئَ and when وَإِنَّا believe  
those the **الَّذِينَ** nay بَلِ they fall prostrate **يَسْجُدُونَ** (١٩) not لَا Quran  
knows **أَعْلَمُ** and **وَاللَّهُ** deny **يَكْذِبُونَ** (٢٠) disbelieve كَفَرُوا who  
so announce to them **فَبَشِّرْهُمْ** they gather **يُوعُونَ** (٢١) what بِمَا best  
**بِعَذَابٍ** a torment أَلِيمٍ (٢٢) painful إِلَّا **الَّذِينَ** save **ءَامَنُوا** those who  
believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds لَهُمْ for them أَجْرٌ  
ending **مَسْنُونٍ** (٢٣) never غَيْرُ (is) a reward

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).  
20. What is the matter with them, that they believe not? 21. And when the Qur'ân  
is recited to them, they fall not prostrate. 22. Nay, those who disbelieve belie  
(Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic  
Monotheism). 23. And Allâh knows best what they gather (of good and bad  
deeds), 24. So announce to them a painful torment. 25. Save those who believe  
and do righteous good deeds, for them is a reward that will never come to an end  
(i.e. Paradise).

# سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدٍ مُّشْهُورٍ ③ قِيلَ أَخْصَبُ الْأَخْدُودِ ④ النَّارِ ذَاتِ الْوَقُودِ ⑤ إِذْ هُمْ عَلَيْهَا قُعُودٌ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧

وَالسَّمَاءِ the big stars ① with/holding ذَاتِ by the heaven ② and the Witnessing day ③ Promised ④ and the Day ⑤ the People ⑥ were cursed ⑦ and the Witnessed day ⑧ the Ditch ① (of) the Ditch ② (of) fire ③ fuel ④ with ⑤ (of) fire ⑥ ذَاتِ (of) fire ⑦ fuel ⑧ what ① on ② and they ③ sat ④ by it ⑤ قُعُودٌ ⑥ they were doing ⑦ بِالْمُؤْمِنِينَ ⑧ to ⑨ the believers ⑩ شُهُودٌ ⑪ (were) ⑫ witness ⑬ وَمَا ⑭ and not ⑮ نَقَمُوا ⑯ they took revenge ⑰ مِنْهُمْ ⑱ on them ⑲ إِلَّا ⑳ except ㉑ أَن ㉒ that ㉓ يُؤْمِنُوا ㉔ they believed ㉕ بِاللَّهِ ㉖ in Allah ㉗ الْعَزِيزِ ㉘ the All-Mighty ㉙ Worthy of all praise ㉚ الْحَمِيدِ ㉛ All-Mighty

## Sûrat 85. Al-Burûj (The Big Stars "Burûj")

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of 'Arafah (Hajj)]; 4. Cursed were the People of the Ditch. 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all praise!

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ① وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ② إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا ③ فَلَهُمْ عَذَابٌ جَهَنَّمُ وَلَهُمْ عَذَابُ الْحَرِيقِ ④ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ⑤ ذَلِكَ الْفَوْزُ الْكَبِيرُ ⑥

الَّذِي ① Who ② لَهُ ③ to Him (belongs) ④ مُلْكُ ⑤ dominion ⑥ السَّمَوَاتِ ⑦ (of) the heavens ⑧ وَالْأَرْضِ ⑨ and the earth ⑩ وَاللَّهُ ⑪ and Allah ⑫ عَلَى ⑬ over ⑭ كُلِّ ⑮ every ⑯ شَيْءٍ ⑰ thing ⑱ شَهِيدٌ ⑲ (is) Witness ㉑ إِنَّ ㉒ the ㉓ الَّذِينَ ㉔ who ㉕ قَتَلُوا ㉖ those ㉗ الْمُؤْمِنِينَ ㉘ and ㉙ الْمُؤْمِنَاتِ ㉚ those ㉛ لَمْ ㉜ YET ㉝ تَتُوبُوا ㉞ they had not repented ㉟

and believing women **وَالْمُؤْمِنَاتِ** the believing men **الْمُؤْمِنِينَ** into trial **ثُمَّ** then **لَئِنْ** not **يَتُوبُوا** they turn in repentance **فَلَهُمْ** **عَذَابٌ** will have punishment **عَذَابٌ** and they will have **وَلَهُمْ** (of) Hell **جَهَنَّمَ** torment **الْمَرْبِ** **الْمَرْبِ** those who **الَّذِينَ** verily **إِنَّ** (of) the burning Fire **الْمَرْبِ** **الْمَرْبِ** for them **لَهُمْ** the righteous deeds **الضَّالِّحَاتِ** and do **وَعَمِلُوا** believe **جَنَّاتٍ** **جَنَّاتٍ** rivers **الْأَنْهَارِ** under which **مِنْ تَحْتِهَا** flowing **تَجْرِي** (are) Gardens **الْمَرْبِ** **الْمَرْبِ** that **الْقَوْزِ** (is) the success **الْكَبِيرِ** **الْكَبِيرِ** great

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١١﴾ إِنَّهُ هُوَ بَدِئُ وَبَدِئُ ﴿١٢﴾ وَهُوَ الْغَفُورُ الْودُودُ ﴿١٣﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٤﴾ فَمَّا لِمَا يُرِيدُ ﴿١٥﴾ هَلْ أُنَبِّئُكَ حَدِيثَ الْجَنَّاتِ ﴿١٦﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٧﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٨﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿١٩﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢٠﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢١﴾

إِنَّ بَطْشَ رَبِّكَ **لَشَدِيدٌ** (is) indeed severe **لَشَدِيدٌ** (of) your lord **رَبِّكَ** grip **بَطْشَ** verily **إِنَّ** **إِنَّهُ** verily He (Allah) **هُوَ** and repeats **وَبَدِئُ** begins **بَدِئُ** (He) **وَبَدِئُ** Owner **ذُو** full of love **الْوَدُودُ** (is) Oft-Forgiving **الْوَدُودُ** and He **الْعَرْشِ** the Glorious **الْمَجِيدُ** (of) the Throne **الْمَجِيدُ** **فَمَّا** He is the Doer **لِمَا** He intends **يُرِيدُ** of what **حَدِيثُ** reached you **أُنَبِّئُكَ** has **هَلْ** He intends **يُرِيدُ** story **الْجَنَّاتِ** (of) Pharaoh **فِرْعَوْنَ** (of) the hosts **وَتَمُودَ** and Thamud **تَمُودَ** denying **تَكْذِيبٍ** in **بِ** disbelieve **كَفَرُوا** those who **الَّذِينَ** nay **بَلِ** encompasses **مُحِيطٌ** behind them **وَرَّآيِهِمْ** from **مِنْ** and Allah **وَاللَّهُ** **قُرْآنٌ** this **هُوَ** nay **قُرْآنٌ** (is) a Quran **مَجِيدٌ** (is) a Quran **مَجِيدٌ** in **فِي** Glorious **مَجِيدٌ** **مَحْفُوظٍ** Preserved

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). 14. And He is Oft-Forgiving, full of love, 15. Owner of the

Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or will). 17. Has the story reached you of the hosts, 18. Of Fir'aun (Pharaoh) and Thamûd? 19. Nay! The disbelievers (persisted) in denying. 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ân, 22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءَ وَالطَّارِقَ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَيَنْظُرُ الْإِنْسَانُ مِنْ خَلْقٍ ﴿٥﴾ خَلَقَ مِنْ صَلَواتِ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

وَأَتَتْهُمُ بِالْهَامِيقِ ﴿٦﴾ and At-Tariq (the night comer) ﴿٦﴾ what مَا will make you know وَأَتَتْهُمُ بِالْهَامِيقِ ﴿٦﴾ (is) piercing النَّاقِبِ ﴿٦﴾ (it is) the star At-Tariq (the night comer) over عَلَيْهَا but لَّا human being كُلِّ ﴿٦﴾ (is) not إِنَّ bright from حَافِظًا ﴿٦﴾ him (is) a protector قَائِلًا ﴿٦﴾ so let see مِنَ الْإِنْسَانِ man مِمَّ a water عَنِ ﴿٦﴾ he is created عَنِ ﴿٦﴾ he is created what دَافِقٍ ﴿٦﴾ gushing forth مِنْ بَيْنِهَا between بَيْنِهَا it proceeds مِنْهَا from بَيْنِهَا between بَيْنِهَا the ribs وَالْأَعْيُنِ ﴿٦﴾ the back-bone (is) Able قَائِلًا ﴿٦﴾ bring him back رَجُومٍ

### ***Sûrat 86. At-Târiq*** **(The Night-Comer)**

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star); 2. And what will make you to know what *At-Târiq* (night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her). 5. So let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allâh) is Able to bring him back (to life)!

يَوْمَ تَبْلُ السَّرَابُ ۚ ﴿٩﴾ مَا لَكُمْ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۚ ﴿١٠﴾ وَالسَّمَاءُ ذَاتَ الرَّجَمِ ۚ ﴿١١﴾ وَالْأَرْضُ ذَاتُ الصَّنِيعِ ۚ ﴿١٢﴾ إِنَّهُمْ لَقَوْلٌ فَصَلٌ ﴿١٣﴾ وَمَا هُوَ بِالْمُزَلِّ ۚ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ۚ ﴿١٥﴾ وَأَكِيدُ كَيْدًا ۚ ﴿١٦﴾ فَمَهْلُ الْكَافِرِينَ أَهْلُهَا ۚ ﴿١٧﴾

the secrets ① النَّارِ will be examined ② the Day (when) ③ any helper ④ ناصِر nor ⑤ وَلَا power ⑥ قُوَّة any ⑦ مِنْ for him ⑧ ثُمَّ then not ⑨ and the ⑩ وَالْأَرْضِ the returning rain ⑪ الرَّجْع with ⑫ ذَاتِ by the sky ⑬ and the earth ⑭ أَلْصَنَعَ split (it opens out for gushing of springs) ⑮ with ⑯ ذَاتِ earth ⑰ that separates ⑱ فَصَلَّ (is) the Word ⑲ لَقَوْلُ verily this (Quran) ⑳ إِنَّهُ and not ㉑ وَمَا for amusement ㉒ بِهَؤُلَاءِ it (is) ㉓ بِالْأَمْرِ a plot ㉔ كَيْدًا are plotting ㉕ and I am planning ㉖ وَكَيْدُ a plan ㉗ كَيْدًا give ㉘ مُهَلِّ give ㉙ أَتَاهُمْ (to) the disbelievers ㉚ الْكَافِرِينَ so give a respite ㉛ رَوْحًا gently (for a while) ㉜ رَوْحًا respite to them

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So give a respite to the disbelievers; deal gently with them for a while.

## سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبِّحَ اسْمُ رَبِّكَ الْأَعْلَى ① الَّذِي خَلَقَ فَسَوَّى ② وَالَّذِي قَدَّرَ فَهَدَى ③ وَالَّذِي أَخْرَجَ الْمَرْعَى ④ فَجَعَلَهُ غُثَاءً أَحْوَى ⑤ سَتَقْرِضُكَ فَلَا تَنْسَى ⑥ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑦ وَيُخَيِّرُكَ لِبُسْرَى ⑧ فَذَكِّرْ ⑨ إِنْ نَفَعْتَ الذِّكْرَى ⑩

the Most ① الْأَعْلَى (of) your Lord ② رَبِّكَ the Name ③ اسْمُ glorify ④ سُبِّحَ Who ⑤ الَّذِي High ⑥ خَلَقَ created ⑦ فَسَوَّى and then proportioned ⑧ وَالَّذِي and Who ⑨ أَخْرَجَ then guided ⑩ فَهَدَى measured ⑪ قَدَّرَ and Who ⑫ الْمَرْعَى brings out ⑬ فَجَعَلَهُ the pasturage ⑭ غُثَاءً and then makes it ⑮ أَحْوَى stubble ⑯ سَتَقْرِضُكَ dark ⑰ فَلَا We shall make you to recite ⑱ الذِّكْرَى if ⑲ نَفَعْتَ therefore give advice/admonition ⑳ فَذَكِّرْ to the path ㉑ لِبُسْرَى the admonition ㉒ الذِّكْرَى profits ㉓ نَفَعَتْ

## Sûrat 87. Al-A'la (The Most High)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you to recite (the Qur'ân), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allâh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾ وَتَجَنَّبَهَا الْآسَفَى ﴿١١﴾ الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

سَيَذَكَّرُ who مَنْ he will receive the admonition يَخْشَى ﴿١٠﴾ fears وَتَجَنَّبَهَا and avoid it الْآسَفَى ﴿١١﴾ the wretched الَّذِي who يَصَلَّى will burn النَّارَ the Fire (in) the Fire الْكُبْرَى ﴿١٢﴾ great ثُمَّ then لَا neither يَمُوتُ he will die وَلَا in it يَحْيَى ﴿١٣﴾ nor قَدْ live أَفْلَحَ ﴿١٤﴾ indeed shall achieve success تَزَكَّى ﴿١٥﴾ whosoever مَنْ whosoever يَذَكَرُ and remembers اسْمَ the Name رَبِّهِ (of) his Lord فَصَلَّى ﴿١٥﴾ and prays بَلْ and يُؤْثِرُونَ nay. you although the الدُّنْيَا ﴿١٦﴾ the life الدُّنْيَا worldly وَالْآخِرَةَ the Hereafter خَيْرٌ (is) better وَأَبْقَى ﴿١٧﴾ and more lasting إِنَّ verily هَذَا the former صُحُفِ the Scriptures الْأُولَى ﴿١٨﴾ in this لَفِي (is) the Scriptures إِبْرَاهِيمَ (of) Ibrahim (Abraham) وَمُوسَى ﴿١٩﴾ and Musa (Moses)

10. The reminder will be received by him who fears (Allâh), 11. But it will be avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays. 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures — 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

## سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ① وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ② عَامِلَةٌ نَاصِبَةٌ ③ تَصَلَّى نَارًا حَامِيَةً ④ تُشَقَّى مِنْ عَيْنٍ ⑤ مَائِيَةٍ ⑥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ⑦ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑧ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ⑨ لِسَعْيِهَا رَاضِيَةٌ ⑩ فِي جَنَّةٍ عَالِيَةٍ ⑪

هَلْ أَتَاكَ has (of) the ① الْغَاشِيَةِ the narration حَدِيثُ come to you  
(will) ② خَاشِعَةٌ that day يَوْمَئِذٍ (some) faces وَجُوهٌ overwhelming  
they will burn تَصَلَّى weary ③ نَاصِبَةٌ labouring عَامِلَةٌ be) humiliated  
نَارًا حَامِيَةً ④ hot تُشَقَّى in fire ⑤ مِنْ they will be given to drink  
عَيْنٍ ⑥ مَائِيَةٍ a spring لَيْسَ (there will be) no boiling ⑦ ضَرِيحٍ a poisonous thorny plant  
طَعَامٌ food إِلَّا but مِنْ from ⑧ يُغْنِي nor وَلَا that will nourish يُسْمِنُ neither  
جُوعٍ ⑨ وَجُوهٌ hunger (other) faces يَوْمَئِذٍ ⑩ نَاعِمَةٌ that day (will be)  
لِسَعْيِهَا joyful ⑪ رَاضِيَةٌ with their endeavour غَاشِيَةِ in جَنَّةٍ Garden  
high (Paradise) ⑪ عَالِيَةٍ

### Sûrat 88. Al-Ghâshiyah (The Overwhelming)

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces, that Day will be humiliated (in the Hell-fire). 3. Labouring, weary. 4. They will enter in the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour. 10. In a lofty Paradise.

لَا تَسْمَعُ فِيهَا لُغِيَّةً ① فِيهَا عَيْنٌ جَارِيَةٌ ② فِيهَا سُرُرٌ مَرْفُوعَةٌ ③ وَأَكْوَابٌ مَوْضُوعَةٌ ④ وَنَارٌ فِيهَا مَصْفُوفَةٌ ⑤ وَذَرَابِيُّ ⑥ مَبْثُوثَةٌ ⑦ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ ⑧ كَيْفَ خُلِقَتْ ⑨ وَإِلَى السَّمَاءِ ⑩ كَيْفَ رُفِعَتْ ⑪ وَإِلَى الْجِبَالِ ⑫ كَيْفَ نُصِبَتْ ⑬ وَإِلَى الْأَرْضِ ⑭ كَيْفَ سُطِحَتْ ⑮

لَا تَسْمَعُ neither they shall hear فِيهَا therein لَا تَفْعَلُ therein (will be) running فِيهَا (will be) set a spring جَارِيَةً raised high مَرْفُوعَةً and cups مَوْضُوعَةً and rich رَدَائِي set in rows مَصْفُوفَةً and cushions وَمَقَارِي at hand مَبْثُوتَةً carpets أَكْبَادُ the camels كَيْفَ how خُلِقَتْ they are created وَإِلَى they are created وَإِلَى it is raised رُفِعَتْ the heaven كَيْفَ how نُصِبَتْ the mountains and at وَإِلَى they are fixed firm سَطُوحَتْ the earth

**11.** Where they shall neither hear harmful speech nor falsehood. **12.** Therein will be a running spring. **13.** Therein will be thrones raised high. **14.** And cups set at hand. **15.** And cushions set in rows. **16.** And rich carpets (all) spread out. **17.** Do they not look at the camels, how they are created? **18.** And at the heaven, how it is raised? **19.** And at the mountains, how they are rooted (and fixed firm)? **20.** And at the earth, how it is outspread?

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿١١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿١٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿١٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿١٤﴾  
إِنْ إِلَيْنَا إِيَابُهُمْ ﴿١٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿١٦﴾

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (are) a reminder  
لَنْتَ عَلَيْهِمْ أَنْ يَرْجِعُوا إِلَىٰ رَجْعِهِمْ (save) a dictator  
مَنْ تَوَلَّىٰ وَكَفَرَ (and) disbelieves  
اللَّهُ ثُمَّ يَنْزِلُ الْعَذَابَ الْأَكْبَرَ (the) punishment  
إِنَّا كَرِهْنَا لَكُمْ إِيَّائِهِمْ (will be) their return  
إِنَّا كَرِهْنَا لَكُمْ إِيَّائِهِمْ (will be) their reckoning

**21.** So remind them (O Muhammad ﷺ) — you are only one who reminds. **22.** You are not a dictator over them — **23.** Save the one who turns away and disbelieves. **24.** Then Allâh will punish him with the greatest punishment. **25.** Verily, to Us will be their return; **26.** Then verily, for Us will be their reckoning.



## سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ۝ وَبِالْأَسْفَلِ عَشْرِ ۝ وَالْأَشْفَعِ وَالْوَرْدِ ۝ وَاللَّيْلِ إِذَا يَسِرَ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِمَادِ ۝ إِمْرَ دَاوُدَ أَلِمَّاوُ ۝ أَلَمْ يَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ۝ وَتَمُودَ الَّذِينَ جَاءُوا الصَّخَرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَرْوَاحِ ۝

وَالْفَجْرِ ۝ وَبِالْأَسْفَلِ عَشْرِ ۝ وَالْأَشْفَعِ وَالْوَرْدِ ۝ وَاللَّيْلِ إِذَا يَسِرَ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِمَادِ ۝ إِمْرَ دَاوُدَ أَلِمَّاوُ ۝ أَلَمْ يَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ۝ وَتَمُودَ الَّذِينَ جَاءُوا الصَّخَرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَرْوَاحِ ۝

## Sûrat 89. Al-Fajr

## (The Break of Day or the Dawn)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the dawn; 2. By the ten nights, 3. And by the even and the odd (of all the creations of Allâh). 4. And by the night when it departs. 5. There is indeed in them (the above oaths) sufficient proofs for men of understanding! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Âd (people) 7. Of Iram (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir'aun (Pharaoh) who had the stakes?

الَّذِينَ طَفَعُوا فِي الْبَلَدِ ۝ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَهُ عَلَيْهِ رِذْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝

الَّذِينَ طَغَوْا who transgressed beyond bounds in the lands **فَأَكْثَرُوا** therein and made much mischief **فَصَبَّ** lash, whip **سَوَّطَ** your Lord **رَبِّكَ** on them **عَلَيْهِمْ** so poured (is) Ever **إِنَّا** your Lord **رَبِّكَ** verily (of) torment Watchful **فَأَمَّا** as for man **إِذَا مَا** when his Lord **يَبْتَلِيهِ** tries him and gives him honours **وَنَعَمَ** and gives him bounties Lord **فَيَقُولُ** he says **رَبِّي** my Lord **أَكْرَمَنِي** has honoured me **وَأَمَّا** but upon him **عَلَيْهِ** He straitens **فَقَدَّرَ** He tries him **إِذَا مَا** when his means of life **يَرْفُقُهُ** then he says **فَيَقُولُ** his means of life **رَبِّي** my Lord **أَهَانَنِي** has humiliated me

11. Who did transgress beyond bounds in the lands. 12. And made therein much mischief. 13. So your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

**كَلَّا** بل لَا تُكْرِمُونَ الْيَتِيمَ **وَلَا تَحْضُرُونَ** عَلَى طَعَامِ الْمَسْكِينِ **وَتَأْكُلُونَ** الثَّرَاتِ أَكْغَلًا **لَسَّا** **وَتُحِبُّونَ** الْمَالَ حُبًّا جَمًّا **كَلَّا** إِذَا ذُكِّبَتِ الْأَرْضُ ذُكَّا ذُكَّا **وَجَاءَ** رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا **وَجَاءَ** **يَوْمَئِذٍ** يَوْمَئِذٍ يَنْذَعُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى **يَوْمَئِذٍ**

**كَلَّا** nay بل لَا but لَا تُكْرِمُونَ you treat with generosity **وَلَا** the orphans **تَحْضُرُونَ** and not **وَتَأْكُلُونَ** (of) the poor **الْمَسْكِينِ** feeding **الثَّرَاتِ** the inheritance **أَكْغَلًا** devouring **لَسَّا** (with) greed **وَتُحِبُّونَ** and you love **الْمَالَ** wealth **حُبًّا** with love **جَمًّا** much **كَلَّا** when **إِذَا** nay **ذُكِّبَتِ** is ground **الْأَرْضُ** the earth **ذُكَّا** with **وَجَاءَ** exceeding grinding **رَبُّكَ** your Lord **وَجَاءَ** and will be brought near **وَجَاءَ** in rows **صَفًّا صَفًّا** the angels **يَوْمَئِذٍ** that Day **يَوْمَئِذٍ** Hell **يَوْمَئِذٍ** on that Day **يَنْذَعُ** (will avail) him **أَنَّى** but how **وَأَنَّى** man **الْإِنْسَانُ** remember the remembrance **الذِّكْرَى**

17. Nay! But you treat not the orphans with kindness and generosity! 18. And urge not one another on the feeding of *Al-Miskîn* (the poor)! 19. And you devour the inheritance — all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

يَقُولُ يَلَيِّنِي قَدَمْتُ لِيَايَ ۖ فَيَوْمَئِذٍ لَا يَعْذُبُ عَذَابُهُ أَحَدًا ۖ وَلَا يُوثِقُ وَثْقَاهُ أَحَدًا ۖ يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ۖ فَأَدْخِلِي فِي عِبْدِي ۖ وَأَدْخِلِي جَنَّتِي ۖ

يَقُولُ يَلَيِّنِي قَدَمْتُ would that I he will say لِيَايَ had sent forth  
 لَا so on that Day فَيَوْمَئِذٍ for my life  
 يَعْذُبُ none عَذَابُهُ will punish  
 وَلَا anyone ۖ يُوَثِّقُ and none ۖ يَأْتِيهَا will bind  
 (like) أَحَدًا His punishment  
 O (you) النَّفْسُ the soul  
 (like) أَحَدًا anyone ۖ أَرْجِعِي in satisfaction  
 رَبِّكَ to your Lord  
 رَاضِيَةً well-pleased (yourself) مُرْضِيَةً well-pleasing (unto)  
 ۖ وَأَدْخِلِي Him) ۖ فَيَوْمَئِذٍ enter you then  
 عِبْدِي among My slaves  
 جَنَّتِي and enter you My Paradise

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind as He will bind. 27. (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

## سُورَةُ الْبَلَدِ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۖ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۖ وَاللَّيْلُ وَنَارُ الْيَوْمِ ۖ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۖ أَحْسَبُ أَنْ لَنْ يَفْدَرَهُ عَلَيْهِ أَحَدٌ ۖ يَقُولُ أَهْلَكَ مَا لَأُبَدَا ۖ أَحْسَبُ أَنْ لَمْ يَرَ أَحَدٌ ۖ أَلَمْ تَجْعَلْ لَمْ عَيْنَيْنِ ۖ وَلِسَانًا ۖ وَشَفَتَيْنِ ۖ وَهَدَيْنَاهُ النَّجْدَيْنِ ۖ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۖ وَأَنْتَ city (Makkah) ۖ وَاللَّيْلُ and you  
 حِلٌّ (are) free (from sin) ۖ بِهَذَا in this الْبَلَدِ city ۖ وَلِلَّيْلِ and by the

We **وَلَا** verily **لَقَدْ** he begot **وَلَدًا** and that which **وَمَا** begetter does he think **أَيَسَّبُ** toil **كَبِيرًا** in **فِي** man **الْإِنْسَانُ** have created **أَنْ** that **لَنْ** not **يَقْدِرَ** can overcome **عَلَيْهِ** him **أَحَدٌ** anyone **يَقُولُ** in abundance **لُبًّا** wealth **مَا** I have wasted **أَهْلَكَتُ** he says **أَيَسَّبُ** does he think **أَنْ** that **لَمْ** not **يَرَهُ** sees him **أَحَدٌ** anyone **أَلَمْ** have not **جَعَلْ** We made **لَهُ** for him **عَيْنَيْنِ** a pair of eyes **وَلِسَانًا** and shown him **وَهَدَيْنَاهُ** and a pair of lips **وَشَفَتَيْنِ** and a tongue **الْجَنَّتَيْنِ** the two ways

## Sûrat 90. Al-Balad

### (The City)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. I swear by this city (Makkah); 2. And you are free in this city (Makkah). 3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

فَلَا أَفْنَحَمُ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبٍ ۚ يَبْسُ مَا ذَا مَقْرَبَةٍ ۚ أَوْ مَسْكِينًا ذَا مَتْرَبٍ ۚ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ۚ أُولَٰئِكَ أَصْحَابُ الْإِنتِسَافِ ۚ وَالَّذِينَ كَفَرُوا إِنَّا بَعَثْنَا فِيهِمْ أَخَصَابَ الْمَشْجَمَةِ ۚ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۚ

the steep **الْعَقَبَةُ** he has attempted to pass on **أَفْنَحَمُ** but not **وَمَا** path **أَدْرَاكَ** and what **مَا** will make you know **الْعَقَبَةُ** what **رَقَبَةً** (it is) freeing **أَوْ** a neck **إِطْعَمْتُ** or **يَوْمٍ** in **ذِي مَسْغَبٍ** a day **يَبْسُ** of hunger **مَقْرَبَةٍ** orphan **ذَا مَتْرَبٍ** (to) a poor **مَسْكِينًا** or **أَوْ** near of kin **ثُمَّ** then **كَانَ** he became **الَّذِينَ** (one) of **ءَامَنُوا** those who **وَتَوَاصَوْا** and recommended one **بِالصَّبْرِ** to the patience **وَتَوَاصَوْا** another **أُولَٰئِكَ** they **أَصْحَابُ** to pity **الْمَشْجَمَةِ** another

disbelieved كَفَرُوا but those who وَالَّذِينَ (of) the Right Hand اليمين (18) (are) the companions هُمْ in Our Signs/Verses آيَاتِنَا the Fire نَارُ over them عَلَيْهِم (of) the Left Hand الشِّمَّةُ (19) (will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskîn* (poor) cleaving to dust (out of misery). 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18. They are those on the Right Hand, 19. But those who disbelieved in Our *Ayât*, they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them.

## سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ① وَالْقَمَرِ إِذَا تَلَّهَا ② وَالنَّهَارِ إِذَا جَلَّاهَا ③ وَاللَّيْلِ إِذَا يَغْشَاهَا ④ وَالسَّمَاءَ وَمَا بَنَاهَا ⑤ وَالْأَرْضَ وَمَا طَبَّاهَا ⑥ وَنَفْسٍ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ أَفْلَحَ مَنْ رَزَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩

وَالشَّمْسِ by sun وَضُحَاهَا ① and its brightness وَالْقَمَرِ by the moon إِذَا ① as/when تَلَّهَا ② and by the day إِذَا ② it follows it جَلَّاهَا ③ by the night وَاللَّيْلِ ③ it shows up (sun's) brightness يَغْشَاهَا ④ and Him وَمَا ④ by the heaven وَالسَّمَاءَ ④ it conceals it طَبَّاهَا ⑤ and Him وَمَا ⑤ by the earth وَالْأَرْضَ ⑤ Who built it سَوَّاهَا ⑥ and Him وَمَا ⑥ by the person (soul) وَنَفْسٍ ⑥ spread it then He (showed) فَأَلْهَمَهَا ⑦ Who perfected him in proportion and its purity, وَتَقْوَاهَا ⑧ its impurity, wrong فُجُورَهَا ⑧ inspired him purifies his رَزَّاهَا ⑨ who مَنْ ⑨ he succeeds أَفْلَحَ ⑨ indeed قَدْ ⑨ right corrupts دَسَّاهَا ⑩ who مَنْ ⑩ he fails وَقَدْ ⑩ and indeed خَابَ ⑩ and indeed himself his ownself

## Sûrat 91. Ash-Shams (The Sun)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself. 10. And indeed he fails who corrupts his ownself.

كَذَّبَتْ ثَمُودُ بِطَغْوَنِهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

كَذَّبَتْ ثَمُودُ denied through their transgression بِطَغْوَنِهَا ﴿١١﴾ the most wicked man among انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ went forth إِذِ انْبَعَثَ when they (of) the Messenger رَسُولُ اللَّهِ ﴿١٣﴾ to them but said فَقَالَ لَهُمْ (of) Allah نَاقَةَ (that is) the she-camel وَسُقْيَاهَا ﴿١٣﴾ and then they denied him فَكَذَّبُوهُ (bar it not from having) its drink فَعَقَرُوهَا so destroyed and they killed/hamstrung it فَدَمْدَمَ عَلَيْهِمْ and they killed/hamstrung it because of their sin فَسَوَّاهَا ﴿١٤﴾ and them رَبُّهُمْ their Lord رَبُّهُمْ because of their sin فَسَوَّاهَا ﴿١٤﴾ He feared and not وَلَا made them equal in destruction the consequences thereof عُقْبَاهَا ﴿١٥﴾

11. Thamûd (people) denied (their Prophet) through their transgression. 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! 15. And He (Allâh) feared not the consequences thereof.

## سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③ إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤ وَصَدَّقَ بِالْحُسْنَى ⑥ فَسَنِيَرُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨ فَسَنِيَرُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪

وَاللَّيْلِ إِذَا يَغْشَى ① when/as by the night and by النَّهَارِ it envelops ② as/when the day and by تَجَلَّى ③ it appears in brightness ④ Who created ⑤ Him خَلَقَ ⑥ male ⑦ and female ⑧ certainly سَعْيَكُمْ ⑨ your efforts ⑩ Lashetty ⑪ as for فَأَمَّا ⑫ (are) indeed diverse ⑬ your efforts ⑭ certainly سَعْيَكُمْ ⑮ him who مَنْ ⑯ gives ⑰ أَعْطَى ⑱ and fears Him (the best) ⑲ وَاتَّقَى ⑳ We will make smooth for ㉑ in the best ㉒ and believes ㉓ بِالْحُسْنَى ㉔ him ㉕ لِلْيُسْرَى ㉖ (the path) to ease ㉗ وَمَا ㉘ and but ㉙ مَنْ ㉚ he who ㉛ يَخِلَ ㉜ is ㉝ miser ㉞ وَاسْتَغْنَى ㉟ and thinks himself self-sufficient ㊱ وَكَذَّبَ ㊲ then We will make smooth for him ㊳ the best ㊴ فَسَنِيَرُهُ ㊵ him ㊶ الْعُسْرَى ㊷ (the path) for evil ㊸ وَمَا ㊹ will benefit ㊺ يَغْنِي ㊻ him ㊼ عَنْهُ ㊽ his wealth ㊾ إِذَا ㊿ when ㋀ تَرَدَّى ㋁ he goes down

### Sûrat 92. Al-Lail (The Night)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him, 6. And believes in *Al-Husnâ*. 7. We will make smooth for him the path of ease (goodness). 8. But he who is greedy miser and thinks himself self-sufficient. 9. And belies *Al-Husnâ*. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

إِنَّ عَلَيْنَا لَلْهُدَى ① وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ② فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ③ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ④ الَّذِي كَذَّبَ وَتَوَلَّى ⑤ وَسَيُجَنَّبُهَا الْأَتْقَى ⑥ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑦ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑧ إِلَّا إِلَّا أَتِنَاءً وَجْهَ رَبِّهِ الْأَعْلَى ⑨ وَلَسَوْفَ يَرْضَى ⑩

إِنَّ and truly إِنَّ (is) the guidance لَهْدًى ﴿١٦﴾ on Us عَيْنَا truly عَيْنَا  
and the first (this الْأُولَىٰ ﴿١٧﴾ (is) the Last (Hereafter) الْآخِرَةَ unto Us  
﴿١٨﴾ تَطْلُعُ (of) a Fire نَارًا therefore I have warned you فَأَنْذَرْتُكُمْ world)  
﴿١٩﴾ أَلَّا save أَلَّا shall burn in it يَسْلَمَهَا none لَا blazing fiercely  
and turns away وَتَوَلَّىٰ ﴿٢٠﴾ denies كَذَّبَ who الَّذِينَ the most wretched  
وَسَيُجَنَّبُهَا the pious الَّذِينَ ﴿٢١﴾ أَلَّا and will be far removed from it  
that it may يَنْزِكُ ﴿٢٢﴾ his wealth مَالَهُ spends هُوَ he who  
any مِنْ he has عِنْدَهُ for anyone لِأَحَدٍ and not وَمَا grow/increase  
يَقْمُو favour تُجْرَىٰ ﴿٢٣﴾ أَلَّا to be paid back إِلَّا except أَيْغَاءَ to seek وَجِدَ  
وَلَسَوْفَ the Most High أَعْلَىٰ ﴿٢٤﴾ (of) his Lord رَبِّهِ the Face  
he will be pleased رَضَىٰ ﴿٢٥﴾ and surely will

**12. Truly, on Us is (to give) guidance. 13. And truly, unto Us (belong) the last (Hereafter) and the first (this world). 14. Therefore I have warned you of a blazing Fire (Hell). 15. None shall enter it save the most wretched. 16. Who denies and turns away. 17. And *Al-Muttaqûn* will be far removed from it (Hell). 18. He who spends his wealth for increase in self-purification, 19. And who has (in mind) no favour from anyone to be paid back, 20. Except to seek the Countenance of his Lord, the Most High. 21. He surely, will be pleased (when he will enter Paradise).**

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصُّحَىٰ ۖ وَالْيَلِيلُ إِذَا سَجَىٰ ۚ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۚ ﴿٢﴾ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۚ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۚ ﴿٣﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۖ ﴿٤﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۖ ﴿٥﴾

وَالصُّحُفِ ﴿١﴾ by the forenoon وَاللَّيْلِ ﴿٢﴾ by the night إِذَا when سَجَى ﴿٣﴾ it  
 مَا is still neither وَدَعَكَ has forsaken you رَبُّكَ your Lord وَمَا nor  
 قَلَى ﴿٤﴾ hated you وَلَآئِفْرُهُ (is) better and indeed the (Hereafter) خَيْرٌ  
 لَّكَ for you مِنْ than الْأُولَى ﴿٥﴾ the first (world) وَلَسَوْفَ and verily  
 يَعْطِيكَ your Lord رَبُّكَ will give you فَتَرْضَى ﴿٦﴾ so that you shall be  
 أَلَمْ well-pleased did not يَعِدْكَ He find you يَتِيمًا an orphan



فَنَآوَى ﴿١﴾ and He found you وَوَجَدَكَ so He gave you a refuge  
 and He found you وَوَجَدَكَ so He guided you فَهَدَى ﴿٢﴾ unaware  
 the عَابِلًا as for فَأَمَّا so He made you rich فَأَغْنَى ﴿٣﴾ poor  
 and as for وَأَمَّا treat with oppression فَكْهَرٌ ﴿٤﴾ not orphan  
 the Grace يَنْعِمُهُ and as for وَأَمَّا repulse فَتَنَّهُ ﴿٥﴾ not the beggar  
 so proclaim فَحَدِّثْ ﴿٦﴾ (of) your Lord رَبِّكَ

### Sûrat 93. Ad-Duhâ

#### (The Forenoon — After Sunrise)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. By the forenoon (after sunrise). 2. By the night when it darkens (and stands still). 3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge?
7. And He found you unaware and guided you? 8. And He found you poor and made you rich? 9. Therefore, treat not the orphan with oppression. 10. And repulse not the beggar. 11. And proclaim the Grace of your Lord.

### سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وَزْرَكَ ﴿٢﴾ أَلَيْسَ أَنتَقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾  
 إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

your breast صَدْرَكَ ﴿١﴾ for you لَكَ We opened نَشْرَحْ have not أَلَمْ  
 your burden وَزْرَكَ ﴿٢﴾ from you عَنكَ and removed وَوَضَعْنَا  
 and raised رَفَعْنَا your back ظَهْرَكَ ﴿٣﴾ weighed down أَنتَقَضَ which  
 your mention ذِكْرَكَ ﴿٤﴾ for you لَكَ high فَإِنَّ so verily مَعَ with الْعُسْرِ  
 the hardship يُسْرًا ﴿٥﴾ (is) relief إِنَّ verily مَعَ with الْعُسْرِ the  
 hardship يُسْرًا ﴿٦﴾ (is) relief فَإِذَا so when فَرَغْتَ you have finished  
 (your work) فَانصَبْ ﴿٧﴾ then stand up (for Allah's worship) وَإِلَىٰ and  
 your Lord رَبِّكَ ﴿٨﴾ turn (your invocation) فَارْغَبْ

- 1. By the fig, and the olive. 2. By Mount Sinai. 3. By this city of security (Makkah). 4. Verily, We created man in the best stature (mould). 5. Then We reduced him to the lowest of the low. 6. Save those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). 7. Then what (or who) causes you (O disbelievers) to deny the Recompense? 8. Is not Allāh the Best of judges?**

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾  
كَلَّا إِنَّ الْإِنْسَانَ لَبِغْلٌ ﴿٦﴾ أَنْ رَآهُ اسْتَغْنَى ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى ﴿٨﴾ أَوَيْتَ الَّذِي يُنْفَى ﴿٩﴾ عَبْدًا إِذَا صَلَّى ﴿١٠﴾ أَوَلَمْ يَكُنْ إِنْ كَانَ  
عَلَى الْمَدَنَى ﴿١١﴾ أَوْ أَمَرَ بِالْقَنَى ﴿١٢﴾

أَقْرَأَ بِأَسْمِ رَبِّكَ (of) your lord الَّذِي (is) the Most Generous خَلَقَ Who created  
 الْإِنْسَانَ He created a clot عَلَقَةً from man مِنْ He has taught عِلْمَهُ by the pen الْقَلَمِ Who  
 has taught عِلْمَهُ Who verily إِنَّ he knew كَلَّا not رُبُّ that which مَا man  
 he considers الْإِنْسَانَ man يَطْعَمُ because أَنْ does transgress الْإِنْسَانَ man  
 your Lord رَبِّكَ unto إِنَّ surely إِلَهُ self-sufficient اسْتَعِزَّ himself  
 الرَّحْمَنُ (is) the return أُرِيدَ him who الَّذِي have you seen بَعَثَ  
 have you أُرِيدَ he prays صَلَّى when إِذَا a slave عَبْدًا prevents  
 seen إِنْ if كَانَ he is عَلَى on الْهُدَى the guidance أَوْ or أَمَرَ  
 piety بِالْقَوَى enjoins

### ***Sûrat 96. Al-‘Alaq*** **(The Clot)**

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

**1. Read! In the Name of your Lord Who has created. 2. He has created man from a clot. 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress. 7. Because he considers himself self-sufficient. 8. Surely, unto your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) 12. Or enjoins piety?**

أَوَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾ أَمْ يَعْلَمُ أَنْ اللَّهَ بِرِئَاسَةِ ﴿١٤﴾ كَلَّا لَنْ أُرْهَقَهُ فَتَةً لَتَشْفَعَا بِالْأَصْحَى ﴿١٥﴾ نَاصِيَةٍ ﴿١٦﴾ كَذِبِهِ خَاطِفَةٌ ﴿١٧﴾ فَلْيَنْدُبْ نَادِيَهُ ﴿١٨﴾ سَتَدْنُو أَرْبَابُهُ ﴿١٩﴾ كَلَّا لَا تُلْطِفُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿٢٠﴾

and turns away ﴿١٣﴾ he denies كَذَّبَ if ١٤ have you seen أَرَأَيْتَ  
 ١٥ nay لَا sees ﴿١١﴾ Allah اللَّهُ that ١٦ he know يَعْلَمُ does not  
 by the ﴿١٥﴾ نَاصِيَةٍ We will catch him لَنَسْفَعًا he ceases ١٧ not لَوْ if  
 then let ١٨ sinful فَلْيَنعُ a lying كَذِبَةٍ forelock نَاصِيَةٍ forelock  
 ﴿١٨﴾ We will call out سَتَعُ his council ﴿١٩﴾ him call upon نَادِيَهُ  
 and fall ٢٠ obey him وَاسْجُدْ do not لَا nay لَا the guards of Hell  
 and draw near (to Allah) ﴿٢٠﴾ وَاقْرَبْ prostrate

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?  
 14. Knows he not that Allâh does see (what he does)? 15. Nay! If he (Abû Jahl)  
 ceases not, We will catch him by the forelock — 16. A lying, sinful forelock!  
 17. Then let him call upon his council (of helpers). 18. We will call out the guards  
 of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abû  
 Jahl). Fall prostrate and draw near to Allâh!

## سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ الْكَلِمَةَ ﴿٤﴾ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٥﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٦﴾

(is) the night of لَيْلَةِ in فِي have sent it down أَنْزَلْنَاهُ verily We إِنَّا  
 what مَا will make you know أَدْرَاكَ and what وَمَا Decree ﴿١﴾ الْقَدْرِ  
 (of) the night لَيْلَةِ (of) Decree ﴿٢﴾ الْقَدْرِ the night لَيْلَةِ (of)  
 months شَهْرٍ a thousand أَلْفِ than مِنْ (is) better خَيْرٌ Decree  
 نَزَّلَ the Spirit (Gabriel) وَالرُّوحُ the angels الْمَلَكُ descend الْكَلِمَةَ  
 and the Spirit (Gabriel) فِيهَا and the Spirit (Gabriel) الْمَلَكُ descend الْكَلِمَةَ  
 all كُلِّ with مِنْ (of) their Lord رَبِّهِمْ by permission بِإِذْنِ therein  
 the مَطْلَعِ until حَتَّىٰ (it) is هِيَ (there is) peace سَلَامٌ Decrees ﴿٥﴾  
 (of) dawn الْفَجْرِ appearance ﴿٦﴾

## Sûrat 97. Al-Qadr (The Night of Decree)

In the Name of Allâh  
 the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr (Decree).

2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months. 4. Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees, 5. (All that night), there is peace until the appearance of dawn

## سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ① رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ② فِيهَا كُتِبَ فَيَمَّةٌ ③ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ④

لَمْ يَكُنِ those who كَفَرُوا disbelieve from among أَهْلِ the people of the الْكِتَابِ the Scripture (of) وَالْمُشْرِكِينَ polytheists حَتَّى going to leave (their disbelief) until تَأْتِيَهُمُ a Messenger رَسُولٌ clear evidence ① came to them from where Allah يَتْلُو reciting صُحُفًا purified ② pages مُطَهَّرَةً ③ wherein كُتِبَ (are) laws فَيَمَّةٌ ④ correct and straight وَمَا and not تَفَرَّقَ the Scripture الَّذِينَ differed أُوتُوا those who were given الْكِتَابِ the Scripture إِلَّا clear evidence ④ came to them جَاءَهُمُ after until

## Sûrat 98. Al-Baiyyinah (The Clear Evidence)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikân*, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ﷺ) from Allâh, reciting purified pages. 3. Wherein are correct and straight laws from Allâh. 4. And the people of the Scripture differed not until after there came to them clear evidence.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَقَّاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ② إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ③

وَمَا أُمِرُوا and not لِيَعْبُدُوا but they were commanded مُخْلِصِينَ Allah should worship to Him لَهُ making sincere

and وَبَيِّمُوا being upright حُفَّةً faith, religion (Allah) الَّذِينَ  
 and that وَذَلِكَ Zakat اَلْزَّكَاةُ and give وَيُؤْتُوا prayer اَلصَّلَاةَ perform  
 those الَّذِينَ verily إِنَّ (of) rightness اَلْقِيَمَةَ (is) the religion  
 (of) اَلْكِتَابِ the people اَهْلٍ from among مَنْ who disbelieve كَفَرُوا  
 the نَارِ (will be) in فِي and the polytheists اَلْمُشْرِكِينَ the Scripture  
 they اُولَئِكَ therein فِيهَا they will abide خَالِدِينَ (of) Hell جَهَنَّمَ Fire  
 (of) creatures اَلْبَرِيَّةِ the worst شَرُّ (they) are هُمْ

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion. 6. Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the fire of Hell. They are the worst of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

إِنَّ الَّذِينَ آمَنُوا those الَّذِينَ verily  
 and do وَعَمِلُوا who believe اَلصَّالِحَاتِ  
 the best خَيْرُ (they) are هُمْ they اُولَئِكَ righteous good deeds  
 their رَبِّهِمْ with عِنْدَ their reward جَزَاؤُهُمْ (of) creatures اَلْبَرِيَّةِ ﴿٧﴾  
 Lord جَنَّاتٌ جَنَّاتُ (is) Gardens عَدْنُ (of) (Eden) Eternity تَجْرَى مِنْ تَحْتِهَا flowing  
 اَلْأَنْهَارُ under which خَالِدِينَ rivers they will abide فِيهَا therein أَبَدًا  
 and رَضُوا with them عَنْهُمْ Allah اَللَّهُ will be pleased رَضِيَ forever  
 (is) for him who لِمَنْ that ذَلِكَ with Him عَنْهُ they will be pleased  
 his Lord رَبُّهُ ﴿٨﴾ fears خَشِيَ

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is '*Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

## سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُخْبِرُهَا ④ أَنَّ رَبَّكَ أَوْحَى ⑤ لَهَا ⑥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑦ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑨

إِذَا زُلْزِلَتِ the earth الْأَرْضُ is shaken when (with) its زِلْزَالَهَا ① earthquake وَأَخْرَجَتِ the earth الْأَرْضُ and throws out أَثْقَالَهَا ② its burdens وَقَالَ ③ man الْإِنْسَانُ and will say what is the matter مَا لَهَا ④ it will declare تُخْبِرُهَا ④ that Day يَوْمَئِذٍ with it its أَثْقَالَهَا ① information وَأَوْحَى ⑤ your Lord رَبَّكَ because بَأَنَّ ⑥ will inspire أَثْقَالَهَا ① (for) it يَوْمَئِذٍ that day يَصْدُرُ the people النَّاسُ will proceed أَشْتَاتًا in scattered groups that they may be shown أَعْمَالَهُمْ ⑦ their deeds فَمَنْ ⑦ so whomsoever يَعْمَلْ ⑦ does مِثْقَالَ ⑦ equal to the weight ذَرَّةٍ ⑦ (of) an atom خَيْرًا ⑦ good يَرَهُ ⑦ shall see it وَمَنْ ⑧ and (of) an atom ذَرَّةٍ ⑧ equal to the weight مِثْقَالَ ⑧ does whomsoever يَعْمَلْ ⑧ shall see it شَرًّا ⑧ evil يَرَهُ ⑧ atom

### Sûrat 99. Az-Zalzalah (The Earthquake) XCIX

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information. 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

## سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

وَالْعَادِيَّاتِ ضَبْحًا ① فَالْمُورِيَّاتِ قَدْحًا ② فَالْمُغِيرَاتِ صُبْحًا ③ فَأَنْزَنَّ بِهِنَّ نَقْعًا ④ فَوْسَطْنَ بِهِنَّ جَمْعًا ⑤ إِنَّ  
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑧ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي  
الْقُبُورِ ⑨ وَحُصِّلَ مَا فِي الصُّدُورِ ⑩ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

وَالْعَادِيَّاتِ with panting ① ضَبْحًا by the (steeds) that run ② فَالْمُورِيَّاتِ قَدْحًا striking sparks of fire ③ فَالْمُغِيرَاتِ صُبْحًا (with) a flint ④ فَأَنْزَنَّ بِهِنَّ نَقْعًا in it ⑤ فَوْسَطْنَ بِهِنَّ and they raise ⑥ جَمْعًا into the ⑦ (with it) ⑧ and penetrate forthwith ⑨ dust into the ⑩ midst (of the foe) ⑪ man ⑫ verily ⑬ إِنَّ ⑭ (is) ungrateful ⑮ وَلَئِنَّهُ ⑯ (is) witness ⑰ وَإِنَّهُ ⑱ in the love ⑲ لِحُبِّ الْخَيْرِ he know ⑳ does not ㉑ أَفَلَا ㉒ (is) violent ㉓ لَشَدِيدٌ ㉔ (of) wealth ㉕ بُعْثِرَ when ㉖ (is) in ㉗ مَا will be brought out ㉘ وَحُصِّلَ the graves ㉙ in ㉚ which/that ㉛ and shall be made known ㉜ الصُّدُورِ ㉝ the breasts ㉞ إِنَّ ㉟ their Lord ㊱ رَبَّهُمْ verily ㊲ the ㊳ (will be) Well-Acquainted ㊴ لَّخَبِيرٌ ㊵ that Day ㊶ يَوْمَئِذٍ

### Sûrat 100. Al-‘Âdiyât

(Those that run)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day their Lord will be Well-Acquainted with them.



## سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَدْرَاكَ مَا هِيَةٌ ١٠ نَارُ حَامِيَةٍ ١١

(is) the striking ١ الْقَارِعَةُ what ٢ the striking (Hour) ٣ (Hour) وَمَا ٤ will make you know أَدْرَاكَ and what ٥ (Hour) الْقَارِعَةُ ٦ (it is) the Day (when) يَوْمَ the striking (Hour) (is) ٧ scattered ٨ like moths كَالْفَرَاشِ mankind النَّاسُ will be ٩ about وَتَكُونُ ١٠ the mountains كَالْعِهْنِ and will be ١١ him ثَقُلَتْ ١٢ then as for ١٣ carded ١٤ wool الْمَنْفُوشِ ١٥ whose balance ١٦ heavy مَوَازِينُهُ ١٧ (will be) in ١٨ then he ١٩ whose balance ٢٠ pleasant ٢١ رَاضِيَةٍ ٢٢ a life عِيشَةٍ ٢٣ but as for ٢٤ وَآمَّا ٢٥ him خَفَّتْ ٢٦ his abode ٢٧ whose balance ٢٨ مَوَازِينُهُ ٢٩ will be light ٣٠ هَاوِيَةٌ ٣١ (will be) Hell ٣٢ وَمَا ٣٣ أَدْرَاكَ and what ٣٤ (it is) a Fire ٣٥ نَارُ ٣٦ what ٣٧ هِيَةٌ ٣٨

## Sûrat 101. Al-Qâri'ah (The Striking Hour)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Al-Qâri'ah. 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in Hâwiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!

## سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

أَلَمْ نَكْمِلكُمُ التَّكَاثُرَ ١ حَتَّى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ كَلَّا لَوْ تَعْلَمُونَ ٥

عَلَّمَ الْيَقِينَ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

the mutual rivalry (for piling up of ﴿١﴾ أَكْثَرُ diverts you أَلْهَنَكُمْ  
the graves ﴿٢﴾ الْمَقَابِرَ you visit دُرْتُمْ until worldly things) كَلَّا  
then ثُمَّ you come to know ﴿٣﴾ تَعْلَمُونَ shall soon سَوْفَ nay  
if كَلَّا you come to know ﴿٤﴾ تَعْلَمُونَ shall soon سَوْفَ nay  
sure ﴿٥﴾ الْيَقِينَ (with) knowledge عِلْمَ you know تَعْلَمُونَ  
you the blazing Fire (Hell) ﴿٦﴾ الْجَحِيمَ verily you shall see  
with certainty of ﴿٧﴾ عَيْنَ الْيَقِينِ (of) sight لَتَرَوُنَّهَا shall see it again  
on that Day يَوْمَئِذٍ you shall be asked لَتُسْأَلُنَّ then sight  
the delight (of the world) ﴿٨﴾ النَّعِيمِ about

### Sûrat 102. At-Takâthur

#### (The piling up — The Emulous Desire)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge. 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

### سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

وَالْعَصْرِ ﴿١﴾ by the time إِنَّ الْإِنْسَانَ verily (is) in لَفِي خُسْرٍ ﴿٢﴾  
and do ءَامَنُوا believe وَعَمِلُوا those who الَّذِينَ except إِلَّا  
and recommend one another وَتَوَاصَوْا righteous deeds الصَّالِحَاتِ  
وَتَوَاصَوْا to the truth بِالْحَقِّ and recommend وَالصَّبْرِ ﴿٣﴾  
to patience

## Sûrat 103. Al-'Asr (The Time)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. By Al-'Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

### سُورَةُ الْاِسْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ② يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③ كَلَّا لَيُبَدِّلَنَّا فِي الْخَطْمَةِ ④  
وَمَا أَدْرَاكَ مَا الْخَطْمَةُ ⑤ نَارُ اللَّهِ الْمُوقَدَةُ ⑥ الَّتِي تَطْلُعُ عَلَى الْأَفْعَدِ ⑦ إِنَّمَا عَلَيْهِمْ مُّؤَصَّدَةٌ ⑧ فِي عَمَدٍ  
مُمَدَّدَةٍ ⑨

وَيْلٌ woe لِّكُلِّ to every هُمَزَةٍ slanderer لُّمَزَةٍ backbiter الَّذِي who جَمَعَ has gathered مَالًا wealth وَعَدَّدَهُ and counted it يَحْسَبُ and counted it  
أَنَّ he thinks مَالَهُ that أَخْلَدَهُ his wealth كَلَّا nay لَيُبَدِّلَنَّا in verily he will be thrown into الْخَطْمَةِ  
وَمَا the crushing Fire أَدْرَاكَ and what will make you know مَا the crushing Fire (of) Allah fire نَارُ the crushing Fire (is) الْخَطْمَةُ what  
الْمُوقَدَةُ ⑥ the الْمُوقَدَةُ ⑥ which تَطْلُعُ leaps up عَلَى over the الْأَفْعَدِ ⑦ the الْأَفْعَدِ ⑦ hearts  
إِنَّمَا verily it عَلَيْهِمْ on them مُّؤَصَّدَةٌ ⑧ shall be closed in فِي in  
عَمَدٍ pillars مُمَدَّدَةٍ ⑨ stretched forth

## Sûrat 104. Al-Humazah (The Slanderer)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allâh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth.

## سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ (١) أَلَمْ يَجْعَلْ كَيْدُهُمْ فِي تَضَلِيلٍ ۚ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ (٣) تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ۖ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۖ (٥)

أَلَمْ تَرَ have not تَرَ you seen كَيْفَ how فَعَلَ dealt رَبُّكَ your Lord  
بِأَصْحَابِ with the owners الْفِيلِ (of) the elephant أَلَمْ did not  
يَجْعَلْ He make كَيْدُهُمْ their plot فِي (in) تَضَلِيلٍ go astray وَأَرْسَلَ  
عَلَيْهِمْ He sent طَيْرًا birds أَبَابِيلَ in flocks تَرْمِيهِمْ  
بِحِجَارٍ striking them مِّنْ with stones سِجِّيلٍ baked clay فَجَعَلَهُمْ  
كَعَصْفٍ and made them مَّأْكُولٍ like stubble, stalks (eaten up)  
devoured

### Sûrat 105. Al-Fil (The Elephant)

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? 2. Did He not make their plot go astray? 3. And He sent against them birds, in flocks, 4. Striking them with stones of *Sijjil* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

## سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

لَا إِلَٰهَ إِلَّا هُوَ ۚ قُرَيْشٌ (١) لِّإِلَٰهِهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ۚ (٢) فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۖ (٣) الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ۖ (٤)

لَا إِلَٰهَ إِلَّا هُوَ (of) Quraish قُرَيْشٌ for the safety (for) their  
Safety رِحْلَةَ the journeying (of) الْشِّتَاءِ winter  
وَالصَّيْفِ and summer فَلْيَعْبُدُوا so let them worship رَبَّ  
the Lord هَٰذَا (of) this الْبَيْتِ (He) الَّذِي House (the Ka`bah)  
Who أَطْعَمَهُم has fed them مِّنْ against جُوعٍ and  
from خَوْفٍ has made them safe

## Sûrat 106. Quraish (Quraish) CVI

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. (It is a great Grace from Allâh) for the Protection of the Quraish, 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّبِّ ① فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ② وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ③  
فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَاءُونَ ⑥ وَيَسْتَعُونَ الْمَاعُونَ ⑦

the ① denies him who أَرَأَيْتَ have you seen  
repulses يَدُعُّ (he) who الَّذِي that is فَذَلِكَ Recompense  
الْيَتِيمَ ② urges وَلَا the orphan  
feeding الْمِسْكِينِ ③ so woe فَوَيْلٌ (of) the poor  
of (they) هُمْ those who الَّذِينَ those performers of prayers  
صَلَاتِهِمْ their prayer سَاهُونَ ⑤ (are) heedless الَّذِينَ those who  
and they يُرَاءُونَ ⑥ (do good deeds) to be seen  
small kindness (utensils) ⑦ withhold

## Sûrat 107. Al-Mâ'ûn (The Small Kindnesses)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of Al-Miskîn (the poor), 4. So woe unto those performers of Salât (prayers) (hypocrites), 5. Those who delay their Salât (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold Al-Mâ'ûn (small kindnesses like salt, sugar, water).

## سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

إِنَّا Al-Kauthar ۝ have granted you أَنْعَمْنَاكَ verily We  
 to your رَبِّكَ therefore turn in prayer فَصَلِّ (a river in Paradise)  
 your شَانِئَكَ for/verily إِنَّ and sacrifice أَنْحَرْ Lord  
 cut off/ childless الْأَبْتَرُ (he) هُوَ traducer

### Sûrat 108. Al-Kauthar (A River in Paradise)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

## سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّخِذُ الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

I shall قُلْ say يَتَّخِذُ O الْكَافِرُونَ disbelievers لَا  
 you أَنْتُمْ nor وَلَا you worship تَعْبُدُونَ that which مَا worship  
 and not وَلَا I worship أَعْبُدُ that which مَا will worship عِبِدُونَ  
 you are أَنَا I عَابِدٌ shall worship مَا that which عَبَدْتُمْ ۝  
 that which مَا will worship عِبِدُونَ you أَنْتُمْ nor وَلَا worshipping  
 and to وَلِيَ your religion دِينُكُمْ (be) you religion دِينِ I worship أَعْبُدُ  
 my religion دِينِ me

## Sûrat 109. Al-Kâfirûn (The Disbelievers)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn*! 2. "I worship not that which you worship, 3. "Nor will you worship that which I worship. 4. "And I shall not worship that which you are worshipping. 5. "Nor will you worship that which I worship. 6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

### سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ ③ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ④

إِذَا جَاءَ نَصْرُ the Help of Allah (of) Allah وَالْفَتْحُ ① the people النَّاسَ and you see وَرَأَيْتَ and the triumph/victory in يَدْخُلُونَ ② (of) Allah أَفْوَاجًا ③ (in) دِينِ entering فِي (of) your Lord رَبِّكَ the Praises بِحَمْدِ so glorify فَسَبِّحْ crowds وَاسْتَغْفِرْهُ ④ and ask His Forgiveness إِنَّهُ and is كَانَ verily He تَوَّابًا ④ Oft-Forgiving

## Sûrat 110. An-Nasr (The Help)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allâh's religion (Islâm) in crowds. 3. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

## سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَامْرَأَتُهُ  
حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

تَبَّتْ perish يَدَا the two hands أَبِي Abu (of) لَهَبٍ Lahab ① وَتَبَّ and perish he  
مَا not أَغْنَىٰ will عَنْهُ him مَالُهُ his wealth وَمَا and كَسَبَ ② he earned سَيَصْلَىٰ he will be  
نَارًا he will be burnt in a Fire ذَاتَ of لَهَبٍ ③ blazing flames وَامْرَأَتُهُ and his wife  
حَمَّالَةَ (who is) carrier الْحَطَبِ ④ (of) wood فِي in جِيدِهَا her neck  
حَبْلٌ (will be) twisted rope مِّن of مَّسَدٍ ⑤ palm fibre

### Sûrat 111. Al-Masad

#### (The Palm Fiber)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!
2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet, or use to slander him). 5. In her neck is a twisted rope of *Masad* (palm fiber).

## سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

قُلْ say هُوَ He اللَّهُ Allah (is) أَحَدٌ ① that One nor الصَّمَدُ ② the Self-Sufficient لَمْ not يَلِدْ He begets وَلَمْ and (there) is not يُولَدْ ③ He was begotten كُفُوًا ④ anyone أَحَدٌ co-equal or comparable



## Sûrat 112. Al-Ikhlâs or At-Tauhîd (The Purity)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One. 2. "Allâh-us-Samad (الذي السيد الذي (بصمد إليه في الحاجات [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. "He begets not, nor was He begotten. 4. "And there is none co-equal or comparable unto Him."

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي  
الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

قُلْ say أَعُوذُ I seek refuge with the Lord رَبِّ الْفَلَقِ ﴿١﴾ (of) the  
He has خَلَقَ ﴿٢﴾ (of) what مَا the evil شَرِّ from day-break مِنْ  
إِذَا (of) darkness غَاسِقٍ the evil شَرِّ and from وَمِنْ created  
the evil شَرِّ and from وَمِنْ it is intense وَقَبَ ﴿٣﴾ as/when  
the knots الْعُقَدِ ﴿٤﴾ in فِي (of) the witches who blow النَّفَّاثَاتِ  
وَمِنْ شَرِّ حَاسِدٍ (of) envier إِذَا حَسَدَ ﴿٥﴾ when  
he envies

## Sûrat 113. Al-Falaq (The Daybreak)

*In the Name of Allâh  
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak, 2. "From the evil of what He has created, 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. "And from the evil of those who practise witchcraft when they blow in the knots, 5. "And from the evil of the envier when he envies."

## سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

قُلْ say أَعُوذُ I seek refuge بِرَبِّ with the Lord النَّاسِ ① (of) the King مَلِكِ mankind إِلَهِ (of) mankind النَّاسِ ② (God) مِنْ (of) mankind الْوَسْوَاسِ the evil شَرِّ from الْخَنَّاسِ ④ the whisperer الَّذِي sneaking يُوَسْوِسُ who الْخَنَّاسِ ⑤ the breasts صُدُورِ in النَّاسِ ⑥ (of) mankind الْجِنَّةِ jinn وَالنَّاسِ ⑥ and men

### Sûrat 114. An-Nâs

#### (Mankind)

*In the Name of Allâh*

*the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh) the Lord of mankind, 2. "The King of mankind — 3. "The *Ilâh* (God) of mankind, 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). 5. "Who whispers in the breasts of mankind. 6. "Of jinn and men."